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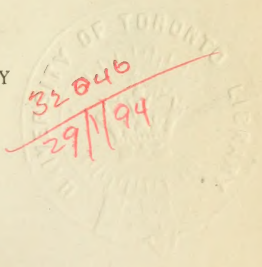
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VOLUME II.

OCTOBER, 1891, TO AUGUST, 1892

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1892



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#### ERRATUM

In the review of Campbell's *Puritan*, page 61, line 12, for *improved* read *ignored*.



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EDITORIAL BOARD:—Professor Waldo Selden Pratt, Professor Alfred Tyler Perry, Rev. Franklin Samuel Hatch, Rev. John Luther Kilbon, Mr. William James Tate.

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WITH THIS number the RECORD enters upon its second volume. The general plan and aim of the magazine remain as heretofore. While seeking to act primarily as a medium of intercommunication among the constituency of Hartford Theological Seminary, we shall continue to discuss topics of general interest by means of editorial notes, articles, and book reviews. We have made arrangements to devote most of the space at our disposal for contributed articles to the discussion of the questions of Biblical inspiration and authority, and of their practical applications, which are so much engaging the thought of American Christians as of their brethren over sea. The studies which we shall present are all prepared especially for our pages and will be the work of specialists. In accordance with this plan, Professor Bissell in this number states and illustrates some of the bearings of Pentateuchal criticism, as conducted in certain quarters, upon the commonly received doctrine of the inspiration of the Scriptures. The writer's acknowledged position as an authority gives great weight to his views as here presented.

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THE AIR of popular discussion is full, apparently as never before, of talk about the Bible. What is the Bible? In what sense is it the Word of God? Is it sufficient? Is it infallible?

Is it supreme? These and similar searching questions are to be heard on every hand, urgently pressed, often by confessed unbelievers, as if they had never been asked before. We do not at all share the alarm that some good people feel about the bluntness with which these and similar questions are sometimes asked: though we admit that bluntness may be heedless and brutal as well as earnest. We rather welcome serious inquiry about these vital subjects, both because it betokens a real interest on the questioner's part, and because it forces the Christian believer to give reasons both to himself and to others for the faith that is in him. The net results of such questioning, — setting aside those cases in which it is plainly insincere and flippant, — in the long run can only be good. Truth is truth, and the more of it that is fully ascertained and firmly seated in the popular mind by means of persistent inquiry and discussion, the better.

OUR LEADING denominational newspaper devoted a large part of one of its recent issues to a statistical and critical study of the facts of Sunday observance, occupation, and travel in and around the city of Boston on the first Sunday of August. Decided skill was displayed both in commissioning competent reporters and in properly combining their reports into a consecutive, well balanced, and readable statement. We are impressed, however, not so much by the journalistic enterprise and ability which this effort showed, as by the illustration it afforded of a most essential prerequisite in systematic religious work, namely, an energetic gathering of the facts of the field under consideration. When we compare the methods of parish analysis and investigation of too many of our really earnest workers (not to speak of the entire lack of such methods among half-hearted ones) with the check-lists of the politicians, the personal visitations of the assessors, the police, and other municipal officials, and even the peripatetic inquiries of book-canvassers and plant-venders, — when we contrast the aimless and wholly inaccurate study of many parishes for religious purposes with these and other persistent investigations, we must confess that "the sons of the light" are not only apparently but really far behind "the sons of this world." Aggress-



ive Christian work, whatever its particular field, cannot be intelligently done without a mastery of the actual topography, population, customs, and peculiar circumstances of its field. We welcome every attempt, by whomsoever made, to provide such preliminary material. We rejoice, for instance, in the capital studies of the Connecticut Bible Society. We applaud the growing habit of making parish censuses, registers, and maps. We thoroughly endorse the house-to-house canvasses of the Evangelical Alliance. And we trust that soon such investigations will be going on from so many centers that a network of interlacing religious investigations will cover the whole face of the land. Thus only can a sure basis be provided for sound evangelistic progress. Toward this basis every pastor, every church, every religious organization, and newspaper should be contributing constantly and systematically.

THE STATEMENT that the Bible should occupy a central position in thought and education, without distinction of secular and religious, conveys very different impressions to different minds. To some, it seems to threaten a return to the intellectual follies of the middle ages. The school-men held as their favorite maxim that all other learning was but the handmaid of theology. If the Bible be made central in all thought, in all science, will it not be necessary to forsake the inductive method, and return to *à priori* reasoning? No man in his right mind would advocate deserting the inductive method, but the placing of the Bible in this position of supremacy involves no such return to mediæval methods. To make the Bible central, or rather to make Biblical theology central, in all thought and in all education is simply to include the most important of all facts in the inductions we make. We plead for an extension of the inductive method, rather than for a limitation or desertion of its use.

Again, others suppose that the placing of the Bible in the position suggested involves the acceptance of certain theories of its composition or method. Yet certainly one need not accept anything more than the doctrinal infallibility of Scripture to be obliged by his very belief to urge the placing of the Bible in the position which this infallibility gives it the right to hold. He may believe that Moses wrote the Pentateuch, or he may

contend that its present form cannot be older than the age of Ezra; he may accept the existence of two authors of the prophecy of Isaiah, or may be able to see no sufficient evidence that there was more than one; he may maintain most strongly that no mistake as to fact is to be found within the covers of the Bible, or he may consider its historical statements as no more credible than those of other books. His firm belief is that the truth has been revealed by God to the prophets and apostles, and that they have been inspired, in a way the student is perhaps not ready to define, to record the revelations which have been vouchsafed to them.

The belief we hold is simply this: that in studying nature, which has been made by God; in studying philosophy, which is false if it does not result in a correct appreciation of God's character and purposes; in studying the conditions and problems of human society, which is struggling, however blindly, toward a God-appointed ideal, it is worse than foolish, it is absolutely destructive of correctness in method and conclusion, to refuse to give the central place in our thinking to the revelation of God's thoughts which He has given in the Bible. That the adoption of such a belief involves a radical change in the methods of theological and general education, we admit, and even assert. We have no fear of successful contradiction in declaring that the present methods of education demand renewing. There is an unrest among educators greater than that among theologians, almost as great as that among the laboring men. May it not be that the satisfaction of theologian, of educator, and of laborer alike is to come through acceptance of the supremacy of the Scriptures in thought, and obedience to its teachings in life? It surely can come in no other way which has yet been suggested.

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WE ARE glad to announce that in our next issue we shall give one more installment of Mr. Byington's unique discussion of Open-Air Preaching.

## THE PENTATEUCHAL ANALYSIS AND INSPIRATION.

The opinion is very commonly expressed that whether the new theories respecting Pentateuchal analysis prevail or not, the matter of the divine inspiration and authority of the Bible will be little, if at all, affected. So distinguished a scholar, for instance, as Cheyne, pronounces the results of all the later biblical criticism "harmless," — harmless, that is, if they are accepted. "Harmless, I call them," he says, "not insignificant; they mean reform as an alternative to revolution." \* Prof. Driver writes to the same effect: "It is a mistake to imagine, as is sometimes done, that the critical view of the formation of the Pentateuch is framed in the interests of unbelief, or has its foundation in the premises of a negative theology. Particular critics may indeed share these premises and employ arguments which the present writer, for instance, would repudiate; but the grounds upon which in fact the critical position depends are neutral theologically, and consist simply of the application to a particular case of the canons and principles by which evidence is estimated and history judged." † In the *Presbyterian Review* for April, 1887, Prof. Briggs wrote: "Whoever in these times, in the discussion of the literary phenomena of the Hexateuch, appeals to the ignorance and prejudices of the multitude as if there were any peril to the faith in these processes of the Higher Criticism risks his reputation for scholarship by so doing." Prof. S. I. Curtiss, in a recent article in the *Independent* (July 30) says: "If we accept the views of modern critics regarding the origin of the Old Testament as correct so far as the evidence may seem overwhelming, we do not thereby rob the Scriptures of their divine character."

It will be found, however, that persons who speak in this way, if, like those just quoted, they know what they are talking about, either tacitly or expressly modify for themselves the ordinary epithets applied to the Bible, using them in a sense, it would appear, not yet current in our churches. So it is with

\* *Contemp. Rev.*, Aug., 1889, p. 221.

† *Critical Notes on the Internat. S. S. Lessons*, New York, 1887.

Driver, who adds in the context of the passage quoted from him : "We are bound, indeed, as Christians, to accept the authority of the Old Testament, and to see in it a divine preparation for the revelation of Jesus Christ made in the Gospels; but there is no obligation upon us to accept a specific theory [*i. e.*, the ordinary one], either of its literary structure or of the course of history which it narrates. . . . The fact of revelation will not be affected; we shall only have modified our view — perhaps have obtained a truer view of the form in which it was manifested, or of the course along which it advanced." Prof. Curtiss, likewise, wishes distinctly to be understood as reverently maintaining that "all Scripture is given by inspiration of God," and that interpreted by the principles of the Gospel, "it is the only infallible rule of faith and practice." He holds, according to an editorial in the number of the *Independent* succeeding the one above quoted, "most firmly to the divine character of Scripture as something which cannot be overthrown by any established results of criticism or scientific investigation. So far as historical errors or imperfect ethics and doctrine may appear in the Old Testament, he maintains that this appertains to the human side of Scripture, because God in His divine wisdom did not deem it necessary in making a revelation that there should be anything more than an honest attempt to transmit the facts of history; and in the character of Old Testament ethics and doctrine God has had respect to the weaknesses and limitations of men who were not prepared for the high demands of the New Testament." \*

Such explanations and disclaimers, however, when made — they are unfortunately more frequently omitted — are generally overlooked by readers, or fail to have the force they were intended to have. In any case they fall far short of giving an adequate impression of the extent to which current views of the inspiration and inerrancy of the Bible will need to be changed if the proposed analysis of the Pentateuch is adopted on the grounds proposed. A hint at the true state of the case is given by Prof. W. R. Harper in connection with a paper in *Hebraica*.† Among other similar things, he says: "If there is an analysis, the sacred record can no longer be claimed to pre-

\* *Independent*, July 20, 1888.

† Oct., 1888, pp. 68-70.

sent a perfectly accurate account of these early times ; for, conflicting accounts stand side by side ; changes have been arbitrarily introduced into the text ; insertions and omissions have been made ; the material cannot be called in a strict sense historical." Again, he says : " If there be an analysis there are two, though, perhaps, not contradictory, conceptions of God, one of which seems to border closely on polytheism. How is it possible for so low (this is the proper term) an idea of God to have been incorporated in the sacred Scriptures ? " And he adds still further : " If all this is true, the character of the Old Testament material, whether viewed (*a*) from an archæological, (*b*) from an historical, and especially (*c*) from a religious point of view, must be estimated somewhat differently from the method commonly in vogue. It is composed of different stories of the same event, joined together by an editor who did not have insight sufficient to enable him to see that he was all the time committing grave blunders, and yet felt no hesitancy in altering the originals with which he was working ; it is not historical in the ordinary sense of the word."

Without proposing directly to call in question here the correctness and sufficiency of the grounds on which the current Pentateuchal analysis rests, I wish to show in this paper what, in the nature of things, some of its effects must be on the ordinary view of biblical inspiration ; in other words, to point out more definitely and in detail what Prof. Harper has so frankly admitted in a general way. I would call attention, first, to the *wholesale and intentional falsification* which it presupposes. The material is too abundant to be treated otherwise than by example. Let us look at the work of the so-called Redactor in Genesis. According to the theory, that book was made up from three principal documents or original histories (J., P., and E.), widely separated in origin, and considerably degenerated in form from long circulating independently, the first two appearing mainly in chapters 1-20, and the three intermingled in the remaining chapters. The work of the Redactor was mostly compilation. His unique method in this respect will be considered later ; we will look now at his more original work.

In 7: 3, 9, 23,\* the account of the Deluge, there are

\*I follow the analysis of Kautzsch and Socin, *Die Genesis, etc.*, 2te Aufl., Freiburg, 1891.



three instances where he inserts in one of his authorities words taken from, or only suitable to the other in (what has proven) a futile attempt at harmony in two irreconcilable documents. Other efforts to smooth over abrupt transitions, or to supply additional information by the insertion of extraneous matter appear in 9: 18, 19; 10: 9, 16, 18, 24. In 12: 17, he has without authority added the words "and his house." In 13: 1, he has likewise altered the documentary record by inserting "and Lot with him." In 15: 7, 8, 12-16, 19-21, he has introduced a large amount of matter into what was originally a simple account of a sacrifice by Abraham, giving a wholly different meaning to the transaction. In 16: 8-10, there is another attempt at harmonizing conflicting statements by supplying words which are put into the mouths of Hagar and of Jehovah. In 17: 10, there is a similar insertion of unauthorized material, and here, in what purports to be a direct promise from God to Abraham. In 21: 1 and in 22: 11 he has changed the word *Elohim* to *Jehovah*. In the latter chapter he is also responsible for verses 14-18, *i. e.*, for the important promises of Jehovah to Abraham and the naming of the place where he offered Isaac, "Jehovah-jireh." In verse 20 he is guilty of a gross chronological misstatement by putting in the words, "after these things," which, if real, belong elsewhere and to another document. In 24: 67, he has deliberately inserted the misleading words "his mother" and "his mother Sarah." In 26: 1, he asserts what he must have known to be untrue, that the famine there described was a different one from that which occurred in the days of Abraham; and the context contains three other falsifications of the record (verses 2-5, 15, 18). To make a smoother transition between chapters 27 and 28, and give an appearance of continuity, he forged verse 27 of the former. In place of "Laban" he put in "Jacob" in 31: 45. Again, to give the appearance of a continuous narrative where there was, in fact, merely a two-fold account of the same event, he inserted the word "again" in 35: 9. Throughout the history of Joseph (37: 5, 8, 10; 39: 1, 8, 20, 23; 42: 7, 28; 43: 14; 45: 19-21; 46: 1, 3, 5, 8-27; 47: 4, 24; 48: 7, 21; 49: 28; 50: 22), he did apparently his best by arbitrary insertions, changing proper names, transferring matter from one source to

another, and other, as from the basis of the theory must be allowed, unwarrantable alterations to produce from his threefold originals of the one story a pleasing verisimilitude which should pass for truth.

But is not this a harsh and unfair judgment touching this ancient editor? May he not rather have been inspired to do this work and may not the combination he has effected, supposing it to be actual, be the very truth we are to believe? By no means. That is the precise thing which the criticism, if it has proven anything, has shown to be impossible. It is claimed as one of its highest triumphs that it has succeeded in tracing this man's blind and tortuous methods. It is the documents which he manipulated that contain whatever of truth really existed in the early records. To find out what that truth is other tests are needful. We must, it is said, apply to each particular case "the canons and principles by which evidence is estimated, and history judged" (Driver, as quoted above).

That this process is not as easy as might be supposed has been sufficiently shown in another periodical by Dr. Green, who says: \* "These documents give, it is claimed, not only varying but mutually inconsistent accounts of the persons and events which they describe, and this not only in subordinate and unessential particulars, but in matters of the greatest moment. And they have been put together in such a manner as to give an entirely different complexion to things from that which either of the documents taken singly aimed to give. Their incompatible statements have been harmonized in an unwarrantable manner, and their divergent accounts of the same event have been converted into distinct events, showing that the redactor misunderstood or misrepresented his sources. His misconceptions would have been of less consequence if he had preserved the documents entire and unaltered, so that adequate means would have been possessed for forming an independent judgment of their contents. But, on the showing of the critics themselves, the documents have been preserved in a mutilated form, that only being retained by the redactor which seemed to him suited to his purpose; and this was often modified considerably from its original intent by the new connections in which it was placed; and certain passages were besides seriously altered or

\* *Old Test. Student*, July, 1887, p. 316.

additions made which still further obscure the genuine significance. So that he who would arrive at the real truth respecting the matters treated in the Pentateuch, must first ascertain and expunge what has been inserted by the redactor, and restore what he has changed to its previous form. He must then discover and correct the modifications to which the documents have been subjected in the various editions through which they are severally alleged to have passed. When this task has been successfully accomplished, and what is left of the documents has been restored in each case to its primitive form, these will put the investigator in possession of all that now remains of the traditions which were circulating about the Mosaic age six or more centuries subsequently. From these mutually contradictory legends he must evolve the facts. And this is the sort of voucher we have for the revelations made to Moses, and the institutions founded by him, which are the basis of the Old Testament religion and the foundation on which the New Testament likewise rests."

In connection with the remaining four books of the Pentateuch attention will be called to the Redactor's \* special effort to make his work seem ancient, in fact, Mosaic. In Ex. - Num. we will illustrate the point exclusively from the document known as P.†. Its age is variously conjectured, a smaller circle of critics placing it somewhat earlier than Deuteronomy (B. C. 621), but most much later, dating it, in its completed form, subsequent to the exile (B. C. 444). Only extremists among them hold to actual, at least literal and formal, Mosaic history and legislation in this source. To all outward appearance, however, as we shall see, this is quite otherwise.

For example, there is the law concerning blasphemy (Lev. 24: 15, 16; Num. 15: 30, 31); not only does it purport to be the outcome of an event of the Mosaic history (Lev. 24: 10-14), but to have been given by Jehovah directly through Moses. Elsewhere an entire chapter (Ex. 28) is devoted to a description of the priestly vestments. They are "for Aaron and

\* For the purposes of this paper it is immaterial whether the editorial supervision of the Pentateuch was in the hands of one person, or of many; it is simply the nature and spirit of such supervision that we are considering.

† The same three documents noted above are alleged to be at the basis of the first four books of the Bible.

his sons," and it is Moses who is represented as making the necessary provision for them. To render the deception more complete the Urim and Thummim are introduced, the existence and use of which are never heard of after Abiathar or David's time, five hundred years before the exile. So the consecration of the priests (Ex. 29: 1-22), the preparation of the anointing oil (Ex. 30: 22-33), the law for the ordinary priests (Lev. 10: 8-11; 21: 1-24), and that for the succession of the high priest (Num. 25: 10-13) are all in the most explicit manner said to have been mediated by Moses. Aaron, who is most directly concerned, is also there, but only as a secondary figure even in these priestly matters. Moses is not only put into the history in an extraordinary manner, supposing him to have no right there, but he is made to dominate it, voicing everywhere the divine authority during the exodus period. He determined who should eat of the sacrifices (Lev. 22: 1-16; Num. 18: 10 ff.), prescribed not only the duties, but the prerogatives of the priesthood (Num. 6: 22-27; 10: 1-10), and laid down the long list of regulations under which the tabernacle was constructed and used (Ex. chaps. 25-27; 36-38).

In short, every law contained in Leviticus and the first ten chapters of Numbers, besides the great mass of the others contained in the middle books of the Pentateuch, are represented as having been given during the period intervening between the setting up of the Tabernacle and the departure from Sinai; that is, under the immediate supervision of Moses (with Ex. 40: 17; cf. Num. 10: 11). There is not the slightest hesitation on the part of leading critics in acknowledging even more than this. For example, Kuenen says:\* "On the face of the whole legislation, of course, we read that the theatre is *the desert*; Israel is encamped there; the settlement in Canaan is in the future. With regard to the laws in Ex. xxv, *sqq.*; Lev. i, *sqq.*; Num. iv, *sqq.*; xix., etc., this is elaborately shown to be the case by Bleek ("Einl.," p. 29, *sqq.*; 4th ed.), but it is also applicable in the main to Ex. xxi-xxiii (see especially xxiii, 20, *sqq.*), and to Deuteronomy. In other words, it is not only the superscriptions that assign the laws to Moses, and locate them in the desert, but the form of the legislation likewise accords with this determination of

\* *The Hexateuch*, p. 25.

time and place. . . . The representation given in the Hexateuch of the legislative activity of Moses involves *the essential unity of the Torah*. . . . There can be no question, therefore, that if we place ourselves at the point of view of the Hexateuch itself, we are justified in regarding the ordinances of Exodus — Deuteronomy as *the several parts of a single body of legislation*, and comparing them with one another as such."

For this uniformly antique coloring, however, given to matter, dating all the way from David to Nehemiah, the Redactor alone is responsible. With whatever intent — our critics are not wanting in charitable judgment here — he simply masquerades in the name and supposable character of Moses and his contemporaries. To say nothing of the conception of such a character as Moses on the part of the Redactor, the conception of such a character as the Redactor on the part of our critics, we may remark in passing, is something surprising. So plumply, so boldly, and with such consummate art does he present the matter that not only did he succeed in duping the latest generations of men until now, but left no trace of the fraud he perpetrated on the history or traditions of his times. On the contrary, he seemed to the people then, and seems to those instructed in New Testament models, to have moved on the very highest moral uplands. He has made universally the impression of being governed by a moral and religious purpose so grand and pure that it has never been excelled. Nevertheless his ostensible statement of facts, it is said, cannot be accepted. Indeed, to all human appearance, he would have contributed vastly more to the cause of truth and the reign of righteousness, if he had left the laws he communicated without their "stolen livery" of a bygone age.

Again, the "consensus of criticism" has assigned the book of Deuteronomy to the period of King Josiah (B. C. 621), or about eight hundred years after Moses.\* It is unnecessary to say that its claim to Mosaic origin is stamped on its every page.

\* "Two points at least ought, I think, by the most skeptically inclined critic to be accepted as historical. viz. : (1) that the 'law-book' was published in Josiah's reign with the view of recommending certain reforms and establishing the national religion on a firmer basis; (2) that Hilkiah, one of its chief promulgators, asserted that he had found it in the temple. The view implied (probably) in 2 Kings xxii., and expressed in 2 Chronicles xxxiv., that the 'Book of Torah' had the leader of the Exodus for its author, cannot from a critical point of view be maintained, for these, among other reasons, that the Deuteronomist (if we may so for



The book opens with the announcement: "These be the words which Moses spake unto all Israel beyond Jordan," the place and time being indicated with extreme exactitude. The great lawgiver's name occurs thirty-seven times in the composition, and, generally, with the aim of connecting him authoritatively with its contents. As matter of fact, almost the entire book is represented as uttered directly by him, he being left everywhere to speak *in propria personâ*. He is even made responsible for the literary form of the work after giving the substance of it as an address, being declared to have written it "to the end" (31:9) and, subsequently, to have committed it to the custody of the Levites (31:24). He is depicted, moreover, as addressing himself to his hearers as though they had been actual contemporaries of the actual Moses. "We saw," he says, "the sons of the Anakim" (1:28); again, "In the wilderness thou didst see how the Lord did bare thee as a man doth bear his son" (1:31); and again, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me" (18:15). Here, too, we shall be pardoned for calling attention to the extraordinary art, if it be such, of this ancient writer (Hilkiah?). The subtle coloring of the book is wholly of the Mosaic age. There is no hint of such a city as Jerusalem, although a principal purpose of its author was to emphasize the centralization of worship. The great empire of Assyria, already dominant for hundreds of years, casts not the slightest shadow of itself on his page; while the freshest reminiscences of Egypt are scattered thickly about. There are nearly twoscore references to it by name. The boldness and freedom of the author, too, are worthy of attention. He knows the story of the Exodus; but he is independent of it, shaping the rich material in a way altogether his own. He dares to put his hand upon the sacred code of Sinai, and even that central portion and glory of it which was written in stone by the finger of God, assuming the right to give it an altered form. He could not have presumed upon more, if he had really been the original law-giver. And with how nice a tact he leaves Moses several

convenience refer to the author or joint-authors of the original Deuteronomy) has (1) employed documents manifestly later than Moses, (2) made allusion to circumstances which only existed long after Moses, and (3) expressed ideas which are not such as are, psychologically speaking, possible in the age of Moses." Cheyne, *Jeremiah: His Life and Times*, p. 90.

times to speak of his desire to enter the promised land : "I must die," he says, "in this land. I may not go over Jordan. But ye will go over to possess that good land" (4 : 22 ; 7 : 23-29) ; and does not hesitate even to make conspicuous the good man's serious lapse at Meribah (4 : 21 ; cf. Num. 20 : 10) in order to cover up more completely his own identity.

Admitting that the book of Deuteronomy was the product of the age of King Josiah, it does appear not a little strange that such *extraordinary*, and, as it might be thought, *disproportionate and largely unnecessary* means were made to impute it to Moses. Would not a tithe of the effort have been even more effective ? But that is not now the question ; rather, how much the Spirit of God can have had to do with the conception and execution of such a work. Are Deuteronomy and its companion books inspired ? And in what sense and degree are they inspired ? A definition of inspiration widely current is this : "It is that divine influence which, accompanying the sacred writers equally in all they wrote, secured the infallible truth of their writings in every part, both in idea and expression, and determined the selection and distribution of their material according to the divine purpose." \* It is clear enough that, if the analysis is to be adopted, such a definition will answer no longer ; and that Prof. Harper has put the facts altogether too mildly when he says : "If all this be true, the character of the Old Testament . . . must be estimated *somewhat differently* from the method commonly in vogue." The lamented Dr. Dwinell comes nearer the truth : "The only inspiration possible under this theory is of a very equivocal order, morally and spiritually ; for it is an inspiration that does not keep the sacred writers from making up a pretended framework of history in which to set their characters and instructions. It does not interfere with their asserting things to be facts which never took place. It does not stand in the way of consciously antedating and representing things as having occurred centuries before which really occurred later, or of deliberately writing after the events had taken place, and giving the writing the form of prediction and passing it off as prophecy. It does not stay the sacred authors from writing out of their own intuitions or experience or thoughts and reasonings, and claiming

\* Hodge, *Outlines of Theology*, p. 67.

that these teachings came directly from God. A kind of inspiration which admits of all these duplicities and falsities must be accepted as true if this criticism is admitted. Surely inspiration drops down to a low and ignominious plane on this theory! No wonder there is a cry all over the world from those who follow the critics that the doctrine of inspiration must be recast! Yes, *down-cast!*"\*

But let us, secondly, glance at the material itself with which the Redactor had to do, the original documents from which he is supposed to have compiled. If his peculiar manipulation of them, as cursorily described, has an important bearing on the doctrine of inspiration, his alleged sources have a much more important bearing. If that shows "wholesale and intentional falsification," these will show, we are quite sure, *an almost innumerable list of contradictions and a wholly indescribable confusion of thought in the opening books of the Bible.*†

To begin at the beginning, there are two radically distinct accounts of the Creation (Gen. 1-2: 4<sup>a</sup>; 2: 4<sup>b</sup>-23), resulting from the juxtaposition of the two principal documents of Genesis. One, P, represents the creation as proceeding from lower to higher forms of life; J, the reverse; in P there is too much water for vegetation; in J, too little; in P man and woman were created together; in J the order is man, vegetation, animals, woman; in P man is given supreme authority over the earth at once; in J he attains it only after sin and punishment; in P man is created in God's image to rule over the earth; in J it is a sin for man to seek to be as God, to know the world; in P the universe is conceived of as a "diving-bell" in water; in J the earth is an indefinite extent of dry plain on which the water must be poured by Jehovah. P is monotheistic, avoids the anthropomorphic terms of J, exalts God far above man, attributes to him especially power and benevolence, presents a progressive revelation culminating in the Sabbath; while J does not so rigidly exhibit monotheism, represents that God's rights may be invaded by man, that the work of creation is hardly from an infinite being, but a sort of demi-god, that man is on

\* *Moses and His Recent Critics*, Funk & Wagnalls, pp. 307, 308.

† Any one desiring to see a definite scheme of the analysis and the arguments by which it is supported from the hands of competent American scholars should consult *Hebraica* (The Student Publishing Co., Hartford), from October, 1887.

true and even confidential terms with God, capable himself of gaining superhuman authority. Now, among many, one of the most serious aspects of the case in this view of it is that the weaker and more mythical document is the one that contains what has been supposed to be the supremely important narrative of the fall and the promise of man's recovery (Gen. 3:1-14). And if it be true, as Prof. Harper states, that its view of God "borders closely on polytheism," is but "slightly removed from paganism," and that it must dispute the claim of being in any degree true with its far more recent and better supported neighbor, what theory of inspiration must be adopted in order to get the assurance of special divine authority for it?

The supposed history contained in chapters four and five of Genesis is to be similarly decomposed and precipitated by the chemical tests of the criticism before a proper estimate can be formed of its value. There are two distinct and variously discrepant narratives covering the same ground (J: chap. 4, except 16<sup>b</sup>-24; P: chap. 5, except verse 28, "a son," and verse 29). The genealogies, though represented in the text as showing different lines, are really the same thing in different forms. By some blunder they have become attached to different ancestors. Here, too, the document J appears extremely weak compared with its neighbor. Its anthropomorphisms are, as usual, excessive. It makes Jehovah assist at child-birth, have a heated discussion with Cain, represents that Cain should have had more knowledge than he exhibits concerning sacrifice. Contrary to P, it would make out that public worship, feasts, and sacrifices were common at this early period, while the latter places them much later.

The narrative of the Flood (Gen., chaps. 6-9), is said to show in a marked degree evidence of the combination of duplicate accounts. According to P, the beginning of the flood is dated by the life of Noah (7:6, 11, 13); the flood is caused by convulsions of nature; the waters prevail one hundred and fifty days; they disappear and the earth is dry after two months (8:13, 14). According to J the flood is announced but seven days before its appearance (7:4, 10); the rain was on the earth forty days and nights; the ground dries up after one hundred and one days (8:6, 8, 10, 12, 13<sup>b</sup>). P's ark has a window system and a door in the side; J's has a window and a

cover. J's distinction between clean and unclean animals is foreign to P. J makes the flood local and limited; P, universal. In theology the difference is the same as before. J looks upon the Deity as a sort of demigod, who can have familiar intercourse with men. He speaks of altars and sacrifices, etc., while P regards them as first beginning with Moses. These supposed duplicates, as is sufficiently plain from the examples given of their differences, are totally irreconcilable with one another. The fact of the flood is vouched for, indeed, by both; but for the details of it, it will require a master of historical research to tell us where the truth lies, especially amid the maze of similar stories outside the Bible.\*

So throughout the biblical account of the Patriarchs there is the same duplication of material and dubiety of impression, until we come to the twentieth chapter of Genesis, when the confusion is increased by the use of a new document containing still another version of the events narrated. Did Abraham have any quarrels in his family or not (Abraham with Lot, Sarah with Hagar)? Did Sarah actually go down with him into Egypt? The associated authorities differ on these points. Can circumcision be dated from Abraham's time? It might be thought of some importance theologically; but the document J, which is much the older, knows nothing of it. The facts concerning Hagar and Ishmael are particularly muddled by the two accounts. By one, Ishmael being unborn, Hagar is so treated that she flees; by the other, she is driven out with the child on her shoulder.† By one, Hagar is at fault; by the other, it is Ishmael. The record, moreover, is inconsistent in representing that Ishmael is carried on the shoulder at all; since he is too old to be so treated (P and J, 16: 1-16, except 8-10-R; E 21: 8-21). The representation of a two-fold covenant with Abraham (chaps. 15 and 17) is likewise false. It is the same event twice described, and the differences, which are by no means few, it is necessary to charge, as so often before, to the account of profit and loss.

\* Cf. Preface to Rabbi Wise's excellent work just issued: "God only did create light out of darkness; man cannot produce truth out of fiction, unless in his self-delusion problematic truth satisfies him. All so called gems of truth buried under the quicksand of fiction and deception are problematic, at best, if not supported by authoritative corroborants. None can speak conscientiously of Bible truth before he knows that the Bible is true, and especially in its historical data." *Pronaos to Holy Writ*, Cincinnati, 1891.

† The text of the LXX. is followed.



The double, and sometimes triple, reason given for proper names, as that of Ishmael (J 16:11, 12; P 17:18, 21), of Isaac (P 17:17; J 18:12; E 21:6), of Edom (J 25:25; 25:30) of several of Jacob's sons, of Mahanaim, Penueh, and of Israel (J 32:25-32; P 35:10) though it is assumed that only one of them can be correct, might be considered trifling discrepancies. Can the same be said of the representation that Isaac and Rebecca's adventure with Abimelech was original with them, when it was only a revamping of Abraham and Sarah's under similar circumstances; of the contradictory statements about the maid of Rebecca (J 24:59; E 35:8); Jacob's sons (J E 35:16-18; P 35:23-26); Rachel's death (J E 35:19; E 37:10); how Joseph came to be in Egypt, one account stating that he was "stolen"; the other that he was "sold," etc., etc., to the end of Genesis and the end of the Hexateuch?

For let it not be forgotten that this method of composition, if true anywhere, is true throughout; and the documentary theory as elaborated by our critics applies no less to the middle books of the Pentateuch and to Joshua than to Genesis. There is no pretense of establishing the three codes of laws, dating, severally, B. C. 1000, 621, 444, except as based on the showing that in a multitude of particulars they are in irreconcilable contradiction with one another as products of the Mosaic age. There is as little concealment of methods as of results in the principal critical treatises of our times. This is as it should be. The only ground for surprise is that with the really tremendous change of attitude towards the Bible, necessitated by this treatment of it, Christian scholars who are fully aware of this change should speak of it as "harmless," as theologically "neutral" in its effects; should say that any one who thinks there is "peril to the faith in these processes of the Higher Criticism risks his reputation for scholarship" thereby, and is still able to use, unmodified, the old formula that "all Scripture is given by inspiration of God." Undoubtedly these expressions are quite sincerely made. Our sole contention is that the words "Scripture" and "inspiration" as thus used have never as yet been naturalized among us.

What are just now seriously needed are clear ideas and all the facts on this most important subject. There would appear to be

complete confusion in the public mind, as represented in platform and press, as to the real nature and reach of the critical questions involved. The writer of this paper would be the last one to raise a bar to the freest and fullest investigation of the Scriptures by critics high or low. He has no sympathy whatever with that vehement and mostly indiscriminate denunciation of them which is coming to be altogether too common. He believes that much good will result from these discussions, especially if they can be conducted with mutual respect and forbearance. He not only holds without abatement or mental reservation, and "most firmly, to the divine character of the Scriptures as something which cannot be overthrown," but, essentially, still, to the old theory of their origin, not excepting the Pentateuch. He does not hesitate to say that, in his judgment, not hastily or superficially formed, the arguments used by German critics and their followers for the analysis of the latter are demonstrably fallacious, and hence wholly inadequate to prove the theories based upon them; and that, in no long time, they will be abandoned by their authors themselves.

But none of these matters come directly within the purview of this article. Its one object is to serve, in some measure, to disabuse the public mind — which seems to have become somewhat dangerously charged with the contrary sentiment — of the idea that Pentateuchal analysis as conducted by our critics is a sort of "harmless" by-play and amusement of theirs, scarcely concerning the ordinary Christian; a purely "literary question," involving no serious doctrines of the Christian faith. Within the narrow limits allowed us in this magazine, it was only possible to present a bare specimen of the grave results which are inevitable if it be established. An important series of specifications touching the Messianic Hope\* and the changes which will be necessary in the ordinary view of the relations between the Old and New Testaments has been wholly omitted.

It is said, indeed, that one is carefully to distinguish between the analysis of our critics, and the conclusions which

\* What value remains, for instance, to the so-called *Protevangelium* (Gen. 3:15) the tap-root of all subsequent Messianic prophecy; of the subsequent promise to Abraham (Gen. 12:1-3); and, especially, of that notable prediction put into the mouth of Moses (Deut. 18:15), to which, as it is customary to suppose, our Lord directly referred in support of his claims (John 5: 46)?

they themselves make from it. True ; but it is not possible to accept the analysis without accepting, in their main features, the arguments which are used in its support. No attempt has been made, that we are aware of, to justify or defend the analysis on other grounds than those we have been considering, viz. : the general unreliability of the text of the Bible in its first five books, in which, along with not a little intangible legend, there is mixed up an almost inextricable mass of contradictions and misstatements. We are in fullest accord, therefore, with the judgment of Prof. W. H. Green, expressed in a recent article on a similar theme : \* " It does not annul the inherently vicious character or the evil tendencies of this hypothesis that men revered for their learning and piety have of late signified their acceptance of it, and that they consider its adoption compatible with whatever is essential to the Christian faith. It is a remarkable phenomenon that in European universities eminent biblical scholarship has been to so great an extent dissociated from faith in the Scriptures in any evangelical sense. We may wisely employ the Philistines to sharpen our spears and our swords ; but we cannot join them in an assault upon the camp of Israel. No more perilous enterprise was ever attempted by men held in honor in the church than the wholesale commendation of the results of an unbelieving criticism in application both to the Pentateuch and to the rest of the Bible, as though they were the incontestable product of the highest scholarship. They who have been themselves thoroughly grounded in the Christian faith may, by a happy inconsistency, hold fast their old convictions while admitting principles, methods, and conclusions which are logically at war with them. But who can be surprised if others shall, with stricter logic, carry what has thus been commended to them to its legitimate issue?"

EDWIN CONE BISSELL.

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\* *Old Test. Student*, July 1887, p. 318.

## Book Notes.

*The Best Books. A reader's guide to the choice of the best available books (about 50,000) in every department of science, art, and literature, with the dates of the first and last editions, and the price, size, and publisher's name of each book. By William Swan Sonnenschein. 2d ed. London: Swan Sonnenschein & Co., New York; G. P. Putnam's Sons, 1891. pp. cix, 1,009.*

The above work is excellently described by its title, an uncommon virtue to begin with, accompanied by the almost equally uncommon merits of wide and catholic inclusion, judicious selection, practical classification, and sensible condensed annotation.

The section on theology occupies pages 1-120, say 6,000 titles, classified under ten general heads and one hundred and twenty-four sub-heads. There is a full index of authors and titles. The classification is by no disciple of Dr. Hartranft, and the selection by no graduate of Hartford Seminary: moreover, any bibliographer can doubtless pick flaws typographical and otherwise. (For example, Professor Bissell's initials are twice given as "C. C.") But it is a work which by its nature is to be judged on its positive side, and in this aspect any bibliographer, who examines carefully, must heartily declare its remarkable excellence, the product of extreme practical intelligence and industry. Its predecessors—Dowling, Malcolm, Hurst, Case—the various theological encyclopædias, and the like, have their own excellences, but this work is the first modern one which furnishes a real usable guide to primary theological literature.

The method and quality of the work may be illustrated by the following random samples: Three works by Dr. Bissell (described as "Am. Cong.") are included; the *Apocrypha* annotated "An original work appended to Lange's commentary," the *Biblical Antiquities* annotated "Student's book," and the *Pentateuch* annotated "an interesting and thorough examination of recent theories."

The author mentions 27 works on the Pentateuch, annotating more or less 18 of them. On miracles he mentions 14, starring, as having special value, Bruce, Mozley, Steinmeyer, and Trench.

The book is too expensive for the ordinary theological student, but a copy or two in every theological library, checked by the various professors as to books really worth owning, and supplemented in the class rooms, would be invaluable to all who are forming theological libraries.

[E. C. R.]

*Romans Dissected. A Critical Analysis of the Epistle to the Romans.*  
By E. D. McReolsham. Edinburgh: T. & T. Clark; New York:  
Charles Scribner's Sons, 1891. pp. 95.

This little book of ninety-five royal octavo pages appeared at nearly the same time in German (Erlangen and Leipzig), as in English. It was written as a travesty on current methods of Pentateuchal criticism, and there is no denying that it has hit the bull's-eye. The Epistle to the Romans is almost universally admitted to be a unit and a genuine production of Paul. But employing the devices of Pentateuchal critics without exaggeration, it is proven to be by four different writers, no one of whom was Paul.

A critical analysis of the epistle discloses different points of view. One writer (G<sup>1</sup>, using the name of "God" for the Deity almost exclusively) makes salvation depend on obedience to the law. A second (G<sup>2</sup>) makes it depend on faith in God. A third (J.C., using for the Deity the title "Jesus Christ") makes faith in Christ's vicarious death the chief thing. A fourth (C.J., who uses the title "Christ Jesus") shows that Christian life is a life in the Spirit, etc.

With the difference in the use of the divine names correspond not alone the difference in doctrinal teaching, but in style and language. The argument is entirely *à propos* and it is shown that if it have weight in the Pentateuch it must have special weight here.

In a fourth and final chapter the alleged "conflict between facts and theories" is considered. It is shown that the theory proposed relieves one of many difficulties; the indecisiveness of historical testimony is dwelt upon; and the facility of ancient writers in introducing forgeries. From various data it is concluded that G<sup>1</sup> wrote between A. D. 80 and 90; G<sup>2</sup> between 100 and 110; J.C. between 115 and 125; and C.J. between 130 and 140. A Redactor brought together the writings about A. D. 150, and already, in A. D. 175, Irenaeus apparently regards the composite as a genuine work of Paul.

This book should be widely read. For a little book it is a good deal of a boomerang for the advocates of the current Pentateuchal analysis.

[E. C. B.]

*Syntax of the Moods and Tenses in New Testament Greek.* By Ernest DeWitt Burton, Professor in Newton Theological Institution. Bartlett & Co., Boston, 1891. pp. 44.

This is a published issue of what was first a privately printed pamphlet for use in the author's classes. It does not aim to be ex-



haustive in its treatment, nor does it lay claim to any "high degree of originality" in what it presents. It is not intended for students of historical grammar—but simply for those who have studied classic Greek along the lines of Hadley or Goodwin and who wish now to be interpreters of the Greek New Testament and translators of it into English word and thought. It is practical, rather than technically scientific. We believe, therefore, that it must be serviceable in the seminary class-room, though the student may feel he can not dispense with his Buttman or his Winer. And we are not at all surprised that, having tried it in his own work, the author now finds himself under the pleasant necessity of placing it before the public for general use.

We do not wish here to enter upon a discussion of the grammatical merits of the brochure. There is doubtless but little that would call for criticism. We would simply suggest that there is a more definite service yet that the author can render the New Testament student-class. And, as there is hinted in the announcement that "a revised and enlarged edition" of the pamphlet is likely to be issued within another year, we make bold to hope that the suggestion may possibly be carried out.

There is needed in seminary study a grammar that will keep step with the student as he reads. We understand of course that there are differences between the Greek of the Epistles and the Greek of the Gospels—between the Greek of the Synoptics and the Greek of John—between the Greek even of Luke and the Greek of his fellow Evangelists, Matthew and Mark—and we understand that these differences are in the sphere of grammar, as well as vocabulary and synonymy. Now it may not be within the author's purpose to enlarge his pamphlet to an outline of New Testament grammar. But, even should he keep along the confined lines that he has already marked out for himself, could he not, after he has given the student a summary of general rules, go with him into his Epistle and his Gospel and Acts exegesis, and specialize his valuable data, so that it shall be a complete and exhaustive help to the Tense and Mood study of each group of books—or, if he will, to each particular book by itself? We sincerely hope that this may be done.

The method of grammar teaching employed to-day is different from the method employed a dozen years ago. Its new teaching should be followed up into the seminary class-room. Such a work as we have suggested to the author we believe would be helpful to this end.

[M. W. J.]



*The Divine Order of Human Society. Being the L. P. Stone Lectures for 1891. Delivered in Princeton Theological Seminary. By Professor Robert Ellis Thompson, S.T.D., University of Pennsylvania. Philadelphia, John D. Wattles, 1891. pp. 274.*

It is a rare privilege to welcome an avowedly and distinctively Christian treatise on the science of sociology. Appeals to and invocations of the Bible and its Gospel are notably frequent in current sociological literature, especially that of the communistic and socialistic order. But the power-literature of this science of many sciences is almost exclusively agnostic, or avowedly anti-Christian. Comte and Spencer are as yet by far the greatest names in the scientific literature of the subject. And they do not hesitate to declare any one who believes in a divine Providence thereby incapacitated for the study of sociology. Prevision being essential to this materialistic conception of all development, the admission of any volitional interposition, divine or human, is precluded *a priori*. It still remains to be seen how long the Christian Church will continue to ignore the apologetic, much more the practical, bearing of thus tacitly surrendering into the hands of materialistic evolutionists the formulation of the Science of Society, which has to do, not only theoretically, but constructively, with the three normal forms of all institutional life, the family, the state, and the Church itself.

But here is an author who, in full view of the wide range of sociological literature, "needs make no apology for beginning with the Bible," and for regarding it as the first source of a "higher sociology": who maintains sociology to have been a science of evolution long before Darwin: who denies that progress and civilization are the outcome of unvarying "natural law" or that the savage is the normal man: and affirms the divine will and human freedom, the Incarnation and regeneration to be more primal and potent, constant and calculable forces in social development than heredity and environment. Profoundly convinced that the present truth—the truth demanded by the needs and the cravings of to-day—is the proclamation of the Kingdom of God, *i. e.*, the revelation of God to men in social relations and social duties, the Stone Lecturer for 1891 has very successfully accomplished the object of his course, namely, to put his hearers and readers into the right attitude to appreciate the broad outlines of Christian sociology, the significance of the problems of the family, the state, and the Church, and the bearings of proposed solutions. The foundations of our Christian lectureships can be invested in no way to yield a larger return to the Christianity of the future than in the production by such studies as these of a scientific Christian sociology.

[G. T.]

*The Darkness and Daylight: or Lights and Shadows of New York Life.* By Helen Campbell, Col. Thomas W. Knox, and Inspector Thomas Byrnes. A. D. Worthington & Co., Hartford, 1891. pp. xii, 740.

The weird and alarming echoes awakened by that "exceeding bitter" *Cry of Outcast London* continue to resound throughout the world. The same year that it was issued by the Congregational Union, George R. Sims published, with sixty illustrations, his awful description of *How the Poor Live*. Pamphlets on *Down in the Depths of Outcast London*, *One-Room Life in London*, etc., rapidly followed. Then came W. T. Stead's heroic disclosures of the contribution of so-called higher life to the wickedness of the depths. In 1889, Charles Booth, assisted by a corps of seven other contributors, edited the most scientific analysis of the *Life and Labour of the People in East London* that has ever been made of any population. Out of that district itself came the Rev. and Mrs. S. A. Barnett's suggestive little volume on *Practicable Socialism*. Last, but by no means least, perhaps greater than all in its practical effect, arose the call to the people of England to do something to save the "submerged tenth," uttered by the General of the Salvation Army through that trumpet-voiced book, *In Darkest England and the Way Out*.

In this country Dr. Josiah Strong clearly led the way along this line of literature in convening an Inter-Denominational Congress in the interests of City Evangelization at Cincinnati in 1885, whose discussions are published by Cranston & Stowe. "Our Country" soon followed, and is yet to follow and to lead. Riis' *How the Other Half Lives* vividly portrays the condition of the poor in New York City, and especially the horrors of the tenement-house system. Well worthy to be classed with these epoch-making books in evangelistic and philanthropic literature is the subscription volume recently published in handsome form, with photographic illustrations, entitled *Darkness and Daylight of New York Life*. The "Darkness" is depicted as none could more grimly fathom it than Inspector Byrnes, Chief of the New York Police. The "Life" could hardly be more graphically reproduced than by the journalistic pen of Col. Thomas W. Knox, aided by flash-light photography. The "Daylight" is that of Christian city evangelism and philanthropy, which none know better how to describe than Mrs. Helen Campbell, author of *The Problem of the Poor*, and *Prisoners of Poverty*, and the correspondent of the *New York Tribune* on the social statistics of the depressed classes.

[G. T.]

*The Pacific. Vol. XL. Edited and Published by the Publishing Co. of The Pacific. San Francisco, Cal.*

Congregational weeklies are now numerous from ocean to ocean, but when the *Pacific* was established in early California days it had no neighbor. It was a pioneer, has grown up with the country, and completes forty years of useful life the present month. The first impression on opening the *Pacific* is its admirable type and the familiar names of its contributors. Published in a great city and serving a region in itself an empire, its correspondence includes all the great centers of religious life east of the Rockies. No paper more truly cosmopolitan, in respect to its widely scattered contributors and the regions they represent, comes to our table. Its editorials are concise and timely, and both these and the news department have a genuine western avoidance of all circumlocution. The way the *Pacific* calls some sins by name and points them out to its readers is likely, if practiced with even-handed justice, to "throw a coldness" over its constituency, unless they are people in dead earnest to improve their hearts and lives at every cost. A man may be partially judged by his favorite books and newspapers. Our study of the *Pacific* enlarges and exalts our conception of the growing Congregational community to which it has so long ministered.

[F. S. H.]

*The Presbyterian. Vol. LXI. Published by Matchmore & Co., Philadelphia, Pa.*

Few things bring home to the mind such a sense of the varieties of Christian thought and feeling among us as does the examination of the religious papers representing denominations other than one's own. Here is an excellent antidote for provincialism in religion. Would that all our ministers and laymen could take and read two religious newspapers,—the favorite denominational paper and a representative journal of another Christian fellowship.

"Revision" and kindred subjects now agitating the body represented by the *Presbyterian* occupy several columns in that journal. Other subjects are, however, widely represented, and the field of religious intelligence, foreign lands not excepted, is well covered. The editorials fill more than a fifth of the space, and are very generally colored by the condition of the Presbyterian Church of to-day. Earnest, strong, and free from bitterness, though dealing some severe blows, they are easily the first thing an intelligent subscriber would read. The *Presbyterian* is a low-priced weekly, but it ought to be printed upon better paper. The setting is wholly unworthy the contents.

[F. S. H.]

## Alumni News.

### WESTERN MASSACHUSETTS ASSOCIATION.

The Western Massachusetts Alumni Association held its annual meeting, September 28, at Cooley's hotel in Springfield, with sessions in the morning and afternoon. The attendance was good, both active and corresponding members being well represented, and the Association receiving as its guests Professor Taylor, of the Seminary, and T. M. Hodgdon, '88, of West Hartford, on behalf of the Connecticut Association. There were also present several ladies from the Women's Advisory Committee of Springfield.

The morning session was chiefly occupied by business and informal discussion. In the absence of the President, C. S. Mills, '85, who had already gone to his new work in Cleveland, the chair was taken by the Vice-President, G. W. Winch, '75, of Holyoke, who was appointed President for the ensuing year. Other officers were elected as follows: Vice-President, A. B. Bassett, '87, of Ware; Secretary and Treasurer, E. H. Knight, '80, West Springfield; Executive Committee, the above officers and J. P. Harvey, '80, of Ware, and F. S. Hatch, '75, of Monson. Reports were made by the chairmen of the committees on Instruction and Apparatus and on Endowment, together with which informal statements were made concerning the working of the plan for the admission of women to the Seminary, and concerning the RECORD. By unanimous vote the Association expressed its hearty appreciation of the labors of the editors of the RECORD. The interest taken in these matters showed the advantage of having a place and time where the friends of the Seminary may informally, but freely and thoroughly, discuss all matters of current interest in relation to the practical working of the Seminary.

After a recess for dinner, which made a highly enjoyable social hour, the Association resumed its session for a discussion of the question, "Does the common curriculum in our theological seminaries need revision to meet the needs of the present age?" The discussion was opened by G. R. Hewitt, '86, of West Springfield, who gave illustrations from the different seminaries to show what the common

course is, and then proceeded to indicate how, in his opinion, this course should be modified, laying special stress upon the study of sociology as one of the great needs in equipping the minister of the present day. Professor Taylor followed in an address of great power, in which he referred to various criticisms passed upon our seminaries as not sending out men fitted for the times, showed how the question under discussion came back to a more fundamental question, namely, What is the aim of all theological education? and gave illustrations from his own department of work which manifested its exceedingly practical character and adaptation to the present age. He also outlined three possible plans of theological study, which might be called the medium, the minor, and the major course: the medium being the usual regular course for candidates for the ministry; the minor, a short cut for those lacking in preparation and the major, a post-graduate course for all who might wish to pursue special studies farther than the regular course would carry them. He asserted that Hartford Seminary had long felt the many disadvantages in combining the medium and minor courses, so that it had given up the minor course, and now insisted more rigidly than ever on college graduation or its equivalent as a condition of admission: but he propounded the query whether there might not be a large field open to the Seminary in major courses which should gradually present greater and greater opportunities to those desiring to pursue special advanced studies. An informal discussion followed, the general drift of which was that there might be certain changes necessary in the common theological curriculum to adapt it to present needs, but that the great essentials should remain the same in substance, being more or less modified and adjusted in form, in order to meet present exigencies.

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FRANCIS WILLIAMS, '41, having completed fifty years of painstaking and successful ministry, the past thirty-three in a single pastorate at Chaplin, Conn., retired from active service October 1. His home will be in East Hartford, where he has purchased a house. On September 20 he preached a sermon in commemoration of the end of his half-century of ministerial work. On October 22 he and his most estimable wife will celebrate their golden wedding by a reception at their home in Chaplin.

FRANCIS F. WILLIAMS, who lost his life in the burning of the hotel at Palmer, Mass., Aug. 3, 1891, was born at Kennelunk, Me., July 31, 1824. Mr. Williams became a Christian at an early age. He graduated from Bowdoin College in 1845, and after teaching in the South for three years, he en-



tered Bangor Seminary. He took the last year of his theological course at East Windsor Hill, graduating in 1851. He began his ministerial service at Manchester, Conn., and was very successful. His health failed, however, and he was obliged to retire for a little while. When he resumed the active work of the ministry, he was pastor successively at Boylston, East Marshfield, Scituate, Norfolk and Holland, Mass. He retired from his last pastorate a few years before his death, and was stopping for a time at Palmer, when he was called home.

The efficient editor of the Puget Sound department of *The Central West*, the Presbyterian organ of Nebraska and Colorado, is BENJAMIN PARSONS, '54, of Seattle, Wash.

H. W. JONES, '60, has changed his address from Vacaville to Pasadena, Cal.

A. W. FIELD, '70, has resigned his pastorate at New Marlboro, Mass.

VINCENT MOSES, '71, after four years' charge of the churches in Patten and Island Falls, Me., has resigned to accept a professorship in Lake Charles College in Louisiana.

NAHABED ABDALIAN, '77, was mistakenly reported in the Alumni Register of June as the Protestant pastor in Bardizag. He is a practicing physician at Gurun, Turkey.

V. E. LOBA, '79, has removed from Siloam Springs, Ark., to Noble, Mo. He will have charge not only of church work, but of the academy in his new field.

We clip the following from *The Presbyterian*:—"A little over a year ago the first Presbyterian church of colored people was organized in the city of Richmond, Va., with twenty members. Rev. J. E. RAWLINS, from British West Indies, a graduate of Hartford Theological Seminary, is its pastor. At its communion, July 26, four persons were received into the fellowship of the church,—three on profession of faith and one by letter. The present membership is twenty-six. There is a good Sunday-school. Ten children have been baptized since the organization. The work is connected with the Freedmen's Board, but the Presbyterian pastors of the city and their churches are also manifesting deep interest in it, and have given strong assurances of practical co-operation. The erection of a suitable place of worship is under consideration. Everything seems to give indication of a prosperous future."

T. M. PRICE, '83, has added to his list of three churches a new work at Hewitville, Minn., where a railroad station has recently been established.

During the past summer W. F. ENGLISH, '85, and his wife have been stationed at Gurun, Turkey, where they will remain at work until next April. Mr. English received the degree of Ph.D. from the University of Omaha at its last commencement.



E. W. GREENE, '85, has been elected Superintendent of Public Schools for Cache County, Utah. In this election Mr. Greene received over a thousand Mormon votes.

C. S. MILLS, '85, was installed on September 24, as pastor of the Jennings Avenue Church in Cleveland, O.

C. H. CURTIS, '86, of Portland, Oregon, was married in that city, July 10, to Miss Anna Gilt.

A remarkable religious interest is reported in the church at Upton, Mass., where A. J. DYER, '86, is pastor.

D. P. HATCH, '86, has just removed from Rockland, Me., to Paterson, N. J., where he becomes pastor of a Presbyterian church. Mr. Hatch's pastorate in Rockland has been a highly successful one, and great regret is expressed over his removal from the State of Maine.

H. H. AVERY, '87, has been compelled by ill health to close his work in St. Francis and Bird City, Kan., and to rest for a time in the hope of regaining strength.

W. A. GEORGE, '87, who has been at work at Lyndhurst, N. J., has accepted a call to the Madison Ave. (Presbyterian) Chapel in Paterson, N. J., beginning work November 1.

A. F. LYMAN, '88, is temporarily supplying the church in Abington, Mass.

H. M. LYMAN, '88, who has been for some time engaged as a civil engineer in Tennessee, goes this fall to Chicago Theological Seminary for a year of study.

RICHARD WRIGHT, '90, after supplying the pulpit at Windsor Locks, Conn., for more than a year, has accepted a call to become pastor. His installation took place on October 7, Professor Taylor preaching the sermon. Mr. Wright spent several weeks in a trip to Great Britain during the summer.

J. S. PORTER, '91, was ordained to foreign missionary work at his home church in Gilead, Conn., on September 16. Professor Bissell preached the sermon, and C. H. Barber, '80, and F. M. Hollister, '91, took part in the service. Mr. Porter soon leaves for his post in Austria under the A. B. C. F. M.

Those of the class of '91 who were not settled when our last number was issued are rapidly entering upon their work. A. L. GOLDER becomes pastor at Canton Center, Conn. CARLETON HAZEN takes charge of the church at Rochester, Vt. while J. N. PERRIN and W. S. WALKER go to Williamstown and Lunenburg in the same State respectively.

## Seminary Annals.

### OPENING OF THE FIFTY-EIGHTH YEAR.

The exercises of the new Seminary year were opened on Thursday, September 17, by morning prayers. The schedule of prescribed hours went into immediate operation, so that by evening all the classes were at work. With hardly an exception all the students were on hand, and all were evidently ready for duty. Probably never in the history of the institution has the beginning of the year's work been so prompt and so energetic.

The most noticeable features of the opening were, of course, the inauguration of the elective system and the general raising of the standard of admission and of promotion. In the effort to meet the varied needs of the times and to enlarge the sphere of theological education—in which the Seminary has been prominent of recent years—the prescribed curriculum had become unwieldy. Either a reduction or a change of system was imperative. Under these conditions of necessity—the pressure of students' needs and of the developments of theological science—the elective system was adopted by the Faculty and Trustees. The prescribed course was reduced to 12 hours per week for Juniors, 10 for Middlers, and 9 for Seniors, with a requisition besides of 3 to 4 hours of elective work on Juniors, and of 5 to 6 hours on both Middlers and Seniors. The exact balance of hours and of subjects between the prescribed and the elective courses may not remain as it is. But the general timeliness of the change is shown by the facts that every one of the twenty-two electives offered for the First Semester was chosen by a larger or smaller class, and that, as soon as the schedule of hours could be arranged, the various groups of students plunged enthusiastically into their work.

In addition to the various prescribed courses in all departments, the following elective courses are now in progress:—*Professor Bissell*, The Post-Exilian Prophets (for Middlers and Seniors), Biblical Aramaic (for Middlers), Arabic (for Seniors); *Professor Walker*, General History, 1648–1820 (for Juniors and Middlers), Select Topics in Mediæval Church History (for Seniors); *Professor Beardslee*, Biblical Ecclesiology and Eschatology (for Seniors); *Professor Gillett*, Apologetics of the New Testament (for all classes), Historic Apologetics (for Juniors), English Philosophy (for Middlers and Seniors); *Professor Taylor*, Special Homiletics (for Middlers), Special Homiletics

and Evangelistics (for Seniors): *Professor Pratt*, Elementary Sight-singing (for Juniors and Middlers), Intermediate Sight-singing (for Middlers), Musical Analysis (for Middlers), Vocal Expression and Gesture (for Middlers), History and Theory of Church Music (for Seniors), Advanced Elocution (for Seniors): *Professor Perry*, Bibliographical method (for Juniors).

Among the factors in the strength of the institutional life most important is the return of President Hartranft in full vigor to his post of leadership and instruction. His entire withdrawal for ten months from active duty had been a serious crippling of the Seminary staff, and a menace to its future. His return was therefore welcomed by both teachers and students with hearty rejoicing. He at once addressed himself to supplying the gap in one side of the Systematic department left by Professor Zenos' withdrawal. The instruction in the department of New Testament exegesis has been most acceptably begun by Professor Jacobus, who has already won golden opinions from all as a man, a scholar, a teacher, and an orator. It may be doubted whether the institution ever received a new professor who so immediately proved himself perfectly at home in his position.

It was expected that the number of students would show a diminution from that of last year. Some of those then enrolled were dropped before the end of the year, some continued through only on probation, and others were evidently keeping up only with difficulty. Various providential reasons obliged a few to change their Seminary relations. The absence of President Hartranft and the withdrawal of Professors Zenos and Nash certainly diminished the apparent resources of the Faculty. The sharp emphasis put upon suitable preparation on the part of candidates for admission had the effect of turning away several. More applicants were discouraged than have been received. The result is a compact body of students, unusually homogeneous and energetic. The full roll is given on a later page. Three students undertook the entrance examinations on September 16, on the basis of which a prize scholarship was awarded to Mr. Ozora S. Davis, a graduate of Dartmouth College in 1889, and for two years Principal of the High School at White River Junction, Vt.

Among the new students it may not be improper to particularize one or two. Mr. Abé is a Japanese pastor of several years' standing, a graduate of the Doshisha, who comes here by advice of the missionaries on the field especially for the mastery of scientific methods of exegesis. Dr. Barnes, who has been for sixteen years professor in Iowa College, comes to supplement certain deficiencies in his preparation for entering ministerial work, particularly in Hebrew and in Systematic Theology. Several others come from work and ex-

perience of uncommon interest. The average age of the new-comers is over 29 years. Mr. Sleeper, who is under appointment to take charge of the musical department of Beloit College, remains part of the year for special studies in various musical subjects.

Viewed as a whole the opening of the year is felt to be highly successful. The organization of the institution's work never was more effective, the intellectual and spiritual tone of the whole fraternity never better, and the atmosphere of fellowship and good cheer never more pervasive.

### ENGLISH LITERATURE PRIZE.

The Faculty of Hartford Theological Seminary take pleasure in announcing that Albert S. Cook, Ph.D., Professor of the English Language and Literature in Yale University, has authorized them to offer a prize of \$50 for the best essay on "*English Literature in the Schools as an Ally of Religion*," under the following conditions:—

(1) The prize to be known as the "Hartranft Prize," in token of the donor's obligations as a student of English Literature to President Hartranft of Hartford Theological Seminary.

(2) Competition to be open to any student in the regular course of any Theological Seminary in New England.

(3) Essays to contain between 3,000 and 5,000 words.

(4) Essays to be sent to the Registrar of Hartford Theological Seminary on or before April 1, 1892, signed with a fictitious name, and accompanied by a sealed envelope inscribed with this name and containing the author's real name, together with a certificate from the Dean of his Seminary that he is a student in the regular course for the year 1891-2.

(5) The prize to be awarded by a committee of three, namely, Rev. Graham Taylor, D.D., Professor of Practical Theology in Hartford Theological Seminary, Mr. Richard E. Burton, Ph.D., of the *Hartford Courant*, and Mr. Wilbur F. Gordy, Principal of the North School, Hartford.

(6) The award to be announced and the prize paid about May 1, 1892, and all unsuccessful essays returned, if the writers desire.

(7) The successful essay to be published during the summer of 1892 in the HARTFORD SEMINARY RECORD, or some other periodical of similar grade.

## ROLL OF STUDENTS FOR 1891-92.

## FELLOWS.

ARTHUR L. GILLET	appointed in 1889.
MORRIS W. MORSE	" 1890.
EDWARD E. NOURSE	" 1891.

## GRADUATE STUDENT.

HENRY D. SLEEPER	Worcester, Mass.
Harvard University, —.	Hartford Seminary, 1891.

## SENIOR CLASS.

HARRY G. BISSELL	Hampton, Conn.
	Olivet College, 1890.
JAMES A. BLAISDELL	Beloit, Wis.
	Beloit College, 1889.
IRVING A. BURNAP	Fitchburg, Mass.
	Amherst College, 1888.
LYMAN P. HITCHCOCK	Hartford, Conn.
	Syracuse University, 1889.
HENRY HOLMES	East Hampton, Conn.
	Carleton College, —.
ERNEST R. LATHAM	Huntsburgh, O.
	Olivet College, 1888.
HENRY B. MASON	Reading, Mass.
WILLIAM J. TATE	Windsor Locks, Conn.
	Trinity College, 1886.
GERHART A. WILSON	Ravenswood, Ill.
	Lake Forest College, 1889.

## MIDDLE CLASS.

HAIG ADADOURIAN	Adana, Turkey.
	Central Turkey College, 1889.
REGINALD V. BURY	Dublin, Ireland.
LUTIE R. CORWIN	Cleveland, O.
WILLIAM A. ESTABROOK	West Dover, Vt.
HANNAH J. GILSON	Walpole, N. H.
	Mt. Holyoke Seminary, 1868.
AUSTIN HAZEN, JR.	Richmond, Vt.
	University of Vermont, 1885.
JOHN Q. A. JOHNSON	Nashville, Tenn.
	Fisk University, 1890.
BENJAMIN W. LABAREE	Oroomiah, Persia.
	Marietta College, 1888.
HAROOTUNE H. SARGAVAKIAN	Harpoot, Turkey.
	Euphrates College, 1884.
NICHOLAS VAN DER PYL	Boston, Mass.
HARRY T. WILLIAMS	Moline, Ill.
	Oberlin College, 1890.



## JUNIOR CLASS.

ISO ABÉ		Fukuoka, Japan.
WILLARD L. BEARD	Doshisha College, 1884.	Birmingham, Conn.
THOMAS J. BELL	Oberlin College, 1891.	Altamaha, Ga.
FRANK S. BREWER	Atlanta University, 1891.	Ashton, Ill.
HERBERT E. CARLETON	Beloit College, 1891.	Hartford, Conn.
OZORA S. DAVIS	Carleton College, 1891.	White River Junction, Vt.
DWIGHT GODDARD	Dartmouth College, 1889.	Holyoke, Mass.
PAUL L. LA COUR	Worcester Polytechnic Institute, 1881.	Nashville, Tenn.
JAMES A. OTIS	Fisk University, 1885.	Irvington, Neb.
JAMES A. SOLANDT	Doane College, 1891.	Inverness, Quebec.
FREDERICK A. SUMNER	Oberlin College, 1891.	Eastford, Conn.

## SPECIAL STUDENTS.

WILLIAM J. BAKER	Chicopee, Mass.
STEPHEN G. BARNES, PH.D., LITT.D.	Grinnell, Ia.
CURTIS M. GEER	East Windsor, Conn.
WILLIAM C. HAWKS	Hartford, Conn.
EDWIN M. PICKOP	Bloomfield, Conn.
ALBERT H. PLUMB, JR.	Roxbury, Mass.

## SUMMARY.

Fellows,	-	-	-	-	-	3
Graduates,	-	-	-	-	-	1
Seniors,	-	-	-	-	-	9
Middlers,	-	-	-	-	-	11
Juniors,	-	-	-	-	-	11
Specials,	-	-	-	-	-	6

DURING THE SUMMER the members of the Faculty have not simply rested. All have made more or less special preparation for this year's instruction; some have done work of a more public character, which deserves mention. Professor Bissell has prepared a second edition of his *Hebrew Grammar* and added to it, Part III, The Syntax; has written an article on *The Pentateuchal Discussion—Present Outlook*, which appears in the September number of the *Homiletic Review*—in addition to the article in our present issue; and has printed a syllabus for work in O. T. Criticism with a chart, of his own devising, illustrating the analysis of Genesis. He also represented the Seminary at the inauguration of President Gates at Amherst, June 24, and preached the sermon at the ordination of John S. Porter, '91, as a Foreign Missionary on September 16. Professor Taylor on June 16 delivered the Commencement address before the Alumni of Rutgers College—his Alma Mater—on *The Place of Sociology in Practical Education*. At the Commencement of Dartmouth College, he gave the annual address before the Y. M. C. A. He preached the sermon at the ordination and installation of S. T. Livingston, '91, at South Egremont, Mass., on July 8; and took the same part at the installation of Richard Wright, '90, at Windsor Locks, Conn., on October 7. Professor Beardslee gave a lecture at the Summer School held at the School for Christian Workers, Springfield, Mass., on August 11; he also preached the sermon at the ordination of F. J. Perkins, '91, as a Foreign Missionary at the Presbyterian Church, Hartford, on June 16; and gave the charge to the people at the installation of T. M. Hodgdon, '88, at West Hartford on July 8. Professor Pratt completed his work as musical editor of *The Century Dictionary* in August; and read a paper before the Maine State Conference on June 18, upon *Music in Public Worship*. Professor Perry, in connection with C. S. Mills, '85, edited a new series of *The Brookfield Services* upon the Parables. Professor Gillett supplied the church at Bristol, Conn., during July and August. Professor Walker was engaged throughout the summer in special studies upon a topic in his department.

THE SUMMER WORK by students is of value both in furnishing practical experience and in revealing the need of careful preparation for future work. Not a little good is accomplished, also, in the various fields in the way of organizing new societies and in strengthening and reviving churches. The Master's work is great and the need for earnest activity is pressing. This year the geographical distribution of the work was less wide than formerly, the majority of the men laboring in the Eastern and Middle States. In New England there were 18 students. Of this number, Maine had 4; Vermont, 2; Massachusetts, 2; Connecticut, 9; Rhode Island, 1. Besides these, 4 men were employed in New York, and in Wisconsin and Kansas 1 each. It would be interesting to record how wide an influence has gone forth from the efforts made, but mere statistics do not suffice to tell the story of earnest, consecrated effort in the Master's cause.

The following is the list of students thus engaged :

- H. ADADOURIAN, New York City, preaching and other work.
- H. G. BISSELL, Hampton, Conn., pastoral work.
- J. A. BLAISDELL, Beloit, Wis., preaching in neighboring churches.
- I. A. BURNAP, Weathersfield Center, Vt., preaching.
- R. V. BURY, Marlborough, Conn., pastoral work.
- L. J. DAVIES, Holyoke, Mass., pastor's assistant.
- W. A. ESTABROOK, West Dover and Wilmington, Vt., preaching.
- A. HAZEN, JR., Middletown, Conn., preaching; no church organization.
- L. P. HITCHCOCK, North Waterford, Me., preaching.
- H. HOLMES, East Hampton, Conn., pastoral work.
- J. Q. A. JOHNSON, Springfield, Mass., preaching.
- S. V. KARMARKAR, Hartford, Conn., gave several addresses.
- E. R. LATHAM, Emporia, Kan., during June and July; Eureka, Kan., during August, preaching.
- H. B. MASON, Freedom, Me., preaching.
- C. D. MILLIKEN, Hartford, Conn., teaching and preaching.
- A. F. NEWELL, West Woolwich, Me., preaching.
- E. M. PICKOP, Bloomfield, Conn., regular pastor.
- H. H. SARGAVAKIAN, Providence, R. I., work among Armenian young men.
- J. S. STRONG, Rockport, Me., preaching.
- W. J. TATE, Albion, Oswego Co., N. Y., preaching.
- N. VAN DER PYL, Buffalo, N. Y., evangelistic work; supplied the People's Church one month.
- J. E. WILDEY, Hockanum, Conn., pastoral work.
- H. T. WILLIAMS, Hartford, Conn., evangelistic work.
- G. A. WILSON, Hartford, Conn., during June, teaching in Brooklyn, N. Y.; during July and August, preaching.

WORK UPON the new Case Memorial Library has been pushed steadily during the summer, and the building is nearly ready for the inside finishing. The roof is almost completed, the cement floors have been laid in the stack-room, and the partitions in the second and third story of the front portion have been put up. One can now get a very satisfactory impression of the whole. The main library room is decidedly imposing, and many of the special study rooms are exceedingly attractive. A considerable time must elapse, however, before the building is ready for occupancy.

In connection with this statement in regard to the building, it may be said that work upon the books has been carried on during most of the summer. The new classification has proved a large undertaking, but is well advanced, and will undoubtedly prove of great value to all users of the Library.

A new charging system has gone into effect in the Library, which, it is hoped, will prove more efficient than the old. It is the same as that used at Amherst College. New regulations have also been printed and distributed. The Library is open, as heretofore, from 7.30 A. M. to 9.30 P. M.

THE CALENDAR for the First Semester is as follows: Sept. 17, Beginning of the Semester; Sept. 23, Informal talk by Professor Perry on *The Use of the Library*; Sept. 30 and Oct. 1, Addresses by Rev. Frank Russell, D.D., of the Evangelical Alliance on *The Religious Condition of our Communities*, and *Remedies for this Condition*; Oct. 5, School for Church Musicians opens, and Choral Union rehearsals begin; Oct. 7, Missionary Meeting, with an address by Rev. John T. Nichols on the work of the "Yale Band" in Washington; Oct. 14-16, Recess for American Board meeting; Oct. 21, Faculty Conference, led by Professor Bissell, having for its subject, *How is a wider popular knowledge of the Scriptures to be secured?* Nov. 4, Missionary Meeting; Nov. 18, Faculty Conference, led by Professor Taylor; Nov. 25-30, Thanksgiving Recess; Dec. 2, Missionary Meeting; Dec. 9, Address by Rev. W. V. W. Davis, D.D., of Worcester, Mass., on *The Influence of Classical Rhetoric upon Christian Preaching*; Dec. 16, Faculty Conference, led by Professor Pratt; Dec. 24-Jan. 4, Christmas Recess; Jan. 6, Missionary Meeting; Jan. 15 and 16, Examinations and close of the Semester.

THE REGULAR RECITATION HOURS remain as last year: at 8 A. M., 11 A. M., and 3.30 P. M., with Morning Prayers at 9.05; but the large number of electives chosen has necessitated the use of some additional hours. There is but one prescribed hour for General Exercises during the week,—on Wednesday evening at 6.30. This hour will be variously occupied, as follows: the first Wednesday in each month by a Missionary Meeting; the second by Senior preaching; the third by a Faculty Conference; and the fourth by an address from some specialist.

MORNING PRAYERS during the First Semester will be led by the Faculty in the following order: President Hartranft, who takes for his exposition *Jeremiah*; Professor Walker, *James*; Professor Bissell, *Psalms*; Professor Perry, *The Parables*; Professor Gillett, *Galatians*; Professor Beardslee, *II Kings*; Professor Pratt, selected liturgical passages of an "impressive" character; Professor Taylor, *The Words of Christ*; Professor Jacobus, *I Samuel*.

THE SERIES of addresses by specialists was very pleasantly inaugurated on September 30 and October 1, by two lectures by Rev. Frank Russell, D.D., Field Secretary of the Evangelical Alliance. After calling attention to the great religious needs of all parts of the country, he showed most conclusively that the churches were not successfully meeting those needs because of ill-distribution, lack of organization, and unconsciousness of their great mission. The remedy was found in an increasing systematic co-operation of Christian workers.

The Missionary Meeting of October 7 was addressed by Rev. John T. Nichols on the peculiar methods of organization used by the so-called "Yale Band," a company of seven Yale graduates settled in contiguous fields in Eastern Washington. He made a strong plea for the prosecution of home missionary work by similar groups of workers.

On October 9, Rev. George W. Reed, '87, who is stationed by the A. M. A. at Fort Yates, No. Dak., gave a stirring address on his work among the Indians.

AT A MEETING of the Students' Association, held October 1, the following resolution was adopted: "Inasmuch as God in His infinite wisdom has removed from our number by death our brother Mr. H. G. Papazian, we, the students of Hartford Theological Seminary hereby express our appreciation of him, as a gentleman of strong Christian character, of sweet disposition, and of manliness in his work. Deeply regretting his loss, we have assurance that this summons was but the second call of the Master, 'Follow thou me.'"

ON THE EVENING of Friday, October 2, the Faculty gave a reception to the students, the resident Trustees, and the ladies of the Women's Advisory Committee. The Chapel and one of the adjoining rooms were thrown open and very tastefully decorated. President Hartranft and Miss Ida Berg received, and Miss Cooley and Miss Allen presided at the refreshment table. The occasion proved highly enjoyable to all who participated.

THE CHORAL UNION is already well launched on its twelfth season. Its work is being prosecuted, as last year, by means of two choruses, the larger for the broad effects of oratorio music, and the smaller for part-singing and the niceties of expression. The former meets on Monday evenings, and the latter on Wednesday. The conductorship of the Large Chorus, which a year ago was to have devolved upon Mr. Homer A. Norris of Boston, but which he was prevented from taking on account of a sudden and serious illness, was not permanently filled until July. It will be remembered that during last year this chorus was under the care first of Professor Pratt and then of Mr. John S. Camp, who kindly volunteered to serve *ad interim*. In July the directors unanimously chose Mr. Richmond P. Paine, of New Britain, the permanent conductor. Mr. Paine is making a specialty of chorus singing and is rapidly winning a reputation throughout New England in that department. Under his leadership the chorus promises to regain the size and efficiency of some years ago. The opening rehearsals have been well attended and marked with much enthusiasm. The works now in preparation are Mendelssohn's great oratorio, "St. Paul," and Sir Arthur Sullivan's "Golden Legend," a brilliant modern setting of Longfellow's well-known poem. Neither of these works has been sung in Hartford. The list of subscribers to the next May Festival is already well under way, and important negotiations for orchestra and soloists are pending.

The Small Chorus is again under the care of Mr. E. N. Anderson, of Worcester, the popular vocal teacher in the School for Church Musicians. Its membership is limited to experienced singers. The works now in rehearsal comprise the unfinished "Christus" of Mendelssohn, with selected part-songs by Rhineberger, Cowen, and others. It is probable that a musicale will be given in December.



THE SCHOOL FOR CHURCH MUSICIANS enters upon its second year under favorable auspices. Not only is it formally recognized by the Trustees of the Seminary as an appendix to the Seminary apparatus and certain privileges accorded to it thus, but it is backed by a special financial guaranty furnished by a company of interested gentlemen and ladies, mostly in Hartford. Its circular announcement gives the following list of instructors:

**E. N. ANDERSON, Vocal Culture and Interpretation.**

Conductor of the Small Chorus of the Choral Union.

**EDWARD D. HALE, Piano-Playing, Advanced and Elementary.**

Professor in the New England Conservatory, Boston.

**WILLIAM C. HAMMOND, Organ-Playing.**

Organist, Holyoke, and Professor, Smith College.

**MRS. VIRGINIA P. MARWICK, Vocal Culture.**

Church and Concert Singer.

**HOMER A. NORRIS, Composition, including Harmony, Counterpoint and Orchestration. Organ-Playing.**

Organist, Boston. Pupil of Dubois and Guilman.

**RICHMOND P. PAINE.**

Conductor of the Large Chorus of the Choral Union.

**WALDO S. PRATT, History and Science.**

Professor, Hartford Theological Seminary.

**HENRY DIKE SLEEPER, Sight-Reading, Harmony and Counterpoint.**

Professor-elect, Beloit College.

It will be seen that this list fully sustains the high standard of ability that was set last year. The advantages offered are evidently beginning to be understood, and the lists of special pupils are steadily filling up.

The managers of the School have decided to hold the plans for a regular three-years' course of study somewhat in abeyance until other work is better established. Their efforts have been much assisted by the kind permission extended by the South Baptist Church for the use, at least for the present, of their fine three-manual organ for lessons.

AS THIS ISSUE goes to press, arrangements are being perfected for an elaborate series of "University Extension" lectures and classes under the leadership of the Seminary Faculty. The list of instructors already secured includes the following names: — Rev. S. J. Andrews, D.D., Professor S. G. Barnes, Ph.D., Professor C. S. Beardslee, Miss Margaret Blythe, Mr. Richard E. Burton, Ph.D., Mr. Frederick H. Chapin, Mr. Edward D. Hale, Mr. Frederick B. Hartranft, Rev. E. H. Knight, Rev. E. P. Parker, D.D., Hon. Nathaniel Shipman, LL.D., Melancthon Storrs, M.D., and Professor Graham Taylor, D.D.

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ALL OUR READERS who are interested in aggressive Christian work, especially in the conditions most characteristic of our times, will be glad to have a further installment in this issue of Rev. Edwin H. Byington's trenchant discussion of Open-Air Preaching. We believe that Mr. Byington has put his finger on a shameful fact when he claims that Great Britain has far outstripped the United States in the fidelity and effectiveness of this branch of evangelistic agencies. We trust that every one of our readers will ponder the burning appeal he is making for a reform in this particular. Its application is not merely to city parishes, nor to ministers as a class, but to every alert Christian worker.

In this connection we beg to announce that early in 1892 we expect to publish a handbook by Mr. Byington on Open-Air Preaching, historically and practically considered. The book will contain about 100 pages, with some illustrations. It will include the three articles already published in our pages, with perhaps twice as much entirely new material. In order to bring the book within the reach of pastors, evangelists, Y. M. C. A. workers, and others, its price will be placed at only 50 cents per copy in paper, and 75 cents in cloth. Advance orders may be filed with THE RECORD now.

THE THOUGHTFUL OBSERVER cannot avoid being continually impressed with the growing power of cosmopolitan relations and of cosmopolitan motives. Striking examples might be found in the impress which the whole civilized world is making, for example, on the new States of Central and Southern Africa, and on the new order of thought, government, and society in Japan; as well as in the strenuous pressure that is being exerted from outside to correct abuses against common humanity and common justice in Russia and China. Even our own momentous questions concerning immigration and its attendant facts may be viewed as our peculiar experience of cosmopolitan intercommunication. While as yet these international relations and influences are mainly expressed or manifested in terms of commerce or migration or of political activity, the Christian cannot fail to feel in them the march of God's mighty plan that "the kingdom of the world shall become the kingdom of our Lord and of His Christ."

THE RECENT ORDINATION of Mr. H. D. Sleeper, '91, with the expectation that he would devote himself specially to practical church music, raises an interesting question. One of the oldest members of the council remarked, after the exercises, that he had had not a little new light from them on the whole matter of church music. "Might not that great problem," said he, "be permanently cleared up if our churches would gradually take the position of insisting that all who are called to undertake the management of the musical arm of public worship be formally set apart or *ordained* to their office, so that they may be truly pastoral assistants?" This query will not seem in the least novel to any Hartford graduate since 1880. This Seminary has long been committed to a new departure in this matter of music in public worship. We believe that there will be no peace, and certainly no valuable progress, until the essential similarity of the functions of pastor and choirmaster is clearly seen and adopted as a working principle. The School for Church Musicians, established here a year ago, is an effort directly in this line. The churches are beginning to call loudly for pastoral assistants in their musical work. Such assistants must have something of a pastoral equipment, such as can best

be provided under the wing of a theological seminary. It is pleasant to be assured that for the right sort of men, duly trained, a pastoral recognition will be readily accorded.

THE BIBLE is absolutely central in the Christian system as truly as the sun is the center of the solar system. God is light. There is no spiritual illumination apart from Him in any world. How He is pleased to reveal Himself to other worlds than ours He has not told us. To our world the great revelation of God is through the written Word. The Life was manifested. That Life is the Light of men. Its radiance comes to us through the Bible. We believe that God has ordained this centrality of the Scriptures as He has the centrality of the sun. The fact of centrality in the latter case is not disturbed by any theory of sun-spots or of color-blindness, or of the subjectivity of the sensation of light. Neither are the centrality and supremacy of the Bible disturbed by any theory of imperfections in the outward form of revelation, or of critical inability to see all it declares, or of human consciousness as a corrective of Biblical doctrine. The sun and the Bible are not easily removed from their God-appointed stations in His universe.

IT IS INTERESTING to note the recent publication in *The Standard* (Chicago) of an address on Biblical Criticism delivered by Professor William Arnold Stevens at the opening of the present session of Rochester Theological Seminary. It states most lucidly and admirably what Biblical criticism is, why it is indispensable, and what its limitations are. The discussion is refreshing in its scholarly tone, its reverent earnestness, and its breadth of view. It successfully mediates between the two dangerous extremes which we regret to see so much exemplified in many public utterances on this subject—the extreme that holds scientific examination of the Bible to be profanation, and the extreme that jauntily presumes to adjust all sacred history and revelation in accordance with some subjective speculation.

It is a great disaster to true progress that there is such a deep chasm between the parties in this matter of Biblical criticism. The party names used are harmful. The one side claims to be "liberal," "progressive," "scientific," and the other is

content to be "conservative." Each side seems desirous above all things of annihilating its opponent. Infinite harm is resulting, not only to the combatants' spirit, but to the truth. Biblical criticism or investigation must always be carried on, both "lower" and "higher," unless Christian doctrine is to be cut up by the root. The only legitimate object of such investigation, as of every kind of science, is the truth. Hence, there cannot be any rightful objections to *results as such*. The so-called "liberals" just now are claiming results, especially as to the Pentateuch and the Hebrew prophets, at which the "conservatives" stand aghast. So far as the latter simply raise an outcry over the novelty or danger of the new views they take a position logically untenable and ethically pernicious, since if the alleged results are true they cannot be successfully denied or opposed. The only question is as to *method*. The contention of the wiser "conservatives" is simply, that the Wellhausen school uses a method which is (in large measure) scientifically vicious and which therefore issues in worthless results.

Is it not in order for the "conservatives" to give up their name and the defensive position which it implies? No attitude is more awkward and inefficient than that of a knight whose horse has been thrown back on its haunches by the onset of an impetuous antagonist, and who is content to wait there for another assault. If the current methods of Biblical criticism are fallacious, their illogical character ought to be scientifically exposed and those who use them effectually branded as unscientific. But, more than this, the true "conservatives" should hasten to delineate a genuinely scientific method of Biblical investigation and to put it into active constructive operation, not so much for the discomfiture of speculative antagonists as for the supply of the Church with fresh and increasingly accurate supplies of truth. We believe that true scientific methods are to be found more fully developed among the "conservatives" than among the "liberals." Evidence might be adduced from the curricula of some of our seminaries, and from the publication of such books, for example, as those of Principal Cave. But we also believe that true methods are only being imperfectly and timidly employed in many cases, while precious energy is being wasted, especially in the newspaper press, in noisy contentions that are really of little importance.



## OPEN-AIR PREACHING AS A FACTOR IN CITY EVANGELIZATION.

Greatness has been thrust upon our cities, at first delighting and then alarming us. To-day earnest men in every sphere of life are wrestling with the new and perplexing problems created by this rapid growth. The church has her share, and among them is the problem of city evangelization. Large numbers of people are away from all visible religious influences. The devil has mortgages on many down-town churches and is foreclosing rapidly. Often on Sunday the bell of the excursion-train extends a more effectual call than the church chimes; and the "closed door" of the saloon successfully rivals the "open door" set before us by the Lord. In speaking of these non-church-going masses we say they have drifted away from the Church. They, on the other hand, stoutly assert that the Church has deserted them, and is the guilty party. Neither deny the separation. Whose the fault, God knows. Their reunion is the problem of city evangelization.

To accomplish this we must adopt in our church work the cardinal principle of modern business methods. We are behind the times. A merchant managing his affairs as we do ours would not be able to pay ten cents on a dollar. "The children of this world are in their generation wiser than the children of light." In the business world to-day the demand does not seek the supply, but the supply seeks the demand, and if necessary awakens and even creates it. Upon this principle have our great business enterprises been erected. No longer do merchants wait for their customers. The wholesale houses send their traveling men. The retailers solicit orders and deliver goods. Everything is brought to a man these days—except the Gospel. The Church alone still follows the old plan, securing a building, offering its treasures, and waiting for the demand to seek the spiritual supply.

But this will not do. Non-church-goers cannot be drawn to the church simply by attractions offered there, however successful such inducements may be in drawing people from other

churches. A brilliant preacher told me that he repeated in a New York mission a series of sermons which in a New England town had crowded the church, but only one new auditor was drawn. Some years ago a famous evangelist held special services in another down-town New York mission. It was kept out of the papers, but widely advertised in the vicinity. Few came, until the up-town church-going people, hearing he was there, came down and crowded the church. I attended a service in the only church of a populous district in London. The music was wonderfully sweet and inspiring, but the singers numbered more than the audience. The strongest attraction, whether of sermon or song, within the church affects the world, the flesh, and the devil about as much as the latest sensation at a dive affects a spiritually-minded Christian.

To succeed we must adopt this important business principle in our religious work: the spiritual supply must seek the demand, and if necessary revive or create it. Objections that this degrades the Gospel are not pertinent, for this is God's way. He sent Moses, Isaiah, Jonah, and other prophets to the people, not the people to the prophets. We have reversed this divine method. We demand that the people shall seek the preacher. The Good Shepherd did not wait until the lost sheep stood at the door of the fold bleating for admittance. Christ did not wait until we knocked at the door of heaven, but from its portals he hastened while our feet were at the threshold of hell, and our hand stretched forth to knock there. The Son of Man came to seek the lost. What right have we to say that the lost, whom we are sent to save, must seek us. The responsibility rests upon us. Too often we shirk it. A minister said to me once: "The churches are practically saying to the people, 'We have put the Gospel in this building. You may come here and get it, and find the way to heaven; or stay where you are, and go to hell.'" This assumption that a Christian's responsibility terminates when he has given the good news to all willing to come and hear him is unscriptural. We cannot wash our hands at their failure to come to a place of worship appointed by us. If they refuse to heed the Gospel, the sin is indeed theirs: if, however, it is not brought to their hearing, the fault is ours. We must not leave them alone. The doctrine of *laissez faire* has no place in the creed of the church militant.

There are many turning the Church upside down with their theological teachings : whether or not such men are needed, we do need men who shall turn the churches *inside out*, that each pew may become an outside pulpit, preaching salvation to the portion of the city over against itself. Church buildings too often are huge "bushels" under which a glorious light is hidden, instead of being candlesticks, sending rays of spiritual light in all directions. The words "Preach the Gospel to every creature" are relegated to foreign missionary meetings. We emphasize it, when obedience by proxy is possible. But absolute and imperative is the command for us to present Christ to every creature within our cities. If it cannot be accomplished by our regular church services, then must it be done some other way. One British Presbytery is right when it requires its ministers to go out to the people several times a year and preach in the open air. We, too, must go to the people in their houses, on the streets, in the parks, wherever we can get a hearing. House-to-house visitation is necessary and is effective in reaching mothers and children in their homes. Men and young people, working all day and going out generally in the evening, must be reached by open-air preaching, if at all. And this will reach them. Wherever in Great Britain and elsewhere it has been fairly tried, such people have listened to the message brought to them. The character of these audiences is well indicated by the fact that such services flourish best where there is a large non-church-going element. The two New York pastors, who complained that few of the crowds at their open-air meetings would follow them into the church, were witnesses to the need and opportunity of open-air preaching as a factor in city evangelization.

The motives bringing them to listen are varied. This is true of a church congregation, also. But so long as they are willing to listen, the opportunity exists, and the preacher's duty is plain and imperative. Sometimes opposition is aroused and manifested, but as a rule the majority of the people are kindly disposed to the open-air preacher. They recognize the unselfish loving interest prompting his effort, and are touched by it. Except in strongly Roman Catholic districts, the large majority sympathize with the preacher and are against the intruder. Ordinarily, the attention of an open-air audience is equal to that

of any, and the speaker's opportunity as great. There are more distractions than in a church, but the audience keeps awake. The wandering mind simply carries off the body, instead of leaving it to gaze blankly at the pulpit; and there is not much choice between these two common occurrences. Expressions of approval and disapproval are more apparent and disturbing, but also more stimulating. Though the environment apparently is unfavorable, an audience outdoors will receive and carry away about as much as one in a heated closed building.

All sorts and conditions of men will be reached by the open-air preacher. Among them will be found, besides others, three classes who can be reached with difficulty by ordinary means.

The first class includes those who have come from priest-ridden countries, where religion is a mere form, presenting irksome restraints rather than spiritual inspiration. Continuing in subjection, they regard Protestantism as a damnable heresy; or, having escaped, they shun all religious organizations as alike detestable and dangerous. Bitterness, prejudice, or fear of priestly condemnation keep them from crossing the thresholds of our sanctuaries. With such our cities are crowded, and yet to get a mere handful within a Protestant church is no easy task, as all laborers among them will testify. It requires generally a moral earnestness within their hearts to surmount these barriers. This, the Gospel alone can supply, but they do not have the Gospel. It is absurd to expect them to enter our churches for that power, without which their coming is impossible. As well signal the shipwrecked sailor to swim to the shore for the lifeboat. As well ask the sick man to walk to the place where he can find nourishment which will enable him to walk. As well bid the fettered prisoner come forth and secure implements with which to break his fetters and free himself. Rather should we take to them the means of escape, and then, being free, will they come to us. The nail will leap to the magnet and cling to it, but the magnet must first be brought near the nail. Thousands never will feel the attraction of the sweet story of old until it is taken to them. These Italians, Bohemians, and other such, know nothing of the sweetness, purity, and power of the Gospel as it is in Jesus Christ. When we urge them to our churches, they picture to themselves as ours a religion from which we ourselves would shrink. We

must make clear to them the good tidings. The Bible, and portions of it, tracts and illustrated papers must be distributed, and the old, old story must be told again and again to them, in their houses, on the streets, at the parks,— wherever they can be found. Only thus can their false ideas of Christianity be banished and their prejudices removed. Especially valuable is the opportunity of sowing the good seed in the hearts of the children of such parentage, who often gather in large numbers around the open-air preacher, though they dare not cross the threshold of his church. Let those who claim that Romanism does not offer the Gospel, cease their tirades, and strive to make good the lack, by simply holding up Christ wherever Romanists will listen. The philanthropist, George Holland of London, told me that he had observed that Jews who shunned every appearance of Christian interest, gathered in large numbers in open-air services after dark. Mr. Spurgeon, after relating the conversion of a Jew who had attended such meetings, adds: “How many other strangers and fellow-citizens may, by the same instrumentality, have become fellow-citizens with the saints and of the household of God we cannot tell. Romanists also are met with in this manner more frequently than some would suppose. It is seldom prudent to publish cases of conversion among Papists; but my own observation leads me to believe that they are far more common than they were ten years ago, and the gracious work is frequently commenced by what is heard of the Gospel at our street corners.” Such people after their conversion require faithful instruction and Christian sympathy for a long time. These, open-air preaching cannot supply: but it can let them taste and see that the Lord is good, and arouse in them a hungering and thirsting after righteousness, sufficiently strong to bring them to the churches.

Another class includes foreigners very different from these, being nominally Protestant, but whom it is almost as difficult to reach. Some of them have had a Godless childhood. Still more regard religion as a childish diversion, to be put away at manhood. They speak pleasantly and patronizingly of the religious forms observed by them in their youth, as we would of their playthings. They have nothing against the Church; it has no attractions for them. They receive an invitation to attend



church with a smile and expression of thanks, as a little courtesy extended to them out of good will; they never accept. Neither church nor mission reaches them. The former they consider an expensive luxury, and less desirable than the beer garden; the latter is for criminals and the poor, they think; and they are neither. They pay their debts; they care for their families. This is religion enough, they say. Real religion is unknown to them. Such form the bulk of our respectable Protestant non-church-going element. Their hearts are good ground, but they will not come to receive the seed. From them could be formed tender, faithful, aggressive Christians, if only we could reach them. They can be found in large numbers on our parks on Sunday afternoons, and offer a most attractive field. Here at leisure and sauntering about, they are drawn by their love of music or simple curiosity to join a congregation. I know of no other way of successfully bringing to this class the Gospel. It is this or nothing; a Hobson's choice for the Church. Fortunately the opportunity thus offered is favorable. The bright sunshine, the pure air, the rich coloring of sky and earth, prepare the mind for God's revelation spoken by men. I would much prefer an auditor coming from a walk on the park to one coming from the perusal of a Sunday newspaper, as do the majority of men in our church congregations. A man shut up in a shop or store all the week, with its close air and gloomy rooms, finds his whole nature soothed and uplifted; his mind and heart are in a wonderfully receptive condition. Some of the most reverent, responsive, inspiring audiences I ever saw were in parks on Sunday afternoons. So this is not only the sole opportunity of reaching large portions of our respectable non-church-going population, but it is a grand opportunity, and full of promise.

Some fear this work will discredit the regular church services. This easily can be avoided by choosing other than the usual hours for church services, and by going out avowedly as representatives of the Church. Nor will it be accepted as a substitute for church life. Almost invariably when a man's heart is touched he seeks a regular place of worship. Open-air work has been far more fruitful in convicting men, so that they sought the Church and there found Christ, than in actually securing their conversion while in the open air. After speak-

ing in a Glasgow mission, I was addressed by a young man, who said : " I also am an American." He told me his experience. A professional gambler, once the keeper of an opium joint with a Chinaman, he had come to England to swindle people at the races with a card trick. On his way to make arrangements for the coming races he passed some people holding an open-air meeting. A hymn was being sung which touched him strangely. He passed on, but could not escape the impression. Instead of continuing his plan, he sought a religious service in a church, and that night made his peace with God. Many others have done the same. Churches have filled their empty seats by means of open-air services. More might do the same. They are feeders to the Church, and in no sense rivals or substitutes. If men, being converted, were left without a church home, they would die spiritually. The object in open-air work is to present Christ to the Christless, in the assured belief that finding Him, or even seeking Him, they will go to His Church, and receive all it has to offer, and give to it their lives. It is distinctively a factor in city evangelization, and when that has been accomplished and people are all again under the direct spiritual influence of the Church, there will be less need for it. But until that is accomplished, and in accomplishing that, we must use it as an important factor ; use it constantly and earnestly.

A third class who would be blessed by open-air preaching includes those who need to have revived within their hearts spiritual truths, experiences, purposes, aspirations, which have been crushed by the blows of error, or stupefied by the fumes of vice. In this class are children of Christian parents and those who still have in their possession certificates of church membership, whose voices once were heard in exhortation. Among them may be found those formerly Sunday-school teachers and superintendents, deacons and ministers. Few experiences in mission work are sadder and more painful than meeting such. How can I describe my feelings, as the son of a minister I plead, in the midst of the fumes of a bar-room, with one who declared himself a minister's son. These once godly, the children of godly parents, once under Christian influences, are dead in trespasses and sins. They can be reached only in one way. New truths, new exhortations, new hymns cannot touch them.

There must be something which shall awaken the spiritual influences of the past.

But what is there in the surroundings of such men to remind them of the past? It is work, work, work, all the time,—an incessant drive. How long a man might live in a great city without any external reminder of the things which are unseen and eternal! The Sabbath can make little spiritual impression with its newspapers, its street traffic, its excursions and sports. The stately church edifices do not remind him of the little white meeting-house with its green blinds. The voice of the preacher never reaches even the vestibule. The grand volume of sacred music is muffled by the massive walls. What is there in the life of the non-church-goer to arrest him in his course, what to remind him of broken vows, of covenants unkept? Scarcely a thing even to remind him there is a God. The stone pavements, the brick walls, the brown-stone fronts, feebly declare the glory of God and show his handiwork. The pure pale starlight shrinks from rivalling the glare of the electric light. Even the sun seems unlovely. Nature indeed is crowded out: she barely has standing room in a few scattered parks. Scarcely able to make herself heard, she speaks no "variable language" to him. And as for his conscience—it has little opportunity. So great is the city's clamor and confusion, a man cannot hear himself think. He has little quiet and no solitude. He is not alone with God. The omnipresence of man conceals the omnipresence of God.

Nor do men speak to him of faith, hope, and charity. He knows men are harsh and grasping. "All is fair in love and war," and he finds it all war. He is told that a corporation has no soul, and he concludes that every man is a corporation in business whatever he may be elsewhere. He does not search for lovely Christian characters. They do not search for him. He thinks there are none. His associations push him down instead of helping him up. What is there in this intense city life to arouse, to inspire the noble in him? The brightest public place is the saloon: the strongest invitation is the harlot's; the commonest word is the oath; the easiest step is toward sin. I marvel that any man ever escapes from that life. Each one saved is a walking miracle. There is a point in the rapids where a man alone cannot possibly stem the current. Unless

rescue is brought to him he is lost. Open-air preaching is unsatisfactory in many ways, but in no other way can multitudes in our cities be reached. How full are its annals with the records of the rescue of such. It is preëminently a way of saving backsliders. Though these shun the sanctuary, the Gospel is not yet powerless. A hymn, a prayer, a word of Scripture, an earnest appeal by the street preacher, awakens the slumbering past. O the power of a hymn taught by a mother! Should an angel, hovering over a great city some night, sing with a mother's voice and a mother's heart, if that were possible, "Hush, my dear, lie still and slumber," hands clutching ill-gotten gains would relax, feet swift to death would halt, bleared eyes would fill with innocent tears, hardened visages would soften into penitence, and many a soul would sob itself back to righteousness. Men and women, to whom God has given sweet voices, have mercy, for Jesus Christ's sake, have mercy upon these wanderers. Unless some one sings to them their mother's song, they will be lost forever.

What a powerful reminder is a bowed head. Many in our cities for long years have not seen knee bent, head bowed, eyes closed in prayer. But as they pass a group of worshipers, something brings like a flash the picture of that servant of God in the little quiet church, or perhaps the father gathering them about the family altar—it may have been the reverent manner, the tender voice, or the familiar words. I am not picturing an imaginary scene, but what often has occurred. How many have thus been restored to the path of righteousness! How many more might have been had we been faithful! But some would protest, "Would you have us stand in prayer on the street corners to be seen of men?" Yes, I would. Surely the Master was not condemning this, but hypocrisy. Let the lost wanderer who has heard the name of Jesus a myriad times in coarse profanity, let him hear it once in prayer. Let him who ten thousand times has seen man prostrate before the demon alcohol behold him bow before Jehovah. Let him who has heard only voluptuous music and ribald song listen to sweet voices singing the beautiful words of life. Something is needed to remind him of what has been, to awaken spiritual sensibilities now slumbering in his heart.

Open-air preaching has saved many backsliders. More might so be saved. We should not be neglectful, though they are doing wrong. For that very reason we should search them out. It is true our church doors are open, and whosoever will may come, and that they are "without excuse," under just condemnation for not coming; but that is no excuse for us. Shall we let the harlot, once as fair and pure as our sons and daughters, who for very shame and bitterness will not enter the holy place, die in her sins without trying to win her? Shall we let the tempted and fallen youth, once the pride of his mother's heart, who now in his swagger scorns the sanctuary, die in his sins without warning? Shall we say to the strong man, embittered by unjust treatment and starvation wages received from Christian employers, "Die in your sins?" Not thus have we been commanded. If we do, it may be better in the day of judgment for them than for us. The Lord hath said: "When I say unto the wicked 'Thou shalt surely die': and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Son of man, I have made thee a watchman unto the house of Israel. Therefore hear the word at my mouth, and give them warning from me."

The time when our cities shall be permeated with the Gospel life and spirit, as were the towns from which they grew, or from which their founders came, is distant. But surely, as the Lord liveth, it will come. The Gospel is bound to triumph among all these widely different classes, for the Gospel has not lost its power, nor is the Church of Christ dead. The body of the city has outgrown its soul. But the soul lives. It is growing. In time it will dominate the body. The evangelization of our cities is certain. The task, however, is difficult. Efforts in many different ways must be made unceasingly. Let there be people's palaces, missions, institutional churches, stately cathedrals. These and many other things are needed. But we should not neglect to carry the Gospel to the people where they are. The more extensively judicious, earnest, spiritual open-air work is employed, the more quickly will our cities be evangelized, and this difficult problem solved.

EDWIN HALLOCK BYINGTON.



## “WHO WILL GO FOR US?”

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“And I heard the voice of the Lord saying, ‘Whom shall I send, and who will go for us?’” If Christ were here in visible presence, as eighteen centuries ago, He surely, as then, would be found going to the people in their houses of worship, at their social gatherings, on the hillsides, by the seashore, and in the streets. Who will go for Him? Plenty volunteer to represent Him in our churches and chapels; but who will represent Him on the streets? If the force is to be commensurate with the task, laymen and women must volunteer as well as ministers. How nobly they have responded to the call for instructors of the young! Over a million Christians are teachers in our Sunday-schools, where a hundred years ago there were practically none. How grandly they have performed their duty in our prayer-meetings! A vast multitude, by narrating their experiences and expounding the Scriptures, are accomplishing much in the perfecting of the saints, in bringing us all nearer unto the measure of the stature of the fullness of Christ!

Why should laymen, so widely and wisely employed in these two directions, so generally remain inactive in evangelistic effort? Why should the vast multitudes, found neither in Sabbath schools nor prayer-meetings, be deprived of their spiritual influence? For the adequate presentation of the Gospel to these non-church-going masses, we need not a few thousand open-air preachers, as there are to-day, but a million and more—as many as there are Sunday-school teachers; as many as are active in our prayer-meetings. Think of the spiritual power of the laymen in our churches! If brought to bear on the unevangelized in our cities, the number of these would be materially reduced.

Let our churches as such, under the leadership of their pastors, engage in this work, showing the world that the Church is earnest in its search for the lost.

Let every Young Men's Christian Association enter into it,

because open-air audiences consist largely of men. In no other way can they bring the Gospel to so many young men.

Let our organized bodies of young Christians take it up. I have been charmed and inspired by the fearless and winning testimony for Christ given by intelligent young men and refined young women at open-air services. One Sunday evening I accompanied the members of a young people's society as they went to hold an open-air meeting. They gathered about a lamp post and commenced singing. Soon a considerable audience assembled and among them some children. As a young man was about to offer prayer, a dirty, ragged little girl commenced to attract the attention of every one. The young man hesitated a moment. Then quickly one of their number, a young lady of evident refinement, stepped forward. Placing her gloved hand upon the child, she drew the little one close to her side and bowed her head. The child caught her spirit, and nestling in the folds of her dress remained perfectly quiet. All present were touched and reverently drew near to the throne of grace. Let our young people with such a spirit go out into the highways and hedges and compel them to come in.

Who will go for us? Open-air preaching is no pastime, no honor-bringing, luxurious undertaking. Opposition will meet all. Some will ridicule. Many regard it as useless self-degradation, beneath a Christian gentleman and altogether improper for a lady. Friends too gentle and loving to ridicule and oppose convictions of duty will grieve if it is attempted.

Then the work itself is hard—the opposition, sometimes words, sometimes blows, is disheartening, as also is the uncertainty concerning an audience, the inopportune distractions, and the impossibility of ascertaining results. I do not urge open-air preaching because I enjoy it. Some men find it a delight. I do not. I shrink from it. It is the greatest cross I have to bear. If I thought this work could be accomplished in any other way, I never would do it any more. I pray God the time may soon come when it no longer is necessary. But it is necessary. I must. You must. A million more must. “And I heard the voice of the Lord saying, whom shall I send, and who will go for us?” God grant that from a thousand thousand hearts will come the answer “Here am I; send me.”

EDWIN HALLOCK BYINGTON.

## Book Notes.

*Cotton Mather, the Puritan Priest.* By Professor Barrett Wendell.  
New York: Dodd, Mead & Co. ["Makers of America" Series],  
1891. pp. vi, 321.

Few characters in New England history have been more misunderstood and misrepresented than Cotton Mather, and largely because few are less easy of analysis. His pedantic display of learning in his writings, his frequent superstitious credulousness, his well-known connection with the witchcraft delusion, have discredited him in the eyes of many whose acquaintance with him was but casual; while those who have more deeply probed into history have often found occasion to criticise not only his motives but his honesty of method in his efforts to maintain the loosening hold of the ministry on the politics of New England, or to further his desired control of Harvard College. The frequent minor inaccuracies of his hastily compiled books, particularly the "Magnalia," have led to repeated denunciation of his general trustworthiness in any matters. It is no pleasing portrait that has been drawn of the great Boston Congregationalist in the pages of Quincy, and Upham, and Savage, and Brooks Adams: and it is not a little owing to their unfavorable judgment of the man and his motives that the name of Cotton Mather has so often provoked a smile or a sneer when mentioned in public address.

All the more gratifying is it then to take up the biography of Cotton Mather by Professor Wendell, and to follow his fresh and sympathetic unfolding of Mather's character by the use of the great Puritan's diaries and published works. It is not too much to say that Professor Wendell has made the real Mather live again in his vivacious pages. And he shows us a man who, though passionate, credulous, vain, and mercurial far beyond the major part of his kind, was not at bottom a conscious deceiver or a hypocrite, but who labored indefatigably and not without success for the good of his generation, and whose writings have put those who would understand the New England of his day deeply in his debt. Of many extracts illustrative of the rectification which Professor Wendell has made of the distorted image of the ordinary biography of Cotton Mather, we have room for only two:

"Such of his posterity as have not loved his memory have inclined now and again to call him by a name he would probably have been the first to use in their

place, — a very great liar. To me he seems otherwise. The better I know him, the more firmly I believe that from beginning to end he meant to be honest. Beyond doubt, like emotional people about us, — abolitionists, nationalists, what not, — he often saw things not as they were, but as he would have had them. What counted for him was God's own work, what counted against him was the Devil's; and God's work, of course, was all good, and the Devil's refreshingly free from any redeeming trait. But I do not believe that he often wrote or spoke a word that he disbelieved when it was written or spoken. . . . In the chapters that follow, I shall try first to give some account of the race he sprang from, and of the place and the period in which he found himself. Then I shall try to tell, from his own point of view, the story of his own career. And I shall be sorry if I do not make it seem that there is still good ground for believing that it was a good man they buried on Copp's Hill one February day in the year 1728." [pp. 2, 3.]

Our other quotation relates to the "Magnalia," a work which, with all its short-comings, could ill be spared from among the sources of New England history.

"The 'Magnalia' bears throughout traces of the crowded haste with which it was written. It is flung together, not composed at all. There are seven chief divisions, or books. . . . Along with much new matter, these books contain reprints of at least fifteen volumes published separately: ten before the end of 1697, five after. Just as these volumes were naturally independent, so are all the chapters in the whole work. And there is no question that it is full of superstitions now incredible, and of hasty errors of date and the like. For all this, the 'Magnalia' has merits which dispose me to rate it among the great works of English literature in the Seventeenth Century. The style, in the first place, seems to me remarkably good. Any one can detect its faults at a glance; it is prolix, often overloaded with pedantic quotation, now and then fantastic in its conceits. But these were faults of Mather's time. And he has two merits peculiarly his own: in the whole book I have found not a line that is not perfectly lucid, nor many paragraphs that, considering the frequent dulness of his subject, I could honestly call tiresome. In the second place, admitting once for all every charge of inaccurate detail, I am inclined to think the veracity of spirit that pervades the book of a very high order. Somehow, as no one else can, Cotton Mather makes you by and by feel what the Puritan ideal was: if he does not tell just what men were, he does tell just what they wanted to be, and what loyal posterity longed to believe them. In the third place, not even the sustained monotony of his style and temper can prevent one who reads with care from recognizing the marked individuality of his separate portraits. . . . Whatever else Cotton Mather may have been, the 'Magnalia' alone, I think, proves him to have been a notable man of letters." [pp. 160-162.]

Professor Wendell is far enough removed in his own thought from the religious ideals of Cotton Mather or the more conservative of Mather's successors in the New England ministry; but he deserves the thanks of all students of New England history for the keen, appreciative, and life-like sketch he has drawn of one who was in his own day among the foremost of the New England clergy, and whose name is the chief among colonial writers. [w. w.]

*Thomas Hooker, Preacher, Founder, Democrat. By George Leon Walker. New York: Dodd, Mead & Co., 1891. pp. viii, 203.*

*John Winthrop, First Governor of the Massachusetts Colony. By Joseph Hopkins Twichell. New York: Dodd, Mead & Co., 1891. pp. xvi, 245.*

The Makers of America Series bids fair to be rather a notable addition to the growing number of series of historical hand-books. The two volumes mentioned above are of special interest to us, on account both of their authors and of their subjects. Two leading characters of early New England are worthily described by two beloved Hartford pastors.

It is eminently fitting that the life of Thomas Hooker, the first pastor of the old Center Church, should be written by his twelfth successor in that office and the historian of that church. And Dr. Walker has here again displayed an admirable thoroughness of treatment as well as an exact knowledge of the historical setting of the life he describes, not only in its later years in Newtown and Hartford, but also in its earlier period in England. We cannot too much admire the painstaking care and minute accuracy visible on every page. Dr. Walker has a mastery of his subject, and he furthermore expresses himself with precision. We are made to realize the important influence exerted by this Connecticut worthy, not only in the doctrinal disputes and spiritual concerns peculiar to his office, but also as a pioneer settler and the founder of a new commonwealth, whose framework was the product of his thought, and whose principles had their origin in his spirit. A most interesting appendix to the volume is the annotated list of Hooker's published works furnished by Dr. J. Hammond Trumbull.

In the other book, Rev. Mr. Twichell of the Asylum Hill Church sympathetically delineates John Winthrop, first Governor of Massachusetts. In the preface our author tells us that his purpose is to write a biography rather than a history; and on reading the book we are glad to admit that he has attained that purpose. He has made a biography. The man, John Winthrop, is made to live before us, as well in his affectionate devotion to wife and family as in the burdensome public duties that devolved upon him. Mr. Twichell excels in the portrayal of character. This appears not only in his treatment of his principal personage, but also in the description of others. Notice for example his lively and discriminating estimate of the much-discussed Roger Williams. An extremely parenthetical style does good service here as it affords opportunity to introduce much matter that would hardly have found place otherwise, and also to



lighten the narrative by many delicate touches such as he knows well how to give. In this volume, as in the other, there is an admirable index, a feature always desirable, but too often omitted.

Of both of these books we may say that they are distinctly valuable contributions to the literature of early New England history.

[A. T. P.]

*The Renaissance, the Revival of Learning and Art in the 14th and 15th Centuries.* By Philip Schaff, D.D., LL.D. New York and London: G. P. Putnam's Sons, 1891. pp. 132.

This book presents to the general public the paper read before the American Society of Church History, at its meeting a year ago, and printed in its proceedings. In thirty very short chapters, and withal in most interesting manner, Dr. Schaff gives a comprehensive view of that remarkable movement which heralded the Reformation. The English reader will find nowhere else a survey of the whole field in so compact a form. The bibliographical notes prefixed to each chapter, with which readers of Dr. Schaff have grown familiar, are a helpful addition to the volume.

[A. T. P.]

*Forty Years among the Zulus.* By Rev. Josiah Tyler. Boston: Congregational S. S. and Pub. Soc., 1891. pp. 300.

One does not often find a more thoroughly readable missionary narrative than this. Mr. Tyler's long service in the Natal mission enables him to write with authority about its scope, methods, and prospects. The secret of his own success is doubtless to be found largely in his sympathetic participation from the outset in the common life of the people. The picture he gives of the country, of the climate, and, above all, of the Zulus themselves is, on the whole, most attractive. One cannot avoid the query whether in America we have duly appreciated the strategic importance of Christianizing this stalwart and relatively intelligent race, when we consider their singular prominence among the other races of Southern and Eastern Africa. To all who are interested in vivid delineations of actual missionary effort, and in the special bearing of such effort on the solution of the problems of the Dark Continent, we heartily commend this volume.

We may add that to our own Seminary this mission must always have a peculiar interest, since it has been so largely maintained by Hartford representatives. The roll of missionaries there includes the following names: David Rood, '47 (died in 1891), Josiah Tyler,

'48, Hyman A. Wilder, '48 (died in 1877), Stephen C. Pixley, '55, Elijah Robbins, '59 (died in 1889), Henry W. Bridgman, '60, Charles W. Kilbon, '73, George A. Wilder, '80, Harry J. Gardner, '87 (died under commission before leaving this country), and Miss Hannah J. Gilson, '93, now in the Seminary, but for several years previously in Africa. Of these, Messrs. Pixley, Bridgman, Kilbon, and G. A. Wilder are now in the field. [W. S. P.]

*The Being of God as Unity and Trinity. By P. H. Sneestra, D.D. Boston and New York: Houghton, Mifflin & Co., 1891. pp. vi, 269.*

These lectures, delivered by a professor of Hebrew under a provisional arrangement, show mature judgment, firm conviction, and no lack of vigor and clearness of statement. In matter and method the treatment is traditional, dealing in Lectures II and III with the five well-known arguments for the Existence of God; with the Attributes in Lectures IV, V, and VI; and with the Trinity in Lectures VII, VIII, IX, and X. The discussion of the "proofs" in the early chapters is positive and luminous. But the very clearness and positiveness of the lecturer only make it plain that the statement of the great arguments for the Being of God is after all not a *proof*, but only an *analysis* of the problem. Moreover the *unity* of the material treated in these arguments should be more constantly and firmly set forth. In treating the Attributes the Infinitudes have chief attention. The method and spirit here are admirable, and the discussion most wholesome and helpful. The lectures upon the Trinity are unsatisfactory. The history of the doctrine should have been fuller, or else wholly replaced by references to books. The first four centuries are put along side of Paul and the fourth Gospel as a source of "revelation." In Lecture X various speculative "constructions" of the doctrine of the Trinity are presented, the solution of the problem being found, as the lecturer thinks, in the experience of self-consciousness. [C. S. B.]

*The Incarnation of the Son of God. The Bampton Lectures for 1891. By Charles Gore, M.A. New York: Charles Scribner's Sons, 1891. pp. xxi, 295.*

Here is a popular treatment of the theses that Christ, in whom Christianity finds its definition and embodiment (Chap. I), is, while supernatural, yet but the consummation of the natural (Chap. II), historical (Chap. III), not unfairly defined in the early creeds

(Chap. IV), the revelation of God (Chap. V), the revelation of man (Chap. VI), our Master (Chap. VII), and our example and life (Chap. VIII). The book makes little pretense to be scholarly, original, or profound, and will rank in the Bampton series as having but moderate excellence. The author seems to be straining throughout to conciliate such as seek a "natural" interpretation for the phenomena of Christianity. This appears prominently in Chapters II, V, and VII. Thus Christ is the "crown of nature." He is "profoundly natural." Miracles manifest the "real meaning of nature." The Incarnation is the fulfilment of the "prophecy" of the Divine image in man. The authority of God in Christ is "paternal," as contrasted with the "despotic" in the Old Testament, and thus is more "moderate in range and method." His explanation of the method and process of the Incarnation, his strictures upon the "Infinite" in God, and his discussions of the problems of divine Providence, like his elucidation of Rom. ix-xi in Vol. III of *Studia Biblica*, are not wanting in definiteness, boldness, and confidence of statement. Some of his words read like the record of a returned explorer. In the presence of such themes he might, with profit, heed the modesty and caution of the fathers he so often cites. His description of the development of the early Greek creeds, as against the position of Hatch in his Hibbert Lectures, is excellent: as are also his words upon the inner relations of the Trinity, and his contention that the human understanding of the Trinity is moral, not intellectual, a triumph of the heart, not of the head. Throughout the discussion there is evident an earnest desire to bring the living Christ of the Gospels into the life of the men of our time. [C. S. B.]

*The Literature of the Second Century.* By Canon F. R. Wymne, D.D., J. H. Bernard, D.D., and S. Hemphill, D.D. New York: James Pott & Co., 1891. pp. viii, 270.

The secondary title of this work indicates its character: "Short Studies in Christian Evidences." It contains six lectures, two by each contributor, all evidential, as follows: The Literature of the Sub-apostolic Age; the Growth of the N. T. Canon; the Apocryphal Gospels; the Miraculous in Early Christian Literature; the Long-lost Harmony ('Tatian's'); Early Vestiges of the Four-fold Gospel. The lectures are written in popular style, and profess to be drawn (the first two at least) mainly from secondary sources, but these sources are, however, such as Lightfoot, Westcott, Sanday, and Salmon, and all the lectures give evidence that the writers know their material at first hand. The book is an excellent example of scholar-

ship turned to popular use, and is suggestive of how the "University Extension" system can be applied with advantage in theological studies. As theological students go (unfortunately), nine out of ten will get more for use out of these brief lectures than out of Westcott or Sanday, and the other one will be wise to review and clarify his knowledge, as well as get an idea of how to express it to laymen, by reading these lectures. The same is true of pastors. The chief title is a misnomer, but the student of literary history who feels himself cheated thereby will forgive the authors who have subserved the great good of a greater number.

[E. C. R.]

*Philomythus. An Antidote against Credulity. A Discussion of Cardinal Newman's Essay on Ecclesiastical Miracles. By Edwin A. Abbott. 2d edition. London and New York: Macmillan & Co., 1891. pp. lxxxii, 259.*

A glance at the title-page prepares one for the sharpest kind of antagonism. Few points of agreement on this subject can be expected to exist between a Roman Catholic Cardinal who supports the necessity of Scripture miracles and the credibility of ecclesiastical miracles, and an English Broad-Churchman who repudiates ecclesiastical miracles as an insult to reason and an offence to faith, and regards belief in the miraculous in the Scriptures to be unessential to modern Christian faith. When, further, it is considered that the author of the work criticised is the idol of a large following without, as well as within, his own church, and that the critic is a thorough-going iconoclast, ardent and battle-loving, it will be seen that all the elements for an uncompromising conflict are present. The book does not disappoint the anticipations thus aroused. It is keen, close, analytic, destructive criticism throughout. Newman's historical and logical methods have often found critics, but one will probably nowhere find a more uncompromising arraignment than this. Against Newman is urged his unfair treatment of historic facts, the false logic which underlies his belief, the slippery astuteness of his literary method, the cold intellectuality of his religious faith and the evil ethical results to one disciplined by such a teacher. Throughout the book, Newman is not only allowed, but is compelled, to speak for himself. The book may be classified as suggestive: that is, a book with which one partly agrees and partly disagrees, but which as a whole sets one thinking in many lines. The long preface to this second edition probably gave the author personal satisfaction. This the general reading public will hardly share. It is too long and too personally controversial.

[A. L. G.]

*The Christian Ministry,—Its Origin, Constitution, Nature and Work. A Contribution to Pastoral Theology. By William Lefroy, D.D. New York: Funk & Wagnalls, 1891. pp. 566.*

In these eight Donellan Lectures before the University of Dublin we have a very distinct and timely addition to the voluminous literature of the subject. The author makes good his claim for the theme and its discussion, that it is "one of the questions of the day, at present invested with an interest which it has not hitherto obtained, and which shows no signs of abatement." Those who think polity an exhausted line of research or a finished science or a dead issue, may in these animated pages see how alive its present-day literature is. Although written by a loyal churchman, and from the Anglican view-point, the treatise is thereby invested with a general interest, not only by its comprehensive summary of contemporary discussion within that communion, but the more because of its very significant and decided positions upon points at issue between the Episcopal and other polities.

Dean Lefroy ably maintains a middle ground between the sacerdotal theory of polity advocated by the Tractarians, whose latest representative is the Rev. Charles Gore, Principal of the Pusey House, Oxford, and the views of the secular origin of church institutions and polities taken by Professor Cunningham in the Croall Lectures for 1886, and by Edwin Hatch in the Bampton Lectures for 1882. He declares himself "in hopeless conflict" with the principles of the latter, and from the conclusions of the former he thus dissents: "Reviewing all the evidence which has been submitted, we are unable to find any warrant for the presence in the Christian scheme of sacramental propitiation or of a sacrificing priest." "The Kingdom of Christ has no sacerdotal system." While stoutly contending also against the alleged "structureless character" of the Pauline churches by substantiating the claim that the Christian ministry is a divinely instituted organization, he yet utterly disavows Apostolic Succession, declaring it "a humanly devised theory," which is, "as regards the unity of the Church, schismatical; as regards the means to be employed in doing the Lord's work, heretical; as regards the theory of the finality of grace and its flow through official transmission, unscriptural; and as regards the patristic literature of the first and second centuries, unhistorical. Such Apostolic Succession has no place in Christianity." (pp. 415, 416.)

The book has a permanent value far beyond its conspicuous part in these controversies. Its organic treatment of these too-often isolated questions of polity and administration allies them with theo-



logical thought and spiritual life. The chapters on The Moral Sphere and the Evidential Value of Ministerial Work, attest the writer's evangelical tone. His scholarship and catholicity of spirit alike enrich and beautify the work throughout. The concise summaries of argument which close each of the lectures are climactic and sometimes eloquent.

The practical purpose of the whole discussion may be indicated by the prayer of the preface, "that the Church may, through God's overruling mercy, as against man's exaggerated claims, realize her sacerdotal character. If every true believer in our blessed Lord devoted himself to the sacrifice of his time, of his talents, of his sympathy, of his substance, to the advancement of the kingdom of Christ, and in accordance with the needs and in sympathy with the labors of the ministry, the spurious claims of a caste clergy would be cancelled by the moral weight of individual and of corporate sanctification. Christian believers will be actually the high-priestly race of God. Christian ministers can claim no more. They are no less." [G. T.]

*A Decade of Christian Endeavor, 1881-1891. By Rev. Dwight M. Pratt. New York and Chicago: Fleming H. Revell Co., 1891. pp. xviii, 177.*

The rapid extension of the Christian Endeavor movement is a wonder of the time. Ten years have sufficed to show its remarkable adaptation to the peculiar needs of our present church life, and to demonstrate its power to foster, develop, and nucleate the religious zeal of our young people. Mr. Pratt, who graduated at Hartford in 1880, having recently become pastor in Portland, where the first Y. P. S. C. E. was formed, and who has been interested in the Society for several years, presents in this volume a forcible account of its history, genius, and aims. Although every one may not fully sympathize with his enthusiastic comparisons of it with the great religious movements of history, all must be impressed with the stirring and noble tone of his narrative. [W. S. P.]

*White Slaves: The Oppression of the Worthy Poor. By Rev. Louis Albert Banks, D.D. Boston: Lee & Shepard, 1891. pp. 327.*

This is not a pleasant book. Neither is "Alton Locke," which it resembles in its vivid pictures of the "sweater's" shop and the "sweater's" victims. The author shows us the women who keep themselves and their children alive—if it can be called life—by making custom pants at ten cents a pair, and shirts at sixty cents a

dozen. By working from six A. M. until eleven P. M. they can make from twenty-seven to sixty cents a day. He shows us their crowded rooms devoid of light and air, and filled with disease and death, and he pleads earnestly for the abolition of the "sweater" or middleman, for conscientious landlordism, and for a better system of tenement-house inspection, with more vigorous enforcement of sanitary laws. Dr. Banks's book should be read by every one who loves justice, purity, and his fellowmen. [A. M. P.]

*English Words: an Elementary Study of Derivations.* By Charles F. Johnson, Professor of English Literature in Trinity College. New York: Harper & Brothers, 1891. pp. vi, 255.

There is a fascination about the study of words for every one of literary instincts. There are, also, as our author shows, very excellent reasons why such study is profitable and necessary. This little volume, designed as an elementary text-book, is something more than its title indicates. For while the major part is taken up with a discussion of words classified according to their derivative source, yet as a basis for the study of particular words, the opening chapters review briefly the whole science of English philology. The importance of that study is emphasized, and the history and linguistic relationships of English are excellently sketched. Then follow chapters on English words derived from the Celtic, from the Latin at different periods and through different media, and from other sources. Titles of other chapters are: Method of the Word-forming Instinct: Groups of Words with a Common Root: Erroneous Derivations; Odd and Disguised Derivations: Geographical Names: Surnames; Words of the Professions and Trades. To many chapters are appended notes giving helpful suggestions for further reading. The volume is made more valuable by two excellent indexes. A little repetitiousness, which we notice here and there, is perhaps justified by the aim of the book; an occasional lack of clearness is not so easily excused.

Professor Johnson does not present any new and startling discoveries, but he has made a work well adapted to its purpose, and likely to prove useful on that account. [A. T. P.]

## Correspondence.

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JAMES L. BARTON, '85, has recently sent to the library an Armenian MS., supposed to be of the 16th century. It is a hymn-book, and contains also in the back portions of a Latin MS. of still greater age. He has also sent a copy of a cuneiform inscription of considerable value. Of this he says —

Some time ago I had a request from the British Museum to copy an inscription that is upon the castle rock of Palu, one of the cities in which there is a Protestant church. It was impossible to get a squeeze of this as I desired to do, for the government will not permit it. I got access to it only by being a missionary who resides in Harpoot. The Museum gave me a little idea of the contents of this inscription. It was written about 900 B.C. by a king from Van who came this way to conquer the land of the Hittites, who were then occupying as their capital the city of Malatia, two days to the west of Harpoot. The name of the conquering king was Menaus or Menuas. You see this has much interest in connection with Bible history, as the Hittites have been much doubted, and the Bible account of their strength has been seriously questioned.

This is a most interesting region. There is an inscription by Nebuchadnezzar upon a cliff within four days from here. I have a photograph of a Latin inscription by Corbulo, one of Nero's generals. The original is within three miles of Harpoot.

In another letter Mr. Barton tells something of his work :

I am getting off by this post to Constantinople the final proof-sheets of the Koordish Gospel of Matthew, upon which I have been laboring for three years. Not that I have been translating it, but I have worked more or less with the translators, and have prepared and sent test copies of the same into all parts of the Koordish-speaking regions as a test of the language used in the translation. It has been to me a most interesting language study, as the Koordish is based upon Persian, but mixed with Arabic, Turkish, Armenian, etc. I have just disbanded the translators for a season after they had completed the four Gospels. We have a new theological class of ten good men. I am the teacher of Biblical Theology, which is newly introduced this year.

## Alumni News.

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### CONNECTICUT ALUMNI ASSOCIATION.

The autumn meeting of the Connecticut Association was held November 9, at the City Hotel, Hartford. Twenty-three sat down to dinner; and one more came in later. Francis Williams, '41,—the oldest active graduate in the State—was present, and presided. G. W. Winch, '75, of Holyoke, came as a delegate from the Association of Western Massachusetts.

Professor Pratt spoke of the first year of the RECORD, explaining also some plans for its future. The Faculty was well represented, and Professor Gillett gave an encouraging report of the condition and work of the Seminary. He spoke at length of the Elective System, which is now open to the students, as a great step forward, from which large results might be expected. This was followed by a general discussion upon the Improvement of the Seminary Course. Some were inclined to doubt and question a little the advisability of much departure from the well-beaten path, but the clear statement of Professor Beardslee made it plain that the move was in the right direction.

Such meetings as these, which are open to the free discussion of the affairs of the Seminary, were felt to be profitable, and certainly likely to advance the best interests of the institution.

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MOSES T. RUNNELS, '56, has resigned from his pastorate at Charlestown, N. H., and will reside for the present at Newport in that state.

B. F. HAMILTON, '64, preached a notable historical sermon on November 8, on the occasion of the twentieth anniversary of his entrance on the joint pastorate with A. C. THOMPSON, D.D., '38, of the Eliot Church, Roxbury, Mass.

A. A. HURD, '70, who left Darlington, Wis., some months ago, and who has since been in California, has received and accepted a call to White Oaks, New Mexico.

JOHN MARSLAND, '76, goes from Candor, N. Y., to become pastor of the First Presbyterian Church at Susquehanna in the same state.

H. H. KELSEY, '79, of the Fourth Church, Hartford, is about to issue through the Congregational Sunday-school and Publishing Society a manual of instruction for candidates for church membership. A special edition, to be used in his own work, will contain the constitution of the church to which he ministers.

The call recently extended to E. A. CHASE, '83, to leave his church in Lawrence, Mass., for one in New Jersey, has been declined, much to the satisfaction of Mr. Chase's present people.

It is reported that Professor C. S. NASH, '83, of the Pacific Seminary, has found time to enter upon some pastoral work in Oakland, in connection with the First Church.

In the issue of *The Congregationalist* for December 3 is found a card from the ministerial members of the council called last March to act on the dismissal of H. A. CAMPBELL, '86, from his pastorate in Montague, Mass. This card is intended to counteract some erroneous and injurious rumors affecting Mr. Campbell's ministerial standing.

D. P. HATCH, '86, was installed at his new field in Paterson, N. J., Nov. 19. Rev. L. Pratt, D.D., participated in the exercises.

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The sudden death, on October 11, at Meran, Austria, of ARTHUR S. FISKE, '87, the first Fellow of Hartford Seminary, is an event meriting peculiar mention in our pages, because of his close identification for several years with the intellectual life of the institution. Accordingly, we make room for various references to his life and too early death. First, we quote from a brief summary of his life:

"Mr. Fiske was a son of the Rev. Samuel Fiske, at one time pastor of the church at Madison, Conn., but better known for the brilliant letters to the *Springfield Republican*, in which, under the name of 'Dunn Browne,' he pictured army scenes and mirrored army thought till his death at the battle of the Wilderness. The son had much of his father's versatility of talent, and from his entrance into Amherst College with the class of 1884, was distinguished as a scholar and as a brilliant descriptive writer. On graduation he entered Hartford Seminary, and showed at once the marked bent toward Oriental languages which gave direction to the brief remainder of his life. At the same time he identified himself thoroughly with the religious work of the Windsor Avenue Congregational Church, of which the Rev. Charles E. Stowe was then pastor. His Seminary gave him the first use of its newly established European fellowship, and he went to Berlin in 1887, to pursue the study of Arabic, Hebrew, and Assyrian. Here, as at home, his remarkable linguistic endowments were the admiration of his instructors; but here a rheumatic affection from which he had long suffered developed into a chronic lameness. Relief was sought in vain in Italy and at the Hot Springs of Arkansas. But, though in constant pain of body, Mr. Fiske's indomitable will nerved him to continued study, and almost to the day of his death he labored with hope to perfect himself



for some one of the professional positions which had been tendered to him. His death came after a comparatively brief illness, from consumption. In losing his young life the educational circles of his native land lose a career which promised much of usefulness and which was only at its threshold. But perhaps to Mr. Fiske's acquaintances the deepest regret is the loss of his sweet and sunny presence. His was a nature that made all who knew him his friends, while the courage and perseverance with which he faced the difficulties which increasing physical disability placed in his path arouse the fullest admiration for his noble Christian character. His life left nothing to regret save its untimely close. Mr. Fiske's only publication, aside from the fleeting articles of a college paper, was a *Hebrew Vocabulary of the Psalms*, printed in 1887, and now on the list of Seminary publications."

President Hartranft spoke briefly of Mr. Fiske's career at Morning Prayers on October 17, and the Faculty adopted a special minute, which is as follows :

On the Lord's Day, October 11, was called from earth Arthur Severance Fiske, the first Fellow of this Seminary, aged 29 years. Therefore, *Voted*, that mourning his death we mourn for one whose patient, faithful work as student and as Fellow honored the institution with which he was connected; whose rare natural gifts, peculiar aptitude for his chosen field, persistent industry and large scholarly attainments already achieved, prophesied a generous future of wide usefulness to American Oriental scholarship; whose sunny, winning nature, firm and manly resolution, high and pure ideals, warm, steadfast, and docile Christian faith drew us with strong personal attachment to a most lovable character which intense and prolonged suffering of body and of mind made sweeter, stronger, and more Christlike to the end;—that, bowing before the mysterious Wisdom which has chosen to take away one so dear to us and so laden with future promise, we extend to the nearer circle of his immediate family our deep sympathy with them in their profounder sorrow.

We have also received the following tribute from one of Mr. Fiske's fellow-students :

Probably few of the present students of Hartford Seminary were personally acquainted with Arthur S. Fiske. Indeed, few of the students of his own day were thoroughly acquainted with him. To me he was a beloved, intimate friend. A deep and powerful sense of urgent and definite duty was the factor that shaped his life. It made him accomplish a work which in quantity was wonderful, in variety was remarkable, and in quality was capable of standing thorough test. He longed, too, to let others into that secret of a successful life, and he strove to do so by precept and example. Yet with all the seriousness of his aims he was filled with a jovial spirit of mirth that always bubbled over. The keenness of his wit was ready for all comers. Such a nature as his was must be outwardly reserved as to the real depths of its experience. Underneath all was a yearning to be fitted for the highest service of Christ and to enter into His life. This sometimes was expressed in private conversation or correspondence. I did not see much of him after he left the Seminary at graduation, but I shall long cherish the bright, cheery, patient, faithful words of his letters written from sick beds, and while he suffered from physical pain and the pain of disappointment for his cherished plans and hope deferred. I am in his debt.

ST. LOUIS, MO.

ALLEN HASTINGS.

One of the most valuable contributions to our almost futile attempts here in America to understand the political situation in China, was the article recently contributed to *The Congregationalist* by HENRY KINGMAN, '87, whose work at Tientsin enables him to write with authority as well as with striking vividness.

Bethany Congregational Church, St. Paul, Minn., which was organized four years ago, has decided to assume the entire responsibility for its own support. Much of the credit for its steady and rapid growth in members and strength is due to the pastor, W. W. WILLARD, '89, who has been the leader of the church during more than half of its brief life.

A RECENT letter from M. W. MORSE, '90, pleasantly describes the progress of his studies at Leipsic. He is hard at work on the Hebrew, Assyrian, Sanscrit, and German languages, and on the Avesta, Buddhism, History of Religion, and Ethnology.

JOHN H. REID, '90, has given up his home missionary work in Colorado for the purpose of further theological study.

Three members of the class of 1891 have recently been ordained to the pastorate of Congregational churches in New England. The earliest of these events was the induction on October 19 of E. W. PHILLIPS into the pastorate of Hope Church, South Worcester, Mass. The church is young, Mr. Phillips being the first pastor, but the field in which it is placed promises large growth in the future. The sermon on this occasion was by Professor Taylor, and Mr. Phillips' classmate, Laurence Perry, also took part in the services. Dr. Taylor was the preacher again at the ordination of W. S. WALKER to the pastorate of the Congregational church in Lunenburg, Mass., October 26. C. R. Gale, '85, was among the other speakers. The third ordination was that of H. K. JOB, which took place at North Middleborough, Mass., October 28. The only Hartford graduate who participated in the service was F. A. Warfield, '70, who delivered the charge to the pastor.

Still another ordination in the same class was that of H. D. SLEEPER, at Worcester, Mass., on November 24. The occasion had peculiar interest, because it was the first at which the Hartford idea that the oversight of church music is properly a specialized function of the ministry was fully recognized. Mr. Sleeper goes in January next to Beloit, Wis., where he will have charge of the new musical department of Beloit College and be choir-master and organist in the First Congregational church. He sought ordination primarily as a church musician, and the council cordially agreed to its advisability. In the public services Wm. W. Sleeper, '81, and S. A. Barrett, '87, participated.

JOHN E. WILDEY, for a short time connected with the class of 1893, has gone from his church in Hockanum, to be associated with Rev. G. F. Kennigott of Newport, N. H., as an evangelist. He was formally recognized by council on November 19.

## Seminary Annals.

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### UNIVERSITY EXTENSION IN HARTFORD.

The regular class-room work of the Seminary is essentially uneventful. Its routine nature prevents it from furnishing much that the enterprising reporter calls "news." The field of change and novelty is largely confined to such extra and special educational efforts as from time to time cluster around the central life of the institution.

The most notable enterprize on which the Seminary has this year embarked outside its routine work is the system of lectures and classes organized under the general caption of "University Extension." It is fitting that this enterprize should receive something more than passing mention in the RECORD.

Most intelligent people have known something of the movement that has been made in the English universities during the last fifteen years to extend their influence and popularize their resources by establishing courses of lectures and classes outside their walls. These lectures and classes were intended primarily for those who were debarred by various circumstances from undertaking any continuous and exhaustive course of study, but whose desire for some educational advantages in the higher subjects was more or less known. An effort was made at the outset not only to present interesting topics in a somewhat untechnical way, but to establish instruction at outlying points and with only nominal fees, so as to make at least some form of knowledge geographically and pecuniarily accessible to the people in general. The success of the movement in England has been remarkable, so that now both the great universities are carrying forward their public-spirited work with increasing scope and system.

Two years ago Dr. Richard Moulton, the distinguished Shakespere scholar, lectured on the subject in America, and aroused so much interest in certain places, particularly in Philadelphia, that last spring an American Association for the Extension of University Teaching was organized there. The affiliations of this central society now reach into all parts of the country, and include a long list of the chief universities and colleges. The Association publishes an energetic monthly magazine called *University Extension*, and maintains quite a bureau of literature on the subject besides.

With the spirit and purpose of this movement Hartford Seminary has long been sympathetic. In actual accomplishment it has considerably anticipated the wide spread organization of the matter throughout the country. The first definite step was taken eleven years ago in the establishment of the Choral Union, which has ever since served as a most significant extension of Seminary resources for the benefit of the people of Hartford and vicinity. The Union has already been a source of musical knowledge and inspiration to at least fifteen hundred different singers, has given thirty-four public concerts at which a long list of choral masterpieces have been presented to some thousands of auditors, has stimulated the formation of a score or more of choral societies throughout the State, and is now a most flourishing institution, with two choruses, an enthusiastic constituency, and a bright future.

The attitude of the Seminary toward this kind of work was emphatically set forth in the inaugural address of President Hartranft in May, 1888. As an immediate fruit of the policy then promulgated the experiment was tried three years ago of occasional public lectures by members of the Faculty. This plan was continued until this year. The list of lecturers has included Professors Hartranft, Bissell, Pratt, Beardslee, Richardson, Gillett, and Walker. In 1889-1890, also, a system of "Popular Classes" was set up, including the following subjects:

1. *Prof. Zenos.* Introduction to the Literature of the New Testament.
2. *Prof. Zenos.* Elements of New Testament **Greek**.
3. *Prof. Bissell.* Introduction to the Literature of the Old Testament.
4. *Prof. Bissell.* Elements of Hebrew.
5. *Prof. Hartranft.* The Post-Apostolic Church.
6. *Prof. Walker.* The Reformation.
7. *Prof. Richardson.* History of Philosophy.
8. *Prof. Beardslee.* The International Sunday-school Lessons.
9. *Prof. Gillett.* Studies in Psychology.
10. *Prof. Taylor.* Training in the Methods of Practical Christian Work.
11. *Prof. Pratt.* Musical Sight-Reading.

The enrolment for that year included over 450 students in the various courses, most of which consisted of about fifteen lectures.

In 1890-1891 this system was continued, with the following list of subjects:

1. *Prof. Bissell.* Literature of the Old Testament.
2. *Mr. Wright.* Elements of Hebrew.
3. *Prof. Zenos.* The Bible and the Monuments.
4. *Prof. Zenos.* Elements of New Testament Greek.

5. *Prof. Hartranft.* Christian Literature from Hadrian to Septimius Severus.
6. *Prof. Walker.* Europe and America from the Rise of Frederick the Great to the Fall of Napoleon.
7. *Prof. Beardslee.* The International Sunday-school Lessons.
8. *Prof. Gillett.* History of Philosophy.
9. *Prof. Taylor.* Training in Methods of Christian Work.
10. *Mr. F. B. Hartranft.* The *Thiersage* and *Fabel* in German Literature.

The enrolment that year included about 350 students.

At the beginning of the present year it was felt that some extension of the system was desirable, with some modification of its details. Hitherto only Seminary professors had served as teachers, and no fees whatever were exacted. This year the effort was made to consolidate the many disconnected instructional undertakings of a popular character in Hartford, to give them a common center and name, and to maintain more or less nominal fees to cover expenses of administration and, in some cases, to remunerate the lecturer. The initial inquiries revealed a remarkable readiness on the part of about twenty teachers to join in this enterprize, so that with very little effort a fine list of subjects was announced by means of a general circular, which was widely distributed over the city and suburbs. The administration of the whole undertaking was lodged in the hands of a committee of the Faculty, consisting of Professors Hartranft, Taylor, and Gillett, with Mr. F. B. Hartranft as Secretary and General Manager. It is only fair to say that the smooth practical working of the plan has been chiefly due to the untiring and efficient efforts of Mr. Hartranft.

The subjects announced in the circular are as follows :

#### LANGUAGE AND LITERATURE.

1. *Miss Margaret Blythe.* Nov. 13, 7.30 P. M., at Center Church Par-  
lors, and thereafter about every three weeks. Carlyle : his application of the  
principles of his philosophy to social and economic questions in Chartism :  
Past and Present; Saturday and other Pamphlets.
2. *Richard E. Burton, Ph.D.* Nov. 2, 9, 16, 23, 30, Dec. 7, Jan. 4, 11,  
18, 25, Feb. 1, 8. 4.30 P. M. English, as it is written and spoken : 1. What  
is English? 2. What is good English? 3. What is Grammar? 4. What  
is Rhetoric? 5. What is Style? 6. Writing and Speaking. 7. Nineteenth  
Century English. 8. American *versus* British English. 9. Sectional  
English in America. 10. New England English. 11. English in the  
Schools and in the Family. 12. The Future of English Speech.
3. *Mr. Frederick B. Hartranft.* Feb. 13, 20, 27, Mar. 5, 12, 19. 4.30  
P. M. German Poetical Literature from Opitz to Gottsched (1624-1750).



1. Introductory. 2. Opitz. 3. Flemming. 4. Gryphus. 5. Dach and his Friends. 6. German Hymnology of the 17th Century.

4. *Prof. Charles F. Johnson, M.A.* Nov. 3, 10, 17, 24, Dec. 1, 8. 8 P.M. English Poetical Forms. 1. Verse Forms. 2. The Epic. 3. The English Ballad. 4. The English Ode. 5. The Sonnet. 6. English Elegiac Poetry.

5. *Prof. W. R. Martin, LL.B., Ph.D.* Jan. 16, 23. 4.30 P.M. Outlines of the Rig-Veda.

#### HISTORY (inclusive of History of Culture).

6. *Mr. Frederick H. Chapin.* Dec. 12, 19. 8 P.M. 1. History of Exploration in the Southwest (New Mexico and Arizona). 2. Cliff-dwellings of Mancos Cañon, Colorado. With stereopticon views.

7. *Prof. Henry Ferguson, M.A.* Nov. 6, 13, 20, Dec. 4, 11, 18. 4.30 P.M. Europe before the Crusades.

8. *Mr. Otto B. Schlutter.* Nov. 4, 11, 18, Dec. 2, 9, 16. 8 P.M. Old Time German and English Beliefs and Customs, and their Meaning. 1. Hazing. 2. Our Week Days. 3. Marriage Customs. 4. Burial Customs. 5. The Witches. 6. Folk-Justice. These lectures are delivered in the German language.

[*Prof. Williston Walker, Ph.D.*, has accepted an invitation to lecture on the University Extension plan under the auspices of a History Club in Westfield, Mass. Subject: The History of Modern Italy.]

#### ETHICS.

9. *Prof. Stephen G. Barnes, Ph.D., Litt.D.* Nov. 5, 12, 19, Dec. 3, 10, 17, Jan. 7, 14, 21, 28, Feb. 4, 11. 4.30 P.M. Principles and Practice of Morality: on the Basis of Robinson.

#### SOCIOLOGY.

10. *Prof. John F. McCook, M.A.* Feb. 3, 10, 17, 24, Mar. 2, 9. 8 P.M. The Alms Question — Past and Present.

[*Prof. Graham Taylor, D.D.* Eight lectures at Springfield, Mass., before the Y. M. C. A. Training School and School for Christian Workers. Subject: Sociological Conditions of Christian Work.]

#### THEOLOGY.

11. *Samuel F. Andrews, D.D.* Nov. 6, 13, 20, Dec. 4, 11, 18, Jan. 8, 15, 22, 29, Feb. 5, 12. 8 P.M. Life of Christ. 1. From the Lord's birth to His first attendance on the Passover. 2. The boy-life in Nazareth and the beginning of His public ministry. 3. The first year of His ministry. 4. Ministry in Galilee to the choice of His Apostles. 5. Ministry to the death of John the Baptist. 6. Ministry to the Feast of Tabernacles. 7. Final Departure from Galilee. 8. Ministry in Peræa. 9. Raising of Lazarus and sojourn in Ephraim. 10. Last going to Jerusalem and entry into the city. 11. Events of Passion Week. 12. The Resurrection and Ascension.

12. *Prof. Clark S. Beardslee, M. A.* Mondays, 7.30 P. M., at Chapel of Pearl St. Congregational Church. The International Sunday-school Lessons.

13. *Edwin P. Parker, D.D.* Feb. 22, 29. 4.30 P. M. On the Tendency to Materialize Religion.

#### MEDICINE.

14. *Melancthon Storrs, M.D.* Nov. 24, Dec. 1, 15, Jan. 5, 12, 19, 26, Feb. 2, 9, 16, 23, Mar. 1. 4.30 P. M. Physiology. 1. General and Comparative Physiology. 2. The Elementary Tissues — their Structure and Function. 3. The Blood and the Mechanism of Circulation. 4. The Lungs and Respiration. 5. Foods and Digestion. 6. Secretions and Excretions. 7. Brain and Nervous System. 8. Brain and Nervous System continued. 9. Voice and Speech. 10. Muscular System. 11. Special Senses. 12. Reproduction.

#### LAW.

15. *Hon. Nathaniel Shipman, LL.D.* Jan. 5, 12, 19. 8 P. M. The Development of the Constitution by Judicial Decisions.

#### ART.

16. *Hartford Art Association.* Under its auspices six lectures will be given. Lecturers, dates, and terms will be announced later.

17. *Edward D. Hale, M.A.* Nov. 17, Dec. 8. 4.30 P. M. Piano recitals with lectures on the Romantic Composers.

18. *Mr. William C. Hammond.* Two Organ Recitals at dates to be announced later.

19. *Edwin P. Parker, D.D.* Nov. 3, 10. 4.30 P. M. 1. Hymnody. 2. Church Music.

20. *Prof. Waldo S. Pratt, M.A.* Feb. 19, 26, Mar. 4, 11. 8 P. M. Some Curious Things in Musical History.

#### NATURAL SCIENCE.

21. *Prof. Flavel S. Luther, M.A.* Feb. 18, 25, Mar. 3, 10, 17. 4.30 P. M. Tycho Brahe, Kepler, Galileo, Descartes, Newton, in their several Positions as Factors in the Development of Modern Physical Science.

To the list is appended the announcement of the following free lectures:

*Prof. Charles C. Stearns, M.A.* Six lectures on the Carew Foundation, to be given early in 1892. The Hittites. New Lights from Old Records of a Forgotten People.

*Rev. Alpheus C. Hodges, M.A.* Nov. 2, 16, 30. 2.30 P. M. Religious Leaders of New England. 1. The Founders and Opponents of the Theocracy. 2. Edwards and His Friends and Foes. 3. Later Developments.

*Rev. Edward H. Knight, M.A.* Mar. 7, 14. 4.30 P. M. 1. Critical Examination of certain Books of the Old Testament Apocrypha. 2. The Relation of certain Parts of the Old Testament Apocrypha to the Inspiration of the Bible.

*Rev. Charles S. Lane, M.A.* Mar. 8, 9. 4:30 P.M. The Septuagint.

1. Its Text. 2. The Septuagint in the New Testament.

The fees for the above lectures are as follows: for Courses 1, 2, 9, 11, and 14, \$2.00; for Courses 3, 4, 7, 8, 10, and 21, \$1.00; for other Courses, at the rate of 20 cents per lecture. (Teachers have the advantage of half-rates to the higher-priced lectures.) The enrolment on December 12 in the classes already formed was as follows: 1. Miss Blythe, 44; 2. Dr. Burton, 230; 4. Prof. Johnson, 28; 6. Mr. Chapin, 73; 7. Prof. Ferguson, 44; 8. Mr. Schlutter, 28; 11. Dr. Andrews, 39; 12. Prof. Beardslee, 75; 14. Dr. Storrs, 21; 17. Mr. Hale, 30; 19. Dr. Parker, 18; and tickets to various other courses had been sold in advance to the number of 32;—making the total enrolment at the date mentioned, 662. This will doubtless be very much increased before the end of February.

It is too soon to pronounce upon the success of this undertaking as a whole. But is evident that the fraternal co-operation in it of so many instructors, from Trinity College and from the city, as well as from the Seminary, is a significant and delightful fact. It is evident, also, that the response on the part of auditors has been ample and enthusiastic enough to make the enterprise from the start a decided popular success. Doubtless after this season's experience the plan will be carried to a still greater perfection another year. In particular, it is probable that lectures will be more generally supplemented by recitations and examinations.

THE AUTUMN MEETING of the Trustees was held on October 28, and was fully attended. The business transacted was largely of a routine nature. Professor Jacobus was made full professor of New Testament Exegesis, and Professor Walker, in recognition of his special labors in filling the gap occasioned by President Hartranft's sickness last year, was advanced to the full professorship. Much interest was manifested in the RECORD, and steps were taken to insure its wider circulation among those to whom it would be particularly valuable.

SINCE OUR last issue the Wednesday evening hour has been filled in the usual varied manner. The missionary meeting of November 4 was addressed by Rev. Edward S. Hume, '75, of Bombay, India, who made a telling presentation of the striking opportunities and delightful privileges of work in his field. Mr. Labaree, '93, also reported on his participation in the Inter-Seminary Missionary Alliance, elsewhere noted. The missionary

meeting on December 2 had for its topic the purposes, the field, the equipment, the work, and the achievements of the American Tract Society, which was admirably represented by Rev. Charles H. Bullard of Hartford.

On December 9, Rev. W. V. W. Davis, D.D., of Worcester, Mass., opened up a novel and suggestive line of thought in a scholarly essay on *The Greek Element in Christian Theology and Preaching*.

The topics and speakers for the three Faculty conferences have been as follows: October 21, *How is a wider popular knowledge of the Scriptures to be secured?* Professors Bissell, Walker, and Gillett; November 18, *The Pastor in the Home, in Society, in the Parish*, Professors Hartranft, Jacobus, and Beardslee; December 16, *The Christian Layman: what he is and what he ought to do*, Professors Pratt, Bissell, and Gillett.

THE SEMINARY has again been put into debt to its alumni by the three lectures on the *Theological History of New England*, given by Rev. A. C. Hodges, '81, of Buckland, on November 2, 16, and 30. The subject was an inspiring one, and under Mr. Hodges' careful treatment found its center in the life and work of Edwards, his first lecture sketching rapidly the story of Hooker, Cotton, and Wise, and the last tracing the work of some of Edwards' successors. Mr. Hodges has evidently brought to his task much patience in investigation and a hearty love of the story which he tells; and the sacrifice of time and labor which his contribution to the educational value of the Seminary involves is but an added proof of the affection with which the institution is regarded by the alumni.

ON NOVEMBER 14 the Senior class had the privilege of listening to a luminous, forceful, and fruitful essay by Rev. S. Leroy Blake, D.D., of New London, on *The Holy Spirit and the Pastor*. The subject was presented with earnest emphasis on its importance, and with an abundance of detailed illustration and application.

GEORGE A. WILDER, '80, on his return to this country a year ago, brought with him from Zululand a large number of curiosities, which he used with great effectiveness in illustrating his missionary addresses. On the eve of sailing for his field this fall he presented this collection to the Seminary. The crowded condition of the Library does not allow its unpacking at present, but it is known that one chief object of interest is a model of a Zulu kraal. When the new building is finished, these and other curiosities previously received will find a suitable place in the present library room.

TO THE LIST of special students given on page 35 of our October number the name of Professor Myron W. Adams of Atlanta, Ga. (Dartmouth College, 1881; Hartford Seminary, 1884), should be added. Professor Adams continues the work for a degree begun two years ago.

THE TWELFTH Annual Convention of the American Inter-Seminary Missionary Alliance was held October 22-25 in Nashville, Tenn., by invitation of Vanderbilt University. It was the first time that the Alliance had met in the South, and though Nashville is out of the center of the seminaries, over one hundred delegates were present. Among the prominent speakers were Rev. H. P. Beach of China, Rev. W. R. Lambuth of Japan, Rev. H. G. Underwood of Korea, President Ort of Wittenberg College, Bishop Wilson of Baltimore, and Rev. Hugh Price Hughes, who represented the "Forward Movement" of the West End, London. Papers on various topics were presented by delegates, among which one on "Prayer and Missions" by Robert E. Speer, deserves special mention. The delegate from Hartford was B. W. Labaree, '93.

THE ANNUAL REGISTER for the present year is in preparation, and will be issued in January. The demand for last year's Register has been so great as to exhaust the edition. (Any one willing to give up their copy will confer a favor by sending it to the Registrar.)

ON THE Ladies' Advisory Committee, Mrs. S. O. Seymour has been elected to fill the place of Miss Charlotte A. Jewell, resigned.

THE FIRST SEMESTER of the Seminary year is always peculiarly broken by recesses. This year the nearness of the great meeting of the American Board at Pittsfield necessitated a break of three days in October. Thanksgiving claimed about four days in November. The holidays of December add some ten days more. The semester closes with the semi-annual examinations on January 15 and 16.

TWO BEAUTIFUL silk flags were recently received at the Seminary from the United States Consul at Lyons, France, accompanied by the following letter:—

REV. DR. HARTRANFT:

*My Dear Sir,*—Not long since the Lyons silk men put upon the market a new United States flag with forty-four stars. I send you two of them for your Seminary Chapel or Library, as may seem best to you. I rejoice greatly in your work. The ages to come will approve of the wide-open door for Christian women in all our theological seminaries. Yours most sincerely, EDM. B. FAIRFIELD.

This gift from over the seas is highly appreciated, and the flags will find a place in the new Library building.

THE CHORAL UNION goes prosperously on its way. Both the choruses are large, efficient, and enthusiastic. The membership of the one, under Mr. Paine, has crossed 200, being larger than any season since 1886-87; while the other, under Mr. Anderson, numbers about 40, all carefully picked voices. It is probable that before our next issue both choruses will have been heard in public.



THE SCHOOL FOR CHURCH MUSICIANS invited a large and select company, on October 27, to listen to a lecture on Chopin by its new pianoforte instructor, Mr. Edward D. Hale, of the Boston Conservatory. Mr. Hale illustrated his remarks by playing from Chopin's Nocturne in G minor, Ballade in G minor, Polonaise in C-sharp minor, and the ever-beautiful Berceuse.

In this connection we may note that Mr. Hale gives two recitals in the University Extension plan from the works of the Romantic Composers. The first of these, on November 17, included the interpretation, with brief introductory remarks, of Rubinstein's Etude in E-flat and Barcarolle in G, Raff's La Fileuse, Rheinberger's Scherzo in G-flat, and Liszt's Waldesrauschen, and his Rigoletto Paraphrase. This programme gave Mr. Hale an admirable opportunity to exhibit a thoughtful and poetic grasp of the inmost meaning of a specially charming class of works.

*We shall keep open until January 1 our offers to send Volume I. of the RECORD to any present subscriber for 50 cents (post-paid), and to bind up copies of that volume in cloth for 50 cents, or in half leather for 75 cents.*

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SOME MEN seem to be, as the phrase is, "gifted in prayer." When this refers simply to a fluent wordiness, it is hardly a commendation. But when it means an ability to lead the devotions of an assembly in a dignified, comprehensive, and spiritually inspiring manner, it implies a real gift of the Spirit. Ministers differ greatly in respect to their possession of this gift. Some can testify that to them the pastoral prayer is the crowning exercise of public worship and the one in which they take the most delight, while their people join in testifying to their enjoyment and profit in it. But such ministers are comparatively rare. Many seem to stand at the other end of the scale, their pulpit devotions being careless and wholly unpremeditated, slovenly in diction, limited in scope, and wanting in true spiritual energy. Between these two extremes is an intermediate class, who are thoughtful about the whole matter and yet who exhibit no decided "gift." Their genuinely excellent ideal enables them to realize their actual deficiencies in accomplishment and to seek for every legitimate assistance in a duty

which is more or less of a burden upon their consciences. We believe that many such will find real help from the article by Professor Pratt in our present issue. Here is a suggestive essay upon certain uses of the chief of liturgical "sources," the Bible, in the development of a proper habit both of prayerful thought and of prayerful utterance. Professor Pratt brings a scholarly method to bear on his subject, and shows a comprehensive view of it which is evidently based on a careful investigation of its many aspects and relations. We are confident that this contribution in a field too seldom cultivated will be welcomed by pastors and Bible students generally.

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IF WE MISTAKE not, the present time is marked by a fresh outbreak of objection to the International system of Sunday-school lessons. We have had occasion to note the undeniable fact that what has given that system its monumental popularity necessarily unfits it for complete success with classes having specialized needs. Hence we hail the multiplication of special systems for such classes. But when, as seems to be just now the fashion among some editors and compilers, a general abandonment of the plan of the International system is called for, we must most vigorously dissent. The now prevalent system is a growth of many years, embodying the conjoint wisdom of many minds, and adapted to many diverse needs. That it should be — and will be — gradually modified as time goes on to meet the new needs of the years to come is self-evident. But that it is lightly to be tossed overboard at the call of any single lesson-compiler or any single religious journal is simply preposterous. Discussion and even hostile criticism is to be welcomed, if it aims at legitimate improvement, but heedless and partisan iconoclasm must show remarkable cause for being even patiently tolerated.

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IT IS ENTERTAINING to observe the serious interest of some of our Episcopal friends in the question now being agitated in Methodist circles whether an authorized liturgy is not desirable. It is confidently felt by a few writers that if only the Methodists may be led to sanction the "Book of Common Prayer," the way will be open for an immediate organic union of the two denomi-

nations. Without taking up here the profound question about denominationalism and its place in the economy of the Kingdom (about which, of course, Episcopalians can properly have no two opinions), we simply note the curious emphasis placed in this case on the outward form of but one of the functions of the Church, as if uniformity at that point necessarily involved the probability of organic unity throughout. With the truest respect for the dignity and spiritual power of the great Episcopal body, and the heartiest recognition of the historic and practical importance of its noble liturgy, we cannot help seeing in these utterances an evidence of the tendency of some of its thinkers to approach all questions concerning the life of the Church as such from the outer manifestation instead of from the inner principle, — a tendency which is, to say the least, not likely to be fruitful of wide and permanent results.

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WE HEAR TOO MUCH about the differences between city churches and country churches. No one will deny that there *are* differences, some of which are rather marked to the superficial observer. But the essential problems of Christianity in the town and outside the town are not different. Metropolitan sin is essentially not different from rural sin. The human heart is much the same under every sky. The forms in which the Gospel is best applied to different classes of people probably must vary considerably; but it is one and the same Gospel. It is interesting to note that there is an increasing attention among the most wide-awake Christian workers to the desirable resemblances between city methods and country methods. In particular, we note that the organization of work with a central base of operations in a well established church with a number of more or less informal out-stations or dependencies is becoming frequent in the country as in the city. This movement recognizes two cardinal principles in all church activity: on the one hand that a church not actually engaged in aggressive effort is more or less moribund, and on the other, that aggression is effective only when carried into the locality where there is especial religious destitution. The application of these two principles is practically very similar in city and country.

EVERY RIGHT-MINDED and patriotic citizen will rejoice in the publication in the last number of *The Century Magazine* of an article entitled "The Degradation of a State." It is a telling exposure of the iniquitous institution known as the Louisiana State Lottery. From the information presented we are inclined to think that the article might properly have been headed, "The Great American Cancer." The description will command universal attention, both because of the magnitude of the evil uncovered, and because of the mercilessly caustic way in which it is handled. It ought to arouse a whirlwind of popular indignation over the whole question of playing with chances. The prevalence of gambling habits, even among respectable people, is frightful to contemplate. We are grateful that the writer of the above article has not hesitated to stigmatize not only the gigantic New Orleans swindle, with its ramifications throughout the Union, but the less illustrious but equally evil practices of betting and raffling and winning prizes in connection with stock and bond speculation, horse-racing, collegiate and other athletics, and church fairs and sociables. He draws a vivid picture of the utter demoralization of civil officials, business houses, the press, and hundreds of thousands of private individuals under the influence of the great Lottery. Let us remember as we read that this is not different in kind from a demoralization to be found permeating our whole social system. We trust that Christian people everywhere will set their faces firmly against every manifestation of this hideous and deadly power, which joins hands with the sins of intemperate appetite to debilitate and ruin the manhood of our citizens.

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THERE WAS RECENTLY published in a metropolitan daily an interview with an ex-consul of the United States in a prominent Oriental capital which contains a significant testimony to the worth and efficiency of American missionaries. He speaks at length of the relative hold of the various Western nations on the people and affairs of Egypt. England dominates the finances, the postal service, the railways, and the telegraph; France the social amusements; Germany the scholars; while America shapes the popular schools. "England has in her hands the practical machinery of government. She retains her supremacy



by her shrewdness in leaving the native religion undisturbed. The first thing our people do in any newly-opened quarter of the earth is to send our missionaries out, who aim a blow at once at the root of the local religion. That policy is not conducive to the spread of empire." "But England has her missionaries, too?" "Oh, yes, but they are inferior to ours. We have a fine, scholarly class of men—men who owe no small measure of their success in spreading the Christian faith, moreover, to their attractive personality. They attach their pupils to them, and thus exert a wide influence for good." Egypt, we believe, is one of the special fields of the missions of the United Presbyterian Church. This testimony—of which we might quote further—is gratifying, especially as it is given with considerable emphasis by an observer who is by birth and training a Jew. It curiously happens that very similar statements have still more recently been made concerning the American missionaries in Egypt by a well-known banker who has lately traveled extensively in the East, and who is also a Jew. We suspect that, if the truth were known, it would appear that American prestige, the heathen world over, is principally due not to our civil, but to our religious, representatives,—who, by the way, go credentialed not so much to the court of the reigning prince as to that of the common people.

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BISHOP ELLICOTT is delivering a series of addresses on the Historical Criticism of the Old Testament. The first of them appears in the January number of the *Expository Times*. It is sincerely to be hoped that our American newspapers and periodicals which are showing so much interest in this subject will notice these articles and give the gist of them to their readers. The Bishop is an acknowledged scholar; he writes clearly and is remarkably free from that partisanship and hotness of spirit which are too apt to characterize our controversies.

He regards the discussion as "of the most vital and urgent necessity." It is so because the Old Testament is not only assailed, but the trustworthiness of large portions of it is called in question by earnest Christian writers who are entitled to our respect as scholars. One alleged reason for the advocacy

of the new views, that stumbling-blocks may be removed out of the way of young men of cultivated minds and serious habits of thought, he thinks rather wide of the mark. The supposed corrective is out of all proportion to the trouble, and there are better ways of dealing with the difficulty than by "the unreserved publication of disquieting and precarious concessions."

Whatever the motive, the thing really operated on is the current faith of the church, especially in reference to the authority and inspiration of scripture. Bishop Ellicott finds a suspicious circumstance in the quarter from which the movement comes. "The pedigree is certainly not satisfactory." This method of criticism not only prepares the way for a denial of the supernatural, but it owed its very origin to the assumption that the existence of the supernatural in the early biblical records is exactly what wrecks their credibility. Its most eminent foreign exponents are patently and even avowedly naturalistic. Besides, it is assumed that most of the historical books have been remodeled, over-written by a priestly party in antagonism with the prophets. And when, on the basis of this assumption, distinguished critics speak of parts of the narrative in First Samuel, for example, as "a pious make-up," and reject it as having "not a word of truth in it," it shows a bias, he thinks, so strong that their conclusions may fairly be called in question.

The Bishop proposes in this series of papers to show (1) what the so-called traditional view is; (2) the positions of the current criticism; (3) to note the extent to which these views have been accepted by English churchmen; and (4) to consider whether the view entertained can be reconciled with the teachings of the Lord Jesus Christ respecting the trustworthiness and authority of the Old Testament.

## THE PRAYERS OF THE OLD TESTAMENT.

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The Bible is commonly called "The Word of God." Taken as a whole, it is conceded in Christian thought to be the great message of God to man. Its evident and controlling purpose is divine revelation for human instruction, so that its dominant direction or current is obviously *man-ward*. The variety of the materials that enter into its composition and of the methods by which those materials are handled should never be allowed to obliterate the paramount importance of this aspect of the Scriptures.

It is quite possible, however, that in our proper emphasis upon this conception of the Bible as a whole we may fail to realize how large a part of both the Testaments consists of the record of human address to God, including the very words of such address. Do we commonly note how often the current of utterance is for the time reversed, so that its direction is plainly *God-ward*? Take the Old Testament for example. In its traditional subdivision it consists of somewhat over 23,000 verses. If we look closely, we find that no less than between 2,300 and 2,400 of these consist of or contain words purporting to be addressed by men to God—that is, about *one tenth of the whole*.<sup>\*</sup> If these 2,375 verses were ranged together, they would occupy about the same space as the whole Book of Psalms. Evidently, then, we have here a body of utterances sufficiently large to command attention and detailed study by itself, especially since we may expect to be able to extract from them by induction a reasonably accurate notion of the attitude toward

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\* The estimate varies considerably according to the interpretation of certain ambiguous passages, notably in the Psalms. While the above calculation is perhaps rather liberal in the admission of some passages whose context seems to establish their intended direction, it is also decidedly conservative in that it omits several groups of Psalms simply because they are without an explicit God-ward ascription. It disregards, for instance, the many Psalms that rehearse the facts of national history or of personal experience in a merely narrative manner, as well as the still greater number that consist of various kinds of exhortations, purporting to proceed from the writer to his fellow-men. Many specimens of both these classes might perhaps seem to demand inclusion, since both may have been customarily used in such close conjunction with utterances of direct worship as to have had a derived quality of genuine devotional expressiveness to God; but for the present study they are omitted. The residue, as here estimated, amounts to about 1,500 verses in the Psalms (about three-fifths of the whole Psalter), with about 875 verses in the rest of the Old Testament (about one twenty-fifth of the whole, excluding the Psalms).

God of believing souls under the Jewish dispensation, when they were engaged in the act of verbal address to Him. My space will not permit a detailed summary. I content myself simply with a few of the leading lines of inquiry and with general statements of results.

#### I. RHETORICAL FORM.

The best preliminary subdivision of our material is that suggested by its rhetorical form. A communication from one person to another, especially when of the intimate character of a prayer from a believer to his God, usually embodies three chief rhetorical constituents, which may be briefly termed the *vocative*, the *affirmative*, and the *optative*. The *vocative* constituents include all those titles, epithets, and descriptions by which the Deity is invoked, and under which, so far as the particular utterance is concerned, He appears to be conceived in the speaker's mind. The *affirmative* constituents include all such statements or declarations of facts, truths, beliefs, hopes, purposes, and the like, as the speaker sees fit for any purpose to rehearse before God. These statements may concern anything whatever, whether in human experience as present to the speaker's consciousness, or in the divine economy or providence as conceived by his reason. Such statements are often couched in the more emotional form of exclamation instead of mere declaration; they are also sometimes veiled under the guise of apparent interrogation. But in these cases the declarative intention is not hard to see. The *optative* constituents, finally, include all expressions of desire, entreaty, exhortation, and command, all ascriptions, petitions, intercessions, and benedictions, everything, in short, that is popularly covered in the narrowest usage of the term "prayer." \*

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\* As an illustration of the actual intermingling of these rhetorical elements, take the prayer of Hezekiah for defense against the invasion of Sennacherib, as given in II Kings 19: 15-19 (also in Is. 37: 16-20). The vocatives are "Jehovah," "Jehovah, our God," and "Jehovah, the God of Israel, that dwellest between the cherubim." The affirmations regard either the nature and works of Jehovah — "Thou hast made heaven and earth," and "Thou art the God, even Thou alone, of all the kingdoms of the earth," — or the facts of human history or inference — "Of a truth the kings of Assyria have laid waste the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them." The optatives or petitions include both the general — "Incline Thine ear, and hear; open Thine eyes, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God," — and the particular — "Now, therefore, save Thou us, I beseech Thee, out of his hand, that all the kingdoms of the earth may know that Thou art Jehovah God, even Thou only." (These petitions, it will be noted, imply several affirmative ideas that are not separately expressed, but which are essential to a full summary of the affirmative attitude of Hezekiah's mind.)

When this analysis is used upon the Old Testament prayers, it brings to light certain interesting facts. One of these is the number and the varied significance of the vocatives used. In a total of nearly six hundred instances of vocatives some sixty different formulæ of address may be distinguished. More than one-third of the forms, including much more than one-half of the instances, contain the memorial name "Jehovah." The name "God" is found in about one-fourth of the forms and of the instances, and is variously conjoined with "Jehovah" in about as many more forms, and perhaps half as many more instances. "Lord" (*adonai*) appears not infrequently, usually prefixed in some way either to "Jehovah" or to "God." There are also about fifteen other forms, mostly occurring but once, which refer descriptively to some aspect of God's nature, without using either of the foregoing names or titles.

It is beyond my present purpose to pursue the many inquiries that an examination of a table of these vocatives suggests. But it will not be amiss merely to mention a few of the more striking formulæ, since they are significant of the conception of God that is present to the worshiper's mind as he utters his thoughts and his desires. Foremost are the epithets which view God primarily in His relation to the theocracy, such as "My King," "O God, Thou God of our fathers," "O God of Israel," "O Thou Holy One of Israel," "O Shepherd of Israel," "Jehovah, the Hope of Israel," with several of those containing "Lord" (*adonai*). More or less similar to these are the epithets in which God's supremacy over the whole universe is emphasized, such as "Jehovah of Hosts," "O God of Hosts," "God of the spirits of all flesh," "O Thou Most High," "O King of the nations." Furthermore, certain single aspects of the divine personality are made prominent, such as holiness in "Mine Holy One"; as righteous and omnipotent faithfulness in "Our God, the great, the mighty, and terrible God, who keepest covenant and mercy"; as retributive justice in "Jehovah, Thou God to whom vengeance belongeth"; as truth in "Jehovah, Thou God of truth"; as merciful protection and rescue in "Jehovah, my salvation," "Jehovah, our shield," "O Thou my succor," "Jehovah, my rock and my redeemer," "O God, my high rock," "Jehovah, my strength and my stronghold, and my refuge in the day of affliction"; as attentiveness in "O Thou



that hearest prayer"; or as paternity in the predicted "My Father." The tender or devout possessive "my" or "our" is used in above one-seventh of all the instances. It is not to be denied, of course, that many of the vocatives recorded may have been, probably were, used somewhat formally in accordance with a long-standing usage of devotional language; but, on the other hand, numerous instances might be quoted in which the speaker evidently chose his epithets with beautiful precision of thought and sentiment. At least, the further we look the more we are impressed with the unconscious testimony they bear to the generally frank, affectionate, and reverent attitude toward the Creator and King adopted by those brought up under the Law and the Prophets.\*

When one tries to estimate the relative amount of the affirmative and of the optative materials in these Old Testament prayers, he is at once struck with the preponderance of the former. In the Psalter, for example, we not only encounter many wholly affirmative Psalms, like the 8th, 15th, 63d, 65th, 77th, 84th (almost entirely), 92d, 93d, 138th (almost entirely), and 145th; but, on examination, we discover that the average ratio of affirmation to supplication is almost, if not quite, two to one.† Yet we should also note that many passages are almost exclusively supplicatory, as of the Psalms the 51st, 109th, 119th, etc., with the great intercession of Solomon, I Kings 8: 23-53, Jer. 18: 19-23, and others; but this side is much overbalanced in an extended comparison. The fact thus discovered illustrates forcibly a general quality in the Old Testament addresses to God which cannot be missed by any one who studies them at all consecutively, namely, their great naturalness as verbal communications. In ordinary human intercourse the ratio of indicative to optative speech must run as high as twenty or thirty to one, perhaps much higher. But in modern Christian intercourse with God in prayer does not the supplicatory predominate over the declarative in almost the same overwhelming degree? Is not this in a measure unnatural and un-

\* It is noticeable that the Hexateuch and the historical books are nearly devoid of all save the chief official divine names (that is, vocatively used), that the Psalms afford by far the greatest variety of any single book (especially in the first three "books"), and that Jeremiah is slightly more prolific of forms than any other prophet.

† Similar results are obtained from a study of the prayers in the historical and prophetic books, as, for instance, from Is. 37: 34; Jer. 18: 19-23; Jer. 22: 17-23; II Sam. 7: 18-29; Ezra 7: 27-33; Dan. 9: 4-19; etc.

reasonable, even after making due allowance for the highly peculiar relation that subsists between man and God? Are not the prayers of the Old Testament instructive in this particular, especially as it is one of the points in which they are brought close to the usage of ordinary human verbal intercourse?

It is interesting to notice, further, how forcibly the two kinds of utterance are usually conjoined, the one growing organically out of the other, just as the two attitudes of the soul which they express interdepend on each other. That prayerful adoration and desire are based upon knowledge of God, trust in Him, and a particular experience of aspiration or of need, is a commonplace truth — so commonplace, indeed, that, at least in our public prayers, we show a reluctance to express the whole process of thought through which we are passing, especially in its declarative aspects. There is no such reserve in these ancient formulæ. Over and over again they give us a faithful transcript of the entire chain of spiritual operations in the speaker's heart. Thus, in the 51st Psalm, the petition, "Wash me thoroughly from mine iniquity," is immediately justified by the explicit declaration, "For I acknowledge my transgressions, and my sin is ever before me"; and the humble recognition of the awful truth, "Thou desirest truth in the inward parts," passes over at once into the earnest cry, "Purge me with hyssop, . . . wash me, and I shall be whiter than snow." So also, a moment later, the request, "Restore unto me the joy of Thy salvation," finds its special warrant in the affirmation, "Then will I teach transgressors Thy ways." So, in the 139th Psalm, the first twenty-two verses are all declarative, a prolonged setting forth of the righteous omniscience and omnipresence of Jehovah, which culminates finally in the brief, but intense, supplications of the last two verses. The progress of thought may be epitomized thus: "O Jehovah, Thou knowest me thoroughly, and directest all my doings [verses 1-6]; I cannot escape from Thy notice or Thy dominion [7-12]; even my inmost life from its earliest beginning is from Thee and before Thee [13-16]; and in Thy constant supervision I rejoice [17-18]; while I turn with loathing from all who rebel against Thee [19-22]; [*therefore*, in view of all these considerations] Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of wickedness in me,

and lead me in the way everlasting' [23-24]." So Daniel, in his great confession and intercession (Dan. 9: 4-19), begins with a two-fold acknowledgment both of God's wondrous and perfect nature and of his people's miserable unfaithfulness, and slowly advances only after many sentences to his specific supplication. As we read these majestic words, we are able to trace the outlines of the divine Person in whose ear they are uttered—"the great and terrible God," to whom "righteousness belongeth," who has set forth "His laws . . . by His servants the prophets," who "is righteous in all His works," and who has "watched over the evil, and brought it upon us"; yet who also "keepeth covenant and mercy with them that love Him," to whom "belong mercies and forgivenesses," as well as righteousness, and who once "brought Thy people forth from the land of Egypt with a mighty hand." We see also the suppliants for whom Daniel pleads—they "have sinned . . . dealt perversely . . . and wickedly, . . . have rebelled, turning aside from Thy precepts," they have not "hearkened unto the prophets," nor "intreated the favor of Jehovah," nor "obeyed His voice," to whom only "confusion of face belongeth," upon whom "the curse has been poured out," "a great evil," "for under the whole heaven hath not been done as hath been done upon Jerusalem," so that it and they "are become a reproach to all." On these two bases the intercession proper is founded: "O Lord, according to all Thy righteousness, let Thine anger and Thy fury be turned away from Thy city; . . . hearken unto the prayer of Thy servant; . . . cause Thy face to shine upon Thy sanctuary, which is desolate; . . . incline Thine ear, and hear; open Thine eyes, and behold, . . . for we do not present our supplications before Thee for our righteousness, but for Thy great mercies; . . . hear, . . . forgive; . . . hearken, and do, defer not, for Thine own sake, . . . because Thy city and Thy people are called by Thy name." Surely nothing could be more beautiful than the exquisite articulation of the thought in this prayer, with its just delineation of the interwoven facts of the case, and its delicate appreciation of the proprieties of the situation. In these regards, as well as in the dignity and appositeness of the diction, this utterance is a model worthy of close and repeated study.

## II. PRINCIPAL CONTENTS.

The train of ideas disclosed by this last analysis suggests one or two general remarks about the substance of the Old Testament prayers as distinguished from their verbal form. Unless one goes to the utterly reckless extreme of supposing that all or most of them are merely formal utterances, having no genuine historical sincerity, we must be impressed by the fulness and dignity of the spiritual conceptions of which they are the voice. The student who will seek to know them somewhat in detail, and at the same time to come into contact with them in their manifold totality, cannot escape the impression of the intense reality of the intercourse between man and God which they embody. They are not mere orderly series of words and sentences. They are the tangible records of deep personal experiences. Without, apparently, the slightest dramatic intent, they set before us certain profoundly important spiritual personalities and situations and relations so fully and vividly that we cannot mistake their nature and meaning. I venture to select one or two summaries of truth that may readily be gathered from this immense treasury of devout expression. The space at my disposal forces me to omit all reference to the supplicatory conceptions, and to speak only of some of the declarative ones.

Predominant everywhere in the Old Testament is the personality of the one living and true God, who is self-revealed under the name Jehovah, and whose official relation to the Hebrew people is expressed in the titles "King" and "Shepherd." Nowhere is this personality more vividly present than in the minds of those who framed the varied utterances to Him that are imbedded in the Hebrew Scriptures. Their words are not directed to a far-off and misty abstraction, nor to a fearful but undiscerned possibility, nor to a monstrous and distorted idol, but to a living Person, having a vital kinship with men, participating sympathetically in their experiences, and desiring always to impart to them from His own inexhaustible and uncontaminated spiritual vitality. The Hebrew mind seems not to have been specially inclined to arrange the details of its conception of God in what we should call systematic form, but it was fertile in manifold devotional expressions of all the aspects of its idea.

The opening sentence of the Decalogue, "Thou shalt have no other gods beside Me," is met by liturgical responses throughout all the subsequent history. Even the Song of Moses at the passing of the Red Sea exclaims, "Who is like unto Thee, Jehovah, among the gods? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15: 11). So Hannah exults, "There is none holy as Jehovah; for there is none beside Thee: neither is there any rock like our God" (I Sam. 2: 2). So David, in his thanksgiving over the promised greatness of his house, cries "Thou art great, O Jehovah God, for there is none like Thee, neither is there any God beside Thee" (II Sam. 7: 22). Of this utterance there are many echoes.\* Similarly in the later writers are such expressions as these: "There is none like unto Thee, Jehovah; Thou art great, and Thy name is great in might. Who would not fear Thee, O King of the nations?" (Jer. 10: 6-7); and "Thou art Jehovah, even Thou alone; Thou hast made heaven, . . . the earth, and all things that are thereon, . . . and Thou preservest them all (Neh. 9: 6).

The regal attributes of God—imperial power, immediate and penetrating knowledge, incomparable purity and moral exaltation—are constantly noted in these addresses to Him; and with them are combined everywhere the paternal attributes—faithfulness in covenant relations, inexhaustible tenderness and lovingkindness, almighty succor for the defenseless, and a yearning desire to restore those who offend against Him.

The eternity of God is set forth thus: "Lord, Thou hast been our dwelling-place [or "home," as Dr. Watts puts it] in all generations. Before the mountains were brought forth, or ever Thou gavest birth to the earth and the world, even from everlasting to everlasting, Thou art God" (Ps. 90: 1-2; compare 93: 2); with its companion, "Of old hast Thou laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment. . . . But thou art the same, and Thy years shall have no end" (Ps. 102: 25-27).

\* Thus the writer of the 86th Psalm (presumably David) says, "There is none like unto Thee among the gods, O Lord; neither any works like unto Thy works . . . Thou art great and doest wondrous things: Thou art God alone." Thus Solomon opens his intercession with "O Jehovah, the God of Israel, there is no God like Thee, in heaven above or on earth beneath" (I Kings 8: 23). Another echo is in the prayer of Hezekiah already quoted (II Kings 9: 15).



God the Creator and Ruler of external nature is particularly addressed in such passages as this, "The day is Thine, the night also is Thine ; Thou hast prepared the light and the sun. Thou hast set all the borders of the earth ; Thou hast made summer and winter " (Ps. 74 : 16-17) ; and in several magnificent ascriptions too long for quotation here (Ps. 65 : 6-13 ; 89 : 9-14 ; 104 : 1-32).

We have already noted the fulness with which the 139th Psalm treats of God's omniscience. Even pitiful Hagar confessed, "Thou art a God that seeth" (Gen. 16 : 13). And at the other end of the history we find Daniel exclaiming "Wisdom and might are His ; and He changeth the times and the seasons ; He removeth kings, and setteth up kings ; He giveth wisdom unto the wise, and knowledge to them that know understanding ; He revealeth deep and secret things ; . . the light dwelleth with Him " (Dan. 2 : 20-22).

The righteousness of God is similarly acknowledged and adored. Abraham argued with assurance, "Shall not the Judge of all the earth do right ?" (Gen. 18 : 25). The Psalmist says, "Thou art not a God that hath pleasure in wickedness. . . Thou hatest all workers of iniquity. Thou shalt destroy them that speak lies ; Jehovah abhorreth the bloodthirsty and deceitful man " (Ps. 5 : 4-6) ; and again, "In Thy sight no man living is righteous " (Ps. 143 : 2). So Habakkuk says, "Thou art of purer eyes than to behold evil " (Hab. 1 : 13).

Although the culmination of the line of thought thus far specially illustrated is in such an exclamation as "Who may stand in Thy sight when once Thou art angry ?" (Ps. 76 : 7) ; yet the conjunction of righteousness with mercy is always made prominent. We select only a few examples. "If Thou, Jehovah, shouldest mark iniquities, O Lord, who should stand ? But there is forgiveness with Thee, that Thou mayest be feared [that is, worshiped] (Ps. 130 : 3-4). "Though Jehovah be high, yet hath He respect unto the lowly" (Ps. 138 : 6). "Thy lovingkindness, Jehovah, is in the heavens ; Thy faithfulness reacheth unto the skies. Thy righteousness is like the mountains of God ; Thy judgments are a great deep " (Ps. 36 : 5-6 ; compare 57 : 10 and 108 : 4). "Righteousness and judgment are the foundation of Thy throne ; mercy and truth go before Thy face " (Ps. 89 : 14 ; compare 97 : 2).

The special manifestations of God's mercy to the worshiper and to his people are always held in grateful remembrance. Jacob invokes upon the heads of his grandsons at the end of his life the blessing of "the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil" (Gen. 48:15-16). The utterances of this kind attributed to David are exceedingly numerous. Here are some of them: "Thou, Jehovah, art a shield about me, my glory, and the lifter up of my head" (Ps. 3:3). "Thou art my hiding place; Thou wilt preserve me from trouble; Thou wilt compass me about with songs of deliverance" (Ps. 32:7). "Blessed be Jehovah, my rock, . . . my lovingkindness, and my fortress; my high tower, and my deliverer; my shield, and He in whom I trust" (Ps. 144:1-2). "Thou hast turned my mourning into dancing; thou hast loosed my sackcloth, and girded me with gladness" (Ps. 30:11). As a sample of the many acknowledgments of the national deliverances at the hand of "the Shepherd of Israel," we need only mention verses 13 to 20 of the 77th Psalm. General ascriptions of this sort are scattered everywhere. "How great is Thy goodness, which Thou hast laid up for them that fear Thee!" (Ps. 31:19). "Thou, Lord, art good and ready to forgive, and plenteous in mercy unto all them that call upon Thee" (Ps. 86:5; compare verse 15). "All the paths of Jehovah are lovingkindness and truth unto such as keep His covenant and His testimonies. . . . The counsel [friendship] of Jehovah is with them that fear Him" (Ps. 25:10, 14). Isaiah exuberantly professes that "Jehovah, even Jehovah is a Rock of Ages" (Is. 26:4), and lets us into the depths of his thought in the words, "Thou hast been a strong hold to the poor, a strong hold to the needy in his distress, a refuge from the storm, a shadow from the heat" (Is. 25:4). What a world of suggestion there is also in that profession in a later part of the same book: "Thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O Jehovah, art our Father; our Redeemer from everlasting is Thy name. . . . For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside Thee, which worketh for him that waiteth for Him" (Is. 63:16; 64:4).

Over against these characterizations of the God to whom

prayer is directed, we may properly set some of the self-characterizations of those who pray to Him. Prayer is always an exercise involving at every point two personalities, and the devotional parts of the Old Testament are singularly full in their delineation of both. Job is represented as saying, "I know that Thou canst do all things, and that no purpose of Thine can be restrained. . . I had heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42 : 2, 5-6). Again, "Behold, I am of small account; what shall I answer Thee? I lay my hand upon my mouth" (Job 40 : 4). And even this: "Wilt Thou harass a driven leaf? And wilt Thou pursue the dry stubble?" (Job 13 : 25). Abraham reverently says: "I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18 : 27). So Jacob: "I am not worthy of the least of all Thy mercies and of all Thy truth" (Gen. 32 : 10). The same humility appears in Solomon: "I am but a little child: I know not how to go out or come in" (I Kings 3 : 7); in Jehoshaphat: "We have no might, . . neither know we what to do; but our eyes are upon Thee" (II Chr. 20 : 12); and in Jeremiah: "Behold, I know not how to speak, [that is, preach as a prophet], for I am a child" (Jer. 1 : 6). The Psalmist speaks in the same way: "Jehovah, my heart is not haughty, nor mine eyes lofty. . . Surely I have stilled and quieted my soul, like a weaned child with his mother" (Ps. 131 : 1-2); "Jehovah, what is man, that Thou takest knowledge of him? . . Man is like to a breath; his days are as a shadow that passeth away" (Ps. 144 : 3-4; compare Job 14 : 1-3); but also this: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man, that Thou art mindful of him? and the son of man, that Thou visitest him? (Ps. 8 : 3-4).

In addition to these general expressions of humility, we have also many bespeaking penitence and contrition. To Moses is attributed this: "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance" (Ps. 90 : 8). David on certain memorable occasions takes the same attitude: "I know my transgressions, and my sin is ever before me; against Thee, Thee only, have I sinned" (Ps. 51 : 3-4); "I have sinned greatly in that I have done; . . I have done very foolishly"

(II Sam. 24 : 10); "Mine iniquities are gone over my head; as an heavy burden, they are too heavy for me; . . . I will declare my iniquity; I will be sorry for my sin" (Ps. 38 : 4, 18). With this compare the confessions of Isaiah: "We are all become as one that is unclean, and all our righteousnesses are as a polluted garment; and we all do fade as a leaf, and our iniquities, like the wind, take us away" (Is. 64 : 6); of Ezra: "I am ashamed and blush to lift up my face to Thee, my God; . . . we are before Thee in our guiltiness" (Ezra 9 : 6, 15); and of Daniel: "We do not present our supplications before Thee for our righteousnesses, but for Thy great mercies" (Dan. 9 : 18).

Happily, too, there is another side to this picture. Not seldom we have traces also of the assurance of faith and the joy of fidelity. The lineaments of the acceptable worshiper are beautifully sketched in the 15th and 24th Psalms. Hannah was able to exclaim: "My heart exulteth in the Lord, . . . because I rejoice in Thy salvation" (I Sam. 2 : 1); and Hezekiah to plead "Remember . . . how I walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight" (II Kings 20 : 3). So David says: "Judge me, Jehovah, according to my righteousness and to my integrity be it unto me" (Ps. 7 : 8); and again, "Thou hast proved mine heart, . . . Thou hast tried me, and findest no evil purpose in me. . . . By the word of Thy lips I have kept me from the ways of the violent; my steps have held fast to Thy paths" (Ps. 17 : 3-5); and again, "I will wash mine hands in innocency; so will I compass Thine altar, Jehovah" (Ps. 26 : 6); and again, "When Thou saidst, Seek ye my face, my heart said unto Thee, Thy face, Jehovah, will I seek" (Ps. 27 : 8). A similar testimony comes from a later time: "Thy words were unto me a joy and the rejoicing of mine heart" (Jer. 15 : 16).

The voice of prayer emerges often, however, from the shadows and distress of trouble which seems to be rather disciplinary than punitive. "Out of the depths have I cried unto Thee, Jehovah" (Ps. 130 : 1). "Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me" (Ps. 69 : 1-2). "My soul is full of troubles, and my life draweth nigh to the grave; . . . Thou hast laid me in the lowest pit, in the dark places, in the deeps" (Ps. 88 : 3, 6).

Similar expressions occur at greater length in the 102d and 109th Psalms. But the silver lining of the cloud is not forgotten. "In the shadow of Thy wings will I take refuge until these calamities be overpast" (Ps. 57: 1). "Though I walk through the valley of deep darkness, I will fear no evil; for Thou art with me" (Ps. 23: 4). "When I said, My foot slip-peth, Thy mercy, Jehovah, held me up; in the multitude of my doubts within me Thy comforts delight my soul" (Ps. 94: 18-19).

The eagerness and affection with which the divine assistance and comfort are sought are noteworthy. "It is good for me to draw near unto God" (Ps. 73: 28). "Blessed is the man whom Thou choosest, and causest to approach unto Thee" (Ps. 65: 4). "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Ps. 73: 25). "As the eyes of servants look unto the hand of their master, as the eyes of a maiden unto the hand of her mistress, so our eyes look unto Jehovah our God, until He have mercy upon us" (Ps. 123: 2). "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God; my soul thirsteth for God, for the living God" (Ps. 42: 1-2; compare 143: 6). "O God, Thou art my God; earnestly will I seek Thee; my soul thirsteth for Thee; my flesh longeth for Thee in a dry and weary land, where no water is" (Ps. 63: 1). "My soul longeth, yea, even fainteth for the courts of Jehovah" (Ps. 84: 2). "The lines are fallen unto me in pleasant places;" yea, I have a goodly heritage. . . Thou wilt show me the path of life; in Thy presence is fulness of joy; in Thy right hand there are pleasures for evermore" (Ps. 16: 6, 11). "A day in Thy courts is better than a thousand; I had rather stand at the threshold of the house of my God than to dwell in the tents of wickedness" (Ps. 84: 10). "It is a good thing to give thanks unto Jehovah, and to sing praises unto Thy name, O Most High; for Thou, Jehovah, hast made me glad through Thy work" (Ps. 92: 1, 4).

### III. SOME PRACTICAL INFERENCES.

It is probable that these rapid suggestions and illustrations are sufficient to give force to a few practical comments. The further we look into the matter, the more interesting and instructive do we find the revelations of these Old Testament



utterances as to the inner life of their authors. As the analytic knife carefully separates one expression and thought from another, lays bare their interlacing and articulation, and enables us to focus on each part a microscopic scrutiny, the very anatomy and physiology of spiritual experience under the Old Dispensation become clear and vivid. The perfected verbal product is often wonderful in itself. How much more wonderful the vital process by which that product came into existence! How much more wonderful still the spiritual economy under which such processes and such products were not only occasionally possible, but apparently abundant! Much emphasis is rightfully placed in our Biblical studies on the theocratic constitution of the Hebrew nation, with its legal and prophetic systems; much also on the gradual discipline of the nation through its checkered historic career, with all the symbolic and typical significance of that career. May we not also rightfully emphasize, as far as we can find data, the evolution of personal religious experience under the theocratic economy and the prolonged providential discipline — an experience which evidently had the most varied aspects of knowledge, of feeling, of utterance, of purpose, and of action? This has already been done in great measure in the cases of conspicuous characters like Moses, Elijah, David, Isaiah, Nehemiah, and others. Is it not possible that by a larger induction, especially from such a mass of material as we have in the Old Testament prayers, many of which are anonymous, and most of which attained a general liturgical currency that made them national, we may reconstruct still more fully the *average* spiritual experience of the true believer in Jehovah? May we not thus place ourselves face to face with the religious personality of the devout Hebrew, like Cornelius, for example, who “feared God with all his house, gave much alms, . . . and prayed to God alway”? And through this study may we not attain juster conceptions of that divine personality which lies back of the human and broods over it with an unspeakable love, so that the entire spiritual ministry of the Old Testament and of the history which it records may be made to us more complete and beneficial?

It will not be strange, for one thing, as we follow out the indications furnished by these devotional utterances, so as to re-personate the speakers, if we begin to feel a wondrous kinship

with them in all their religious life. The God they served under the name Jehovah, with all His attributes of sovereignty, holiness, mercy, and truth, is also *our* God. We see Him more clearly than they. We know Him more fully, for He has dwelt among us in human form since their day, and by human lips has Himself spoken to us a new and manifold gospel. But, if we enter sympathetically into the spirit of their attitude toward Him, we perceive more and more that He is indeed "the same yesterday, to-day, and for ever." Prejudiced and hasty scorn may profess to find the Hebrew Jehovah a vindictive and hateful tyrant, in contrast with whom the Jesus of the evangelists is a prince of light and love. But a truer study of the evidence irresistibly identifies the two in many ways, not least of which is a comparison of the reflections of their natures in the hearts and in the words of those who have sincerely believed and followed each. The spirit of worship inspired by both is one and the same. The attitudes of heart of Moses in the Tabernacle stretched beneath the burning sky of the desert, of the long lineage of the royal house of David in the Temple on "the mount of the Lord's House," of the prophets of the Captivities, wherever they prostrated themselves in prayer or raised their hands aloft in thanksgiving—these attitudes are the same that all true Christians have known from Apostolic times to the present. In them all are the familiar postures of confession of sin and weakness, of assured faith and eager zeal, of grateful thankfulness, of humble and urgent supplication, and of reverent and jubilant adoration.

Furthermore, if this contention be just, we cannot avoid the additional remark that the prayers of the Old Testament deserve the special study of all who are called upon to frame similar prayers to-day. On every hand we note tokens of an increasing attention in our churches to the structure and diction of the exercises of public worship. In some quarters there is a call for a more or less definite liturgy for such worship. This call apparently springs in most cases from a laudable desire for fulness, orderliness, intensity, and beauty in our addresses to the Lord God All-glorious and Almighty. The attempts to meet the call, however, are not always wise or philosophical. In too many instances there is merely a rummaging search after striking traditional formulæ, especially those found

in the more prominent fixed liturgies of the Christian Church, with a view of constructing patch-work orders of worship on principles merely of individual taste or caprice, without any well-considered conception either of public worship as a world-old institution, or of verbal intercourse with God in general. The results of such attempts must necessarily lack vitality. They have not in them any vital essence. They are not fully connected with the source of life. They are not organic products of the organic development of the Church of the ages or of the organic unfolding of an individual experience.

The conviction cannot be avoided by one who enters earnestly into the problems of the science of public worship that our churches need a profound reawakening to the basal principles of the matter as they are elaborately enunciated and illustrated in the Scriptures. These principles are not hard to discover, nor hard to gather into a truly scientific system. Nor is such a system difficult of practical adaptation. On the contrary, were it not for the chains of custom and prejudice, it is almost axiomatic in its essence, and obvious in its working. The process of study by which it is to be mastered by particular students must needs be laborious until we have some better text-book than has yet been furnished; though its laboriousness is lightened by the abundance of its delightful and blessed results to the devout searcher. Among the steps of the process perhaps no single one is more immediately fruitful than the examination of the prayers of the Bible. Such an examination fosters a vivid and true conception of God, a just apprehension of the spiritual nature and needs of man, and an ideal view of the manner in which man should seek on his part to meet and respond to the innumerable approaches of the divine Spirit to him. Without some such study the investigation of the historic liturgies of Christendom is likely to be invalidated by erroneous presuppositions or imperfect methods. Without the general historic survey of which it is one of the initial steps, the practical experiments in public worship that must continually be made to-day are doomed to be comparatively trivial and fruitless to the lasting benefit of the Church.

WALDO S. PRATT.

## Book Notes.

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*The Divine Library of the Old Testament. Its Origin, Preservation, Inspiration, and Permanent Value. Five Lectures. By A. F. Kirkpatrick, B.D., Professor of Hebrew in the University of Cambridge. Macmillan & Co., London, 1891. pp. xviii, 155.*

A book on this topic, by a man occupying such a position, will be sure to attract attention, and ought to be of value to scholars as well as laymen. The title of the book, however, fails to commend itself, since it assumes at the outset that the canonical Scriptures of the Old Testament are only a "library," which is a point in dispute. Moreover, one cannot well avoid the impression in reading it that the book was written with a special apologetic intent—not on behalf of the Old Testament as it has been understood, but of the new views concerning it which are getting so wide a currency in these days. Professor Kirkpatrick appears to accept the theory of the origin of the Hexateuch advocated by Professor Driver in his recent work on O. T. Introduction; maintains the exilian origin of Isaiah, chapters 40-66; and holds that many Psalms ascribed to David were not really written by him. He has fallen into a common error (p. 60) in saying that the canonicity of the Song of Songs and Ecclesiastes was challenged upon internal grounds in our Lord's time. The fact is that the only question discussed by the finical rabbis concerning these books was whether they had *been properly admitted to the canon*, not whether they were canonical. The book is generally characterized by scholarly carefulness in statement, and a candid and reverent spirit toward the Bible and Christianity. Its author meant, no doubt, to be governed by the sentiments of Döllinger, which he quotes (p. vii.): "The work of a true theologian is to dig deep, to examine with restless assiduity, and not to draw back in terror should his investigation lead to conclusions that are unwelcome or inconsistent with preconceived notions or favorite views. . . . It is a law as valid for the future as for the past that in theology we can only through mistakes attain to truth. . . . Use none but scientific weapons in philosophical and theological inquiries, banish . . . all denunciation and holding up to suspicion of those who differ from us."

[E. C. B.]

*Jesus the Messiah in Prophecy and Fulfilment.* By Edward Hartley Dewart, D.D., Editor of "The Christian Guardian," Toronto. Cranston & Stowe, Cincinnati, 1891. pp. 256.

This volume was called forth by a lecture on Messianic Prophecy by Professor G. C. Workman of the Victoria University, "in which he maintains that there is no original predictive reference to Jesus Christ in the Old Testament, and no actual fulfilment of predictions referring to him, by the events of the New Testament." Dr. Dewart naturally takes exception to this statement, and, in a series of chapters, successfully proves the contrary of what Professor Workman asserts. Without claiming to be an original investigator, Dr. Dewart makes good use of what has been written by other biblical scholars on the subject, and has made a book which will be edifying and stimulating to intelligent Christians. We notice a number of errors in the spelling of German proper names, as Eichorn for Eichhorn, Hoffman for Hoffmann, Tübingen for Tübingen, and the Greek (?)  $\epsilon\rho\omega\tau\omicron\rho$  for  $\pi\rho\omega\tau\omicron\rho$ . Professor Briggs is often quoted against Professor Workman which the latter will probably consider the "unkindest cut" of all. [E. C. B.]

*The Hebrew Verb; a Series of Tabular Studies.* By Augustus S. Carrier, Adjunct Professor of Biblical Philology in McCormick Theological Seminary. Max Stern & Co., Chicago, 1891. pp. 33.

Professor Carrier designs this little book as a practical introduction to the Hebrew Verb. It shows the high standard which he has set for himself as an instructor, and the thoroughness with which he does his work. "The aim has been to simplify the weak verb, by referring continually to the type of the strong verb, for if students can see for themselves that the same structure underlies all verbal forms, the various classes of weak verbs will lose three-fourths of their difficulties." Though all cannot be expected to agree about every detail of theory respecting verbal forms, one must admire the skill and clearness with which the scheme of the verb is worked out and every form explained. It need not be forgotten that Professor Carrier received his earlier theological training in Hartford Seminary, and that his first publication was a vocabulary of First Samuel, which was prepared while he was a student here. [E. C. B.]

*Who was Jehovah?* By John Page Hopps. Williams & Norgate, London, 1891. pp. xxiv.

Let no one mistake this book for a critical treatise on the name Jehovah. It is a little brochure, written by a spiritist, who regards



Jehovah as "a powerful spirit, or a number of spirits, in close affinity, for some reasons, with these Hebrews, but with varying results — of wisdom and folly, good and evil, purity and obscenity — just as it is in London, and Boston, and Paris to-day." *Verbum sat sapienti.*

[E. C. B.]

*The Life of Our Lord upon the Earth.* By Rev. Samuel J. Andrews. New and wholly revised edition. Charles Scribner's Sons, New York, 1891. pp. xxvii, 651.

It is now thirty years since this book was first published. At its original appearance it was accepted at once as one of the best of the standard works on the life of Christ. The author confined himself strictly to a critical investigation and scientific statement of all the outward circumstances and events of Christ's earthly career, with a view to providing for the study of the inner realities of that career the most exact possible historical foundation. A singularly calm and clear perception of the problem before him, an invincible self-restraint in avoiding the discussion of what lies beyond it, a beautifully lucid method and style, in which one cannot help noticing the traits of a distinctly legal mind,—these combined to render the work monumental at the outset.

The new edition has all the merits of its predecessor, with numerous evident improvements and extensions. The text has been rewritten throughout, and the entire work brought down to date. A useful distinction in type is made between matter of general interest and discussions of technical detail. The citation of authorities is painstaking and valuable to a degree that no one but a trained scholar can fully appreciate. The amount of new matter referred to is shown by the mention in the list of authorities of nearly eighty books which had not been published in 1862. Seven most excellent maps are inserted. The text is preceded by a revised reprint of Professor Perry's excellent "Outline Harmony." It is pleasant to know that much of the material of the revision was sought in our Seminary Library, and that among the scholarly coadjutors specially mentioned, all but two were at the time of their assistance either professors or students in this Seminary.

We cannot too strongly urge all our readers at once to procure this treatise. It is not only an illustrious example of the very best American scholarship, but it will rank the world over as an indispensable aid to every careful and devout student of the Gospel history.

[W. S. P.]

*The Preacher and His Models. Yale Lectures on Preaching. By Rev. James Stalker, D.D. A. C. Armstrong & Son, New York, 1891. pp. xii, 284. [\$1.50].*

This volume is the latest contribution to what is coming to be recognized as a distinct development in the homiletical literature of our day. And it is more notable for the emphasis it lays upon the tendency toward the inductive method and the biblical sources in teaching homiletics, than for any distinct addition it has made to the general literature of the art of preaching. The practical problem presented in the disparagement between the spiritual results and the vastly increased instrumentalities of the Christianity of our times, is made the starting point of the discussion. The aim with which the author writes is to define and promote the supply of the kind of men in the ministry whose personality is the most important factor for the solution of the problem. Prophetic and apostolic such a ministry must be, and to the end that those preparing to preach may become such, the personality and preaching of the Prophet Isaiah and the Apostle Paul are analyzed and applied to the ministerial life and labor of to-day. This is done in a strikingly suggestive treatment of somewhat separate aspects of the two great exemplars' character and relationships. In the light of what they were, the preacher is regarded as a man of God, a patriot, a man of the world, a false prophet, a man, a Christian, an apostle, and a thinker.

The value of the brief foot-notes is such as to prompt the regret that there are not more of them. Not the least valuable parts of the volume are the Introduction, in which the student critic is made to feel what it will be to be among the criticized; and the Appendix, in which is reproduced a very incisive and spiritually minded ordination charge. The fresh, strong, crisp style, reverent spirit, and robust loyalty to the Bible and its ideals, which have characterized Dr. Stalker's other works, are as manifest, winsome and impressive in this one. [G. T.]

*Christianity and Childhood, or the Relation of Children to the Church. By R. I. Cooke, D.D. Cranston & Stowe, Cincinnati; Hunt & Eaton, New York, 1891. pp. 230.*

To establish on biblical and historical grounds the reasons for child-membership in the Christian Church, is the avowed and undeviatingly maintained purpose of this condensed and compact book. Although it is a small volume for so large a title, yet the author makes good his claim that "no important fact has been ignored." The compilation of the principal facts and literary references of this

great and ever timely subject, in short compass and popular form, is a valuable service. The knotty points of the discussion are squarely faced and cogently argued. Although the "polemic tone" is distinctly disclaimed, yet at each point of theological dispute an aggressive Arminianism is as distinct as the disclaimer of the preface. It is to be regretted that space was found in this condensed treatise on a large and catholic theme for designating the tenets and reasonings differing from those by it maintained, as "fabricated technicalities," "theological fiction," etc. There is, too, a distastefully easy-going confidence that the critic "will find it easier to utter his opinion than to furnish the proof," which, in common with the former blemish, warrant a revision of this otherwise most useful and commonly acceptable treatise. The consequences of the relation of children to the church are fearlessly maintained in the advocacy of their probationary membership and of the participation of the child, though not the infant, in the Lord's Supper. [G. T.]

*Supplemental Bible Studies.* By Rev. Henry T. Sell. Third edition. Fleming H. Revell Co., Chicago and New York, 1891. pp. 62.

This little book is commendable as an attempt to furnish brief summaries of fact for class instruction about the Bible as a book, and about the several stages of the history it records. In a series of twenty-four "studies" we find compact notes about the making, transmission, and authority of the Bible, the geography and chronology of its history, the institutions it describes, the inter-relation of its several books, and especially the more salient aspects of the life and teachings of Christ, particularly in their bearing upon the organization and faith of the Church. The treatment of details naturally will be criticized by every user from his own point of view, but the general plan and idea of the work are admirable. In the hands of an intelligent and careful reader it may well be used as a kind of syllabus for a highly useful course of lessons. The fact that a third edition has been called for is an indication of practical utility.

[W. S. P.]

## Alumni News.

### EASTERN NEW ENGLAND ALUMNI ASSOCIATION.

The Eastern New England Alumni Association met at the Revere House, Boston, December 21, 1891. The officers of last year were all re-elected, and the following persons chosen members: John Montgomery, '84, Lonsdale, R. I.; Rush Rhees, '88, Portsmouth, N. H.; J. L. Kilbon, '89, Boston; and H. K. Job, '91, North Middleboro, Mass. Twenty-two members and guests sat down to dinner, and after the meal addresses were made by Dr. A. C. Thompson, '38, Professor Jacobus, Calvin Terry, '43, P. M. MacDonald, '75, E. S. Hume, '75, G. A. Hall, '85, and others. The Association followed the fashion by falling in love with the new Hosmer Professor of Greek at first sight.

The death is reported on January 24 of AARON R. LIVERMORE, '39, one of the oldest of our graduates. Mr. Livermore was born at Alstead, N. H., in 1816, graduated at Amherst, and began his theological studies at Lane Seminary. His first and longest pastorate—fifteen years—was at North Mansfield, Conn., where he was installed in 1843. After ministering also in succession to the churches of Goshen and of Bozrahville, he was obliged, in 1873, to retire from active service, and resided in New Haven until his death. He leaves a widow and three children.

ALPHEUS GRAVES, '41, celebrated his golden wedding at Memphis, Tenn., November 2. Mr. Graves' ministerial life was passed in Massachusetts until 1854, when he removed to Iowa. Pastorates in Iowa, Minnesota, and Kansas filled thirty-five years. For the past year and a half Mr. Graves has been living with the son at whose house the anniversary was celebrated.

OSCAR BISSELL, '53, has accepted a call from Westford, Conn., to Holland, Mass., for one year.

F. A. WARFIELD, '70, recently had a very flattering call to St. Mary's Avenue Congregational Church, at Omaha, Neb. The Porter Church, Brockton, Mass., however, so strongly manifested its desire to have Mr. Warfield remain that he has notified the Western church that he cannot accept their call.

For seventeen years the church at Union City, Wash., under the care of MYRON ELLIS, '71, has been obliged to hold its services in all kinds of

hap-hazard places. On December 13, 1891, a new church building was dedicated as the fruit of not a little earnest and self-denying effort.

Reports from the church in Mount Sinai, Long Island, show that the pastorate of E. A. HAZELTINE, '79, has been prosperous and successful. The past year witnessed six additions to the church on confession, and the contributions for benevolent purposes amounted to \$249, nearly five times as great as at the beginning of Mr. Hazeltine's pastorate, five years ago. The parsonage has been repaired and other improvements made.

The December number of *The Invitation*, which F. A. JENKINS, '81, issues in the interest of Plymouth Congregational Church, New Decatur, Ala., is a jubilant one. A debt which has been a great obstacle is removed, and the property of the church is all dedicated without debt. In addition to this rejoicing, the paper contains much interesting matter regarding the practices of Congregationalism.

The Junior Christian Endeavor Society is the object of the special interest and work of W. W. SLEEPER, '81, pastor of the church at Stoneham, Mass. Mr. Sleeper has already become very prominent in pushing this line of work, having been its chosen representative at the Massachusetts State Christian Endeavor Union in Springfield in last November. Mr. Sleeper also addressed the local unions of Boston and vicinity at a rally in Park Street Church, Boston, February 2.

Recent issues of *The Pilgrim* show that the church at Dalton, Mass., is prospering under the pastoral guidance of G. W. ANDREWS, '82. A course of lectures by outside speakers, repairs in the chapel, a missionary rally of three days, and a number of additions to the church, are matters of especial interest.

H. P. FISHER, '83, has removed from Clarion, Iowa, to Ortonville, Minn.

F. A. HOLDEN, '83, is now pastor of the West Church, Peabody, Mass. The church in Granby, of which he has, until now, been pastor, presented him with a purse of \$100 at his departure.

PLEASANT HUNTER, '83, who recently went to Newark, N. J., as pastor of the First Presbyterian Church, has already been sought as pastor of a large church in Harlem. He has deemed it his duty, however, to decline the call, and will remain in Newark.

The Church in Newington, Conn., which J. O. Barrows, '63, recently left, has unanimously called to its pastorate HERBERT MACY, '83, lately of Merriam Park, Minn., and he has accepted the invitation of the church, and begun work, his installation occurring on February 10.



W. I. COBURN, '85, who has been at work the past two years in Denver, Col., has removed to Berlin, N. H., where he has charge of the Congregational Church.

The Jennings Avenue Church, Cleveland, Ohio, C. S. MILLS, '85, pastor, has recently decided to build a new and larger edifice, which will cost about \$75,000. A new site has been secured not far from the present location, an architect is now preparing designs, and a committee is soliciting funds. The projectors contemplate an audience-room seating 1,000, a connecting Sunday-school room with the same capacity, reading and reception and class rooms, kitchen, a fully-equipped gymnasium, and all other like arrangements necessary or helpful for what is called an "institutional" church. Under the lead of its aggressive pastor, the church is evidently bound to fulfil its mission as the renovator and guide of the whole life of the people. It is favorably situated in a rapidly growing section of the city, it has good spirit, and the progress of its new venture will be watched with much interest.

The church in Seymour, Conn., has invited H. A. CAMPBELL, '86, formerly of Montague, Mass., to become its pastor, and he has accepted the call.

The Congregational Church in East Hartford, Conn., issues its annual report in a form which for compact neatness will rank above many more pretentious pamphlets. It is a four-page folder, containing a list of officers, persons received and dismissed, those who have died, together with reports of the work of seven organizations connected with the church life. S. A. BARRETT, '87, who has been pastor about a year, has certainly found a large place in the life and work of the church.

The Park Church in Springfield, Mass., where H. M. BURR, '88, is pastor, has decided to expend \$8,000 in enlarging its house of worship.

J. A. DEROME, '88, has accepted a call from St. Anne, Ill., to Cottage Grove, Minn.

J. L. KILBON, '89, began, on January 27, a series of twelve lectures before the Union Bible Class, of Jamaica Plain, Mass., on the *Pentateuchal History and Literature*. The series includes an introductory lecture on the Pentateuch as a whole, eight on the successive stages of the narrative, and three on the Mosaic legislation.

J. H. REID, '90, has accepted a call to return from Colorado, and to become pastor of the Ferry Street Church, New Haven, Conn.

The Conant Memorial Church was dedicated at Dudley, Mass., December 17. It is a brick edifice with brownstone trimmings, and was erected by Hon. Hezekiah Conant, of Providence, R. I., at a cost of \$35,000. It replaces a building which was burned in June, 1890. The dedication

services were held morning and afternoon. The first was memorial, addresses being made by members of the Conant family, while a family history and a poem were also read. To all these the pastor, T. C. RICHARDS, '90, responded on behalf of the church. At the afternoon service addresses were made by a number of ministers, including C. H. Pettibone, '82, and A. T. Perry, '85. The work in Dudley has prospered under Mr. Richards' leadership, notwithstanding the inevitable disadvantage of working without a church building. The Sunday-school shows a notable increase in attendance and interest, while seventeen have been added to the church.

F. N. MERRIAM, '91, who has been preaching in the church at Ventura, Cal., for some time, has accepted a call to become its pastor.

The French Presbyterians of Green Bay, Wis., are to be congratulated on the dedication of a house of worship, December 17. To the energy and consecration of W. H. PARENT, '91, who has been pastor there a little more than a year, much of the success of the church in erecting this edifice is due. The work of Mr. Parent has been so conspicuously successful that the Presbyterians of Wisconsin are planning to appoint him a general missionary for the French population of the State. In connection with this work, it is interesting to note that Henri Duberger has been appointed a missionary of the Presbyterian Sunday-school and Publication Work, with a field lying for the most part in Michigan and Wisconsin.

A recent letter from J. S. PORTER, '91, shows him actively and hopefully engaged in the mastery of the difficult Bohemian language and in other preparatory steps to full missionary work. His address is Mikovecgasse, 7, Weinberg, Prague.

T. S. TSARAS, '91, after working for a time in Crete, was laid aside for some months by sickness. He has since been engaged in colporteurage in the Peloponnesus, and in evangelistic work in the Peiræus.

## Seminary Annals.

### THE PAINE HYMNOLOGICAL COLLECTION.\*

This collection had its origin in the discovery that hymns about which an incident could be told connected with their origin, their authors, or their use, were more attentively listened to as they were read and more heartily sung than others not so introduced. This led to the collecting of such facts and incidents, and from this the transition was easy and natural to the collecting of the hymns themselves and the books containing them. I remember well the complacency with which I viewed the collection when it reached a hundred volumes, and with what ill-concealed pride a copy of "Watts," printed in Boston in the early part of the present century, was exhibited to visitors as the rare gem of the collection. It was not rare, as I soon learned, and yet these early American editions of Watts mark an epoch in American hymnology, for until they came the worship of song had been almost entirely limited to paraphrases of the Psalms.

The collection contains something over five thousand titles. As arranged in my library for convenience of reference the books were divided into English Church collections, of which there are about two thousand; American Church collections, about eleven hundred; Sacred Poetry, about sixteen hundred; Hymnology, perhaps one hundred; and Sunday-school books, English and American, about five hundred. The dividing line between some of these classes is not a well-defined one, as, for instance, many books are described in their titles to be "for Use in Sunday-schools and Social and Public Worship." In the enumeration above given, such books are classed under the first heading named in the title. These Sunday-school books were at first not considered as worthy a place in the collection, but later thought has convinced me that they form one of its most valuable as well as interesting features. Much of the music, it is true, is ephemeral, and many of the hymns the silliest trash, and yet I venture the opinion that as large a percentage of both will survive the test of time as of the hymns and tunes prepared for older Chris-

\*This famous collection, through the munificence of Mr. Thomas Duncan and the generosity of the owner, has now become the property of the Seminary. It cannot be displayed until the completion of the new Library building. Meanwhile we want our subscribers to know something of what a prize it is. Obviously only one man is fitted to speak of it. Accordingly we have prevailed on Mr. Paine himself to give some account of its scope and history. It gives us the greatest pleasure to lay the result before our readers. — EDITORS.

tians. It is no unusual thing for one of these books to have a sale of a hundred thousand copies, and the Epworth Hymnal "for Sunday-schools, Social Services, and the Home Circle," reached the enormous circulation of a million copies.

I cannot say that the section on Hymnology is absolutely complete, but I can say that it contains every book on the subject printed in the English language that I have ever heard of, whether published in America or Europe, and I am confident no library can be found in this country containing half so many.

The casual examiner of the collection will be likely to pass hastily over the division of Sacred Poetry, but it is perhaps the most important of all, because containing the sources from whence most of our hymns have been obtained, and therefore giving the original form in which they were written. A little book entitled "Occasional Verses" and dated 1785, will scarcely attract the attention even of the curious, but it contains the original of that wonderful hymn, "All hail the power of Jesus' name." A volume of the *Gospel Magazine* for 1774 may be looked at for its quaint old portraits of the celebrated divines of that day, without noticing that it contains the first appearance and the original wording of William Cowper's hymn, "God moves in a mysterious way." But the student of hymnology will find among these books his chief delight.

The time for making such a collection was opportune. Prof. F. M. Bird had gathered the most complete hymnological library in this country, and had enriched it with many annotations. In England Mr. Daniel Sedgwick had made the collecting, annotating, and selling of hymn-books the business of his life, and at his death Mr. Charles Gordelier had bought his remaining stock of 24,000 volumes, and was himself retiring from business. Mr. Andrew Gardyne had also a very carefully annotated collection. Major-General Stainforth of Calcutta, Rev. W. A. Vaughan, and several other gentlemen in England and Scotland also had collections of some importance, and these all came upon the market within five years, and from them all liberal purchases were made. About this time a directory was published in England of second-hand booksellers in all parts of the world. A circular letter was addressed to all of these and catalogues by the hundred were received and carefully searched for hymnological material. Written lists were also sent by many of these booksellers, and in a few instances the manuscript catalogue of an entire hymnological collection was forwarded to me before it went to the printer. One of the latest large additions to the collection was selected from such a list, which went next to the British Museum, and then was printed. Probably more than half of

the books in the collection have been obtained from these sources. The others have been found, a few at a time, in the dusty corners of second-hand book stores, among the duplicates of libraries, and in scores of other places such as only the book-hunter knows how to reach. There is, or was, in the basement of the old South Church at Boston, in one of the darkest, most unfrequented passages of that literary catacomb, a row of shelves filled with hymn-books, from which I one day shook the accumulated dust of a good many years. With a candle in one hand, the greater part of two days was spent in the exploration, and perhaps fifty books rewarded the search. In the cellar of a book store on Cornhill there were several large bins, full of hymn-books, so placed as to be only accessible to the humble seeker, and I am quite sure that I was never so long upon my knees at any one time before, as when examining that lot of books. The proprietor of this store was an old gentleman, with a face so kindly and benign as to attract even a stranger, and who was so modest withal that he never mentioned to his customer that he was not only a seller of hymn-books but a writer of hymns, and maker of a hymn-book himself. In 1833 he published a little book of Sabbath-school Hymns, and in 1857 he contributed to Nason's "Congregational Hymn-Book" the hymn beginning —

"While we lowly bow before thee  
Wilt thou, gracious Saviour, hear."

Many beautiful pieces of sacred poetry from his pen have enriched the pages of the *Hartford Religious Herald*, and some of them will later on be used in the praise-books of the Church. His name is Daniel C. Colesworthy.

Probably the most interesting books in the collection to an American are those which have been used in the churches of our own land. These have a historic as well as a hymnologic value. The book brought over by the Pilgrims of Plymouth, and used for the first twenty years of their life in America, bore this title, "Book of Psalmes. Englished both in Prose and Metre. With annotations opening the words and sentences by conference with other Scripture. By Henry Ainsworth. Amsterdam. 1612." This is a very quaint book, giving the Psalm in "Prose and Metre" in parallel columns. Some of the prose translations are more poetic than those in metre, as will be seen by reading the 23d Psalm. The "Bay Psalm Book," so-called, was first printed in Boston in 1640, and came into so general use that an average of an edition every four years was issued for more than a century. Its popularity was not limited to this country either, for in England it had reached its 18th edition in 1741.



This English edition will be found in this collection, and with it the 27th American edition of 1762. Of the first edition of this book there are not more than two or three copies in existence, if indeed there is more than the one now in the old South Church of Boston. Fifty copies were privately reprinted some twenty years ago, and sold at ten dollars each.

A very rare book is the "Psalms, Hymns, and Spiritual Songs" of Thomas Prince, printed in Boston in 1758. The title describes it as "The New England Psalm Book, revised and improved by an endeavor after a yet nearer approach to the inspired original." This book was the successor of the "Bay Psalm Book," but it was short-lived, as the English paraphrases of Tate and Brady and the hymns of Watts had already invaded the land.

Perhaps Joel Barlow's improvement of Watts' Psalms, of which two editions will be found, is entitled to mention among the rarities of the collection. Mr. Barlow was employed to take the "British" out of the Psalms and Hymns of Watts, and to make them as the title states, "Suited to the Christian Worship in the United States of America."

A version of the Psalms, dated 1752, by Rev. John Barnard of Newburyport, I think, is also a rare book, but of no importance now.

The collection of Psalms and Hymns of Rev. Wm. Allen, 1835, is rare. The compiler, who was also very largely the author, was Rev. William Allen, D.D., President of Bowdoin College. His opinions on poetry were peculiar and striking, and it was thought that his reputation would not be bettered by the circulation of this book, so it was quietly suppressed, and there are probably not half a dozen copies in existence. The one in this collection and one in the library of Union Theological Seminary are the only ones I have ever heard of.

Mr. A. D. F. Randolph, the eminent New York bookseller, an ardent lover of sacred poetry, as well as a writer of it, once told me he had been hunting for many years for any hymn-books published in the South during the years of the war. He had learned of none, and he dryly remarked, "Our Southern friends were not singing then." Three such books were published there, however, during that time, and two of them are in this collection. They contain no new material, and while quite rare and valuable as mementos of those troublous times, are of no importance to hymnology.

Perched on the top round of a ladder in a Cincinnati book store one day, with my head against the ceiling, I blew the dust off a little book, and found its title to be, "The Republican Hymn Book." It was published at Covington, Ky., in 1845, and it had been popular enough to warrant a revision and a new edition. The hymns were

composed by Thomas Herbert, and their quality can perhaps be surmised from one hymn which begins :

" Oh, Lord, I feel most awful strange ! "

There is nothing in preface or contents to indicate how it got its rather peculiar title. It is rare, and important, too, as a fair type of a class of local hymn-books published from Maine to Texas fifty years ago, filled with pious sentiment, expressed in doggerel verse, and usually sung to rollicking music.

Although not a rare book by any means, the " Plymouth Collection " ought to be mentioned. Henry Ward Beecher stands as its accredited compiler, but this fails to do justice to his brother, Rev. Charles Beecher, who edited and arranged its hymns, harmonized many of its melodies, and prepared the whole for the press. Although not the first in point of time, this was the first successful hymn-book to give the music and words on the same page. This made it necessary that each page should be complete in itself, and required a considerable amount of cutting off and splicing on to fill out the space. When hymns were too long they were easily shortened, but when they were too short a more serious difficulty arose. Later compilers have usually overcome it by a judicious insertion of doxologies ; but such a dodging of the issue was unworthy of a Beecher, and so, in the Plymouth Collection, when a hymn was too short an extension was composed to fit the space, and if the actual facts were to be stated in the naming of authors in that book, it would often read, after the author's name, " Lengthened by Rev. Charles Beecher. "

Among the rare English books in the collection, perhaps the following are worthy of mention : An edition of " Sternhold and Hopkins. " of 1594, printed in " black letter. " and this, by the way, is the oldest book in the collection. The first edition of " Tate and Brady, " 1696, which contained only a part of the Psalms, and the first complete edition of the same published two years later. The " Sion's Songs " of John Berridge, 1785, which a London collector once tried to sell me for twenty shillings, as " the only copy in London, " but which I had already fished out of a heap in a back storeroom in Cincinnati, and bought for ten cents. The " Sacred Hymns " of John Cennick, 1741. " Olney Hymns, " in the writing of which John Newton and William Cowper united their loving labor. " Rippon's Collection, " in which first appeared a host of hymns now precious in all the churches, and among them the one beginning, " How firm a foundation, ye saints of the Lord. " The " Hymns and Spiritual Songs " of Simon Browne, who had the insane idea that he had no soul ; but of whom a contemporary said that he wrote and acted as if he had two.

The first edition of Rowland Hill's collection, which sold at auction in London not long ago for about thirteen dollars. Kenn's "Manual of Prayers," 1697, in which first appeared the celebrated doxology, "Praise God from whom all blessings flow." The above are all first editions. There are many others of equal or greater importance, but these titles have come into my mind as I have been writing. Except Kenn's "Manual of Prayers," these are all distinctively hymn-books, but among the books of Sacred Poetry, the sources of most of our hymns, there are many others, now difficult to obtain, of which space forbids the mention here.

The collection includes twenty volumes of "Scrap Books" containing sacred poetry and articles pertaining to hymnology and Church music, gleaned from the periodicals of this country and Great Britain from 1740 to the present year. Every scrap, except perhaps a dozen "waifs," gives the name, place, and date of the periodical from which it was taken. The volumes average about 400 pages each, and most of them are indexed. To procure material for these books, a set of the *London Magazine*, from 1740 to 1800, was purchased; a set of the *Universal Magazine* of London, covering nearly the same period; about eighty volumes of the *Methodist Magazine*, being the complete set from the first volume of the *Arminian Magazine*, published by the Wesleys themselves; about thirty volumes of the *London Evangelical Magazine*; and others too numerous to mention. Religious newspapers, by thousands, have been examined, and a constant watch kept of the current periodical literature. Everything obtainable bearing upon the subject has been cut from the volume containing it and arranged in these scrap books. Much of this material is of little present value, but some even of this may at a later day be important, and it all contributes toward making the history of the subject. In the volumes containing sacred poetry the originals will be found of many hymns now in use, and a rich store of material for future compilers. Many of these were published either anonymously or with some fictitious signature, and a great deal of time has been spent in the endeavor to trace and verify the authorship of such pieces.

There is at Drew Theological Seminary a small but well-selected hymnological library, most of the books being annotated by Mr. David Creamer of Baltimore, or Daniel Sedgwick of London, both eminent authorities on the subject. A copy of all these annotations has been made for me by Rev. S. G. Ayres, Librarian of that institution, and will be found bound in a volume by themselves. The collection of Prof. F. M. Bird, now in Union Theological Seminary, New York, is also rich in annotations, and letters from many corre-

spondents are inserted in the books. These annotations and letters have been copied as to Baptist and Presbyterian books, and will be found bound in a volume containing other similar manuscripts.

In addition to the books contained in the collection an index has been made of the first lines of hymns contained in one hundred and sixteen American hymn books. Each line is printed upon a separate card, giving the date and catalogue number of the book containing it, and the author as given in that book. Upon the back of the card a history of the hymn is given, including the main facts concerning it so far as I have been able to ascertain them. This index contains, including hymns repeated, over fifty thousand first lines, and shows in how many of the books each hymn has appeared. If such a record can be relied upon as indicating the relative popularity of hymns, then Cowper's hymn, beginning "God moves in a mysterious way," is prized most highly among us, appearing in sixty-five of the one hundred and sixteen books.

While I have been gathering together and working upon the material included in this collection some friends have pitied, and some have laughed at the folly of such an expenditure of money and time. But the work has been helpful to me in supplying the deficiencies of an early education, which was limited to the scope of a country school of forty years ago. A desire to know amid what surroundings a hymn was written or a poet lived has led to the study of the geography of many a land, and many a fact in history has been learned while tracing the authenticity of an incident ; but better than any knowledge of this sort gained has been the acquaintance I have formed with some of the saintliest characters whose lives have blessed the world. It is worth something to have been brought into contact with the lives of such men as Newton and Watts and Wesley, and such women as Anne Steele and Charlotte Elliott. And so, while these books go out of my possession, there remains with me from the work of collecting them, a residue, worth more than the books.

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WITH THE PROSPECT of moving the books into the new building, plans are being made for the transformation of the present Library-room into a Museum. Quite a large number of curiosities are now stored away in various places, waiting for a suitable place to be provided for displaying them. A circular letter has also been sent to our alumni in mission fields, bringing to their attention the service they may render to their Alma Mater in this direction. It is hoped to gather in time quite a large collection of missionary and other curiosities, which will be of interest to visitors and to students of Archæology, Sociology, and kindred subjects.

THE WINTER MEETING of the Trustees, besides transacting the usual routine business, took noteworthy action regarding the increase and work of the Faculty. Recognizing the growing importance of Biblical Theology (which, by the way, Hartford was the first American Seminary to recognize as a distinct specialty), President Hartranft was made Professor in that subject (instead of Instructor, as heretofore), retaining it as a part of the general Historical department of the institution's curriculum. To fill the vacancy thus caused in the field of Church History, Rev. Edwin Knox Mitchell, now of Brooklyn, N. Y., was elected Professor of Græco-Roman and Eastern Church History. Mr. Mitchell graduated from Marietta College in 1878, and from Union Seminary in 1884. He studied also in Germany with Professors Schürer, Ritschl, Reuter, and especially with Harnack. He is now engaged in translating one of the latter's works. He has traveled widely in Europe and the East, and has been a pastor in St. Augustine, Fla. It so happened that at the time of his call to Hartford he was considering calls to the presidency of Marietta College and to the new professorship of Biblical Literature in the University of the City of New York. Professor Mitchell will enter on his duties in the fall. This appointment makes possible a sharper distinction of name than heretofore, but leaves the division of work in the History of the Church as it has been for the last three years, except during Dr. Hartranft's illness. Professor Walker's title hereafter will be Waldo Professor of Germanic and Western Church History, instead of Modern and Mediaeval History.

Furthermore, in the department of Systematic Theology the Trustees elected as Professor of Christian Theology (the chair so long filled by Professor Karr) Rev. Charles Marsh Mead, D.D., who is now in Germany, and who was Professor of Hebrew at Andover from 1866 to 1882. Professor Mead is a graduate of Middlebury College and of Andover Seminary. He is well known on both sides of the water as a scholar of the very first rank, especially in the field of dogmatics, and as one of the most brilliant writers among American evangelical theologians. He was a member of the International Committee for the Revision of the Old Testament, and the translator of the volume on Exodus in the American edition of Lange's *Commentary*. Besides numerous contributions to leading periodicals (the latest of which is in the current number of the *Presbyterian and Reformed Review*), and a lecture on *Primeval Revelation* in the Boston Monday Lectures for 1871, his chief publications have been *The Soul Here and Hereafter—a Biblical Study* (1879), and *Supernatural Revelation*, being the Stone Lectures (Princeton) for 1889. It is somewhat confidently rumored that he is the author of the anonymous *Romans Dissected*, which has recently attracted so much attention in both Germany and England. He has spent the last ten years in study abroad, devoting himself especially to the great questions now agitating the religious world. It is needless to say that he will bring to his work in Hartford the freshest scholarship, combined with hearty loyalty to Biblical truth. He begins his duties in September. It should be added here, also, that this new appointment does not interfere with the previously established specialties of Professor Beardslee (Biblical Dogmatics)



or of Professor Gillett (Apologetics). It simply provides for the work carried on *ad interim* by Professor Zenos and later by President Hartranft.

BY VERY GOOD FORTUNE, coupled with energetic use of all proper means, the Library has recently acquired by purchase in England a complete set of *The Bampton Lectures*, numbering 111 volumes. The books are in unusually good condition, most of them being in the original bindings, and many of them, even of the earliest, being uncut. This makes a valuable addition to the department of apologetic literature.

THE LIBRARY is again made a debtor to a loyal alumnus, James L. Barton, '85, who has presented three Armenian books, which he sent by one of his missionary brethren. One of these books is a manuscript of great value. 7 $\frac{3}{4}$  x 10 x 3 in. It is a copy of the Gospels, written on vellum of marvelous texture and softness, and richly illuminated; it is about 600 years old, and well preserved. Mr. Barton writes that it came from the Dersim way, from among the Koords, and that he has been over a year in securing possession of it. It was certainly an unusually valuable find. The other two books are printed works of small size, one a copy of the Gospels, Venice, 1732, the other a copy of the "Mashdotz," or Talmud of the Armenian Church, dated 1727.

THE DAY OF PRAYER for colleges was fittingly observed on January 29. A Seminary service was held in the afternoon, at which President Hartranft and Mr. Blaisdell, '92, spoke. In the evening the Seminary was represented by Professor Jacobus at the Union Service held in the Center Church, and also by three students at the service of the Asylum Hill Church.

AMONG RECENT public engagements of members of the Faculty, we note that Professor Bissell recently lectured at McCormick Seminary in Chicago on *The Higher Criticism*; that Professor Walker is giving a University Extension course in Westfield, Mass., on Modern Italian History, and is also announced as at work upon the volume on *Congregationalism* in the series of denominational histories to be issued by The Christian Literature Co.; and that Professor Pratt is instructing a class in Elocution at Trinity College. Professors Bissell, Jacobus, Walker, and Beardslee are among the lecturers in the normal course on the Bible at the Fourth Church, Hartford.

TO PREVENT too great overcrowding of President Hartranft's time, Dr. S. G. Barnes, who is pursuing special studies in the Seminary, has kindly consented to conduct the Senior elective in Christian Ethics during the second semester.

THE ARTICLE on *Inspiration and Inerrancy* by Dr. Zenos, which was written for the RECORD of last August, is being translated by Rev. Iso Abé, '94, for publication in a Japanese series of *Tracts for the Times*.

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IN SOME RESPECTS there is no more important work being done anywhere for the cause of Biblical truth than by archaeological explorers in the East. Such explorers no doubt are forced to toil somewhat blindly. They cannot be absolutely sure where the richest treasures are to be found. They often have to follow out scanty clues with only one chance in many of their leading to anything worth securing. They cannot always tell what the worth of a find is, simply because its correlation with other finds may not be discovered until long afterwards. But it is very probable that nothing of any magnitude which throws light upon the facts of ancient history in Bible lands will fail to have direct value to the Biblical student. For example, the last twenty years have seen a remarkable upspringing of interest in the remains of buildings, sculptures, and hieroglyphics, mostly in Asia Minor and northern Syria, which are thought to be the work of the various peoples as yet somewhat vaguely included under the name *Hittites*. The amount of material already accessible on the

subject is considerable, but it is accessible only to those who can consult and compare and piece together with critical judgment the widely scattered data contained in scientific journals in three or four languages. The difficulty is made doubly great, except for the trained archaeological student, by the fact that the scholarly world is as yet rather singularly far from any uniform opinion about the historic relationship of these "Hittite" remains, and by the additional fact that their hieroglyphic writing is still an almost absolute conundrum. Yet it is certain that the solving of this Hittite riddle is one of the most important duties of historical study in the ancient department. Particularly important is it to Biblical history on account of the close interweaving of Hittite influences with every stage of Old Testament politics, society, and customs.

In view of these considerations, Hartford Seminary was peculiarly fortunate this year in securing as Carew Lecturer Rev. Charles C. Stearns, of Hartford, who has for many years made this Hittite question a special study. His series of five lectures proved so fresh and so instructive that many requests for their publication were made. We take great pleasure in announcing that we have been able to arrange for the printing of a large part of them in the RECORD, beginning with the present number. We should have been glad to have presented the entire series, but three of the lectures were only made easily intelligible to the general auditor by means of the lecturer's copious and really brilliant pictorial illustrations. These we could not readily reproduce in these pages. So we are forced to content ourselves with those portions of the lectures that are of general and summary character. These portions will be printed in two instalments, one in this number and one in the next.

THERE ARE TWO SIDES to every question, and usually both sides are worthy of consideration by one who wishes to reach a just opinion. Our thought turns to the neglected side of one most practical subject. We hear much in these days about the demand of the times upon the pulpit. The men in the pews, we are told, are college graduates; and the women read the

*Forum* as well as *Harper's Bazar*. The preacher, it is said, must, to interest these people, be intellectual, profound, and, above all, "scientific." Well, there is some force in all this, no doubt. But there is also another side. These intellectual people do not seek from the pulpit the same sort of mental food as from the leading reviews. This is a reading age, and just for this reason the preacher does not need to set himself up as a dispenser of information on scientific and philosophic minutæ. If we mistake not, even intellectual people, provided, of course, that they are godly as well, decidedly prefer that the preacher give them on the Lord's Day some of the "pure milk of the Word" and the "strong meat" of which Paul speaks, rather than rhetorical confectionery, scientific ragouts, and philosophic puddings,—things hard really to digest, and not over nourishing at the best. Would not a little more Bible and a little less of everything else improve many a sermon?

ANOTHER THOUGHT occurs to us in the same connection. Is not one chief aim of the true sermon to give a spiritual tonic to souls that are burdened with the cares of the world and in danger of being choked with its pleasures? Even intellectual people have times when their spiritual life needs toning up. Most people go to church because they feel their need of spiritual invigoration, and desire to get it. The minister ought to endeavor so to preach the gospel that men and women may be strengthened for their daily struggles against evil, and may be lifted nearer heaven. Men of strong intellect and women of broad culture oftentimes have little struggles and small harassing burdens, and their souls have the same needs as those not so well endowed and educated. The preacher's vocation is to minister to the *souls* of men. We would not depreciate scholarship, learning, philosophy, science. We cannot have too much of them in their place. We would simply call attention to the other side, and for the moment exalt the spiritual side of the preacher's office. A minister cannot meet the needs of souls without study and careful thought, but the field of his study had better be the divine Word to men rather than man's guesses and gropings after truth.

THE FIFTEENTH AMENDMENT to the Constitution of the United States provides that no one shall be excluded from citizenship on account of "race, color, or previous condition of servitude." It rests on the broad principle of the essential equality in civil relations of all men as men. It is not a little humiliating to observe how ready some of our people are, even within the next quarter-century of the adoption of that Amendment, to deny this principle and nullify its influence. Instances might be found in abundance, not only in our treatment of the negroes, but in the long series of outrages upon the Indians. And now it is proposed to extend the partial exclusion of the Chinese from our shores to their complete proscription simply because they are Chinese. That there should be a rational and careful supervision of immigration no one can deny. But to base such exclusion upon the accident of race, instead of upon the essential of capacity for free citizenship, is indeed to turn the course of civilization backward toward the days of Jewish persecution and African slavery. By all means exclude the pauper, the imbecile, and the criminal, but let the exclusion be applied with absolute impartiality to all immigrants, irrespective of race, color, or nationality.



# THE MONUMENTS AND INSCRIPTIONS CALLED HITTITE.

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THE CAREW LECTURES FOR 1891-2.

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A course of lectures touching upon Oriental archæology needs no apology at the present time. Early in the century there was kindled an enthusiasm in archæological study which has been increasing ever since. A whole army of educated men, with scientific acumen, have united their classical research with such practical examination of ruins and mounds, that a remarkable awakening has resulted in regard to all kinds of archæological material. What an array of brilliant talent has been steadily at work the past fifty years digging up the treasures of the past! This scholarly diligence, coupled with the results following investigation, has led to the establishment of an astonishing list of learned societies both in Europe and in America, while the older foundations have received an unexpected life. An equally surprising archæological literature has appeared, noticeably the periodicals of the various societies.

It is unnecessary here to name the causes of this unusual activity of research into the records of a far-distant past. Nor is it possible to recount, in a brief course of lectures, the astounding results in Egypt, in Assyria, in Greece, in Italy, and elsewhere. But the fact is to be noted well. A flood of light has been pouring in from the distant past, manuscripts holy and profane, puzzling inscriptions, mummies, sculptures, treasures of all kinds, giving an impetus to historical study without a parallel hitherto.

We have selected as a suitable illustration of recent progress in Oriental archæology, THE MONUMENTS AND INSCRIPTIONS CALLED HITTITE, and we shall attempt before we finish to locate in history the people who made them.

The subject is purposely inclusive of all the material popularly called Hittite. A more or less extensive series of settlements of peoples of a common race, assuming, doubtless, many

names at different places and at different times, have been grouped together under the name Hittite, partly because of cognate origin, partly because the Hittite people were leaders among them, and headed a vast confederacy for a long time. We shall therefore use the term Hittite in this wide popular application.

Our review shall be both archaeological and historical. We propose to study the monuments, and to draw as many historical inferences as we may legitimately. Not long ago there was brought to this city an old Bulgarian jewel. The stone was only an opal, small and thin at that, and of little value when compared with the very elaborate and wonderful archaic setting. We are to look at the Hittites as at this opal. We shall prize the stone, it has finely-changing colors, is attractive; but the setting is what must, after all, claim our best thought. We shall therefore have need before our task is done to remind you of considerable historical material outside of the Hittites themselves, that you may gain as true a conception as may be of their proper place in ancient history.

An intelligent survey of the monuments with reference to forming from them historical conclusions, presupposes a great amount of collateral information. Not the least is the lay of the land where these old records have been found. There are several maps which may be of service in getting the topography in mind. One is that prepared by Colonel Wilson and Captain Conder, serving as a title-page to Dr. Wright's *Empire of the Hittites*. It gives one a capital outline of the places which have sooner or later been connected by one record or another with the Hittites, as far as compiled by Dr. Wright. It was made to exhibit a widely extended power with Syria and the northern part of the Holy Land somewhat central, and from this standpoint it is a success, and may well be studied carefully. It is doubtless accurate on the whole, though it should be noted that it includes Zoan of the Hyksos dynasty in Egypt, as well as the Dardanians of Troy, in its Hittite list. Another map is that constructed by Professor Sayce, as given in the *Transactions of the Society of Biblical Archaeology*. This is somewhat more limited, and very properly, to indicate where, in his organizing judgment, the Hittite power was more decidedly

exhibited. As coming from so rare a scholar, both of classical and Oriental archæology, and the pioneer in historical Hittite deductions, it is worthier of study than the other. It is intended, as I take it, to show up Cappadocia as the central region of this power, the homeland perhaps I might put it, though I do not know that Professor Sayce would allow that word, or whether adopted homeland would be preferable; the latter would be my choice, as the sequel will show. His map abounds in names of places derived from Egyptian and Assyrian sources.

While we are naming maps, it may be well to note the old roads leading from the interior to the coast. They are a noticeable feature, and will affect our judgment. They are often called Roman roads, and it is true that the Romans used them, and wherever it was necessary greatly improved them, or wholly made them over and straightened them; but, without doubt, the ancient roadways were made long before the Romans dreamt of using them. There are places in the mountain passes where the chariot-wheels have worn ruts in the solid rock from continued use. The term "prehistoric road system," used by Professor Ramsay, is a proper one, whenever we have to consider any of the peoples inhabiting Asia Minor long ago. The roads from east to west, as well as those well inland running north and south, have been attributed to the Hittites, whose monuments seem to be more numerous along them than elsewhere.

Before entering directly upon the survey of the monumental records, we may perhaps gain interest by a brief introductory outlook. It is not difficult to get a bird's-eye view of the extent of the Hittite alliances as seen by leading writers on the subject. The names of places on the maps show quite fairly what all Hittite students have pretty well agreed upon to show the general extent of Hittite power in its earlier and later supremacy in western Asia. At least from Babylon to Smyrna, and from Hebron to Lake Van, and well up in the Caucasus, the Hittites and allied peoples long held a restless sway, under different central strongholds of power. Such were Carchemish, Hamath, and Kadesh, leading cities or capitals in the south, for a greater or less extent of time; such also was the central region of Cappadocia in the north or central portion. Especially

were the Hittites in later times a mighty people in war. A vast army of chariots, as we shall see, was ready for every occasion, and the king's chariot was said to be sometimes overlaid with gold. Talents of silver, and talents of tin did they give as tribute, while linen vestments and royal equipments belonged to the warriors themselves.

And a civilization in many ways reasonably developed is credited to them. Lists of hundreds of names of cities and towns have been made out by different collators. We are to consider a widespread race, divided perhaps into little tribes and unions of tribes or cities, but a strong and capable race. Whence came their power? to what racial family do they belong? how long did their power continue? — these and similar questions come to us at once. Doubtless far outnumbering the Greek race, and certainly possessing historical supremacy in continuance more than double that of Greek history, they disappeared much more quickly than their brilliant European neighbors. Their scanty memorials soon were wasted and forgotten. On a few colossal sculptures of the Hittites, Egyptian monarchs graved their royal signatures, while mythology and folk-lore gradually mossed them over with an interesting parasitic growth. Their cities on the plains, and their towns upon the hills became heaps of silent rubbish, till even the name seemed missing from history.

It may also be premised that the monuments we find may naturally belong to different periods of Hittite development, nor are all the steps in the supposed development at hand. In the main, however, a general division has been agreed upon into two principal groups, the *old* and the *new*. The old, other things being equal, should be found scattered somewhat unequally wherever we judge the old occupation by these peoples to have extended; but, though we hope this will sooner or later prove so when further explorations have been made, yet at present the old seems to be more confined to the north and west, while the *new* Hittite, if we may so call it, will be found rather to the south and east. But we shall not emphasize at all, nor attempt to follow such division in these lectures, for it is somewhat arbitrary and surely incomplete.

It may be asked why all this is now for the first time coming to light, when many of the monuments have stood out in the

sun and rain exposed to human gaze all these centuries. The reply is not difficult. These were covered with a cloud when the first beginning was made of writing history. Herodotus named them *White Syrians*, misleading many followers. Xenophon, who was so completely under the spell of Aryan-Persian civilization during many stirring experiences of his life, therefore gives but casual remarks upon the Moschi and others on his route to the Euxine; while Strabo practically only reiterates what the others before him had said. The Hittite light had already gone out in a Syrian and Aryan twilight before the day of the Father of History, and dark and confused has pretty much all knowledge of Asia Minor been ever since. Roman writers did little more than give a few faint echoes of what they heard among the Greeks, while in the Dark Ages none cared to enter the already complicated labyrinth of Asia Minor history. And last of all, for the past thousand years Asia Minor has been nearly, if not wholly, inaccessible for all scholarly purposes. Controlled by a people hostile to Western civilization, and animated by bitter religious prejudice, it has been next to an impossibility for travelers and explorers to report, even had it been the wish of people before this good nineteenth century to do so. Rather than express surprise that this chapter in Oriental history has been misunderstood by later historians, if not often wholly omitted, let us note how very natural it is that a veil of oblivion should have rested so long upon the Hittites and their racial allies in Asia Minor.

There has already sprung up quite an extended literature upon the subject, which claims attention. Beyond the various historical references to the monuments made in honest ignorance of their true setting in history, hardly anything more was expressed than an occasional hint here and there by some theorist or ingenious guesser, until quite recently. But early in the seventies there were not a few who began to attribute the hieroglyphics at Hamath and Carchemish to the Biblical Hittites. Perhaps Dr. Wright (the late Rev. Prof. William Wright, D.D., LL.D.) was the first to formulate it, in 1872, in positive statements; at least he claims to have been. His subsequent perseverance in securing and preserving the famous slabs is well known. His labor extended itself until, after collecting all the



material he could, he put to press, in the fall of 1874, a little more than seventeen years ago, the first book upon the subject, entitled *The Empire of the Hittites*. Largely a skillful gathering of opinions furnished by others, as a whole it set forth to his satisfaction a manifest, persistent faith in the Hittites as a people of great historical importance. Indebted as he was to the special scholarship of other men, Dr. Wright still deserves much credit for putting forth his work as he did, and for following it in 1885 by an enlarged second edition. His volume therefore heads the short list of works on the subject, and merits a careful notice from the historian's standpoint. His object was to give the Hittites a proper place in *secular* history, that he might thereby verify *sacred* history, and his point of view is everywhere that of a Christian scholar. He tells the story of his efforts to rescue the Hamath stones; presents Egyptian and Assyrian historical material; discusses geographical results and possibilities; reviews the subjects of Hittite art and learning to some extent; hastily touches upon probable Hittite religion and, negatively, their racial belongings; finally taking up the Hittites as a people in the Bible. The book is a sort of novel for the Biblical archaeologist. It is the best work of an earnest, faithful, Christian apologist. Besides, he shows himself at all times and in every way an enthusiastic student of archaeology, so that, while concentrating the information concerning the Hittites available at that time, he intensifies our interest in it more and more.

But much of the individual labor of getting the dim outlines into something like historic definiteness antedates this volume, and belongs to more brilliant workmen. Without question, the name of Professor Sayce (Archibald H. Sayce, assistant professor at Oxford) should lead all others in preferment. He has always been known as a daring and original thinker. Never slow to form an opinion, he is equally ready to alter it for a better when new light makes the outline clearer. His name is found under many an article in the *Academy* and other periodicals, most noticeably of all in the publications of the Society of Biblical Archaeology of London; and he never writes anything that is not worth reading twice. To me he seems the readiest, brightest Hittite-history constructor living, by necessity a theorist, but always full, nevertheless, of sugges-

tions which deserve a practical considerate following. He has written many popular articles concerning the Hittites which have been widely read. His article in 1880 on *The Monuments of the Hittites*, in Vol. VII of the Transactions of the Society of Biblical Archæology, contains perhaps as much condensed scholarship on the subject as anything else he has published.

But Professor Sayce, with all the rest who write upon the subject, are dependent upon the monuments themselves for a foundation on which to build. Thus Dr. Wright's book has twenty-seven fine plates, chiefly showing the hieroglyphs. His best cuts are copies of those owned by the Society of Biblical Archæology, and published also by them in their publications.

As far back as 1839, Texier, a Frenchman, secured and published elaborate representations of many monuments, and his plates were largely used by Professor Sayce. But they have been found to be exaggerated, too elegant in details, and but partially trustworthy.

The fourth volume of Perrot and Chipiez's popular *History of Art*, in the edition of 1885 and 1886, now just out in an English translation, has given up about half its pages to the Hittites, and the profuse illustrations are a very considerable aid in getting a knowledge of the work in hand. But very little dependence can be placed upon what is said by the authors. In fact, in archæology I have yet to find a Frenchman who will give bare facts without embellishment, and Perrot is no exception to the rule. (For example, at Iasili Kaia there were in the smaller chamber three circular niches or recesses — just hollows cut out, as if possibly a statue or something similar once stood in them, but this is a guess pure and simple, for we have absolutely nothing to judge from, only the recesses in the rock. But see what Perrot says (Vol. II, p. 150): "The circular recesses right and left of the passage it is clear were used as cupboards for sacred utensils, amongst which may have been chests akin to the ark of the Israelites." But this is not enough. He goes on, "They have all the appearance of being intended as richly ornate reliquaries, or coffers, wherein were kept sacred objects handled by the priest alone, which on stated days he held up to the gaze of the multitude." Nor is this enough. If these "movable chapels" were so far superior to

the sculptures, "we may be sure that models [!] on wood [!], or metal [!], with ivory inlay [!!!], perhaps of foreign manufacture [!!!!], had long been known [!!!!!] to the Pterians." But this is not all. Such precious objects would have to be guarded, and "the inference becomes irresistible that daily worship was performed to the deities, and that priests and Levites had their dwellings in the immediate neighborhood." His last remark is that excavations might possibly reveal the "group of houses under notice." All these are given as deductions from the sole fact that these small circular niches are present, for which we do not know the purpose.) We cannot trust what he says, so that when he writes of the Iasili sculptures, that a layer of yellowish glaze was added to heighten the effect, or to protect them, we hesitate to accept it; and, as it is not corroborated by others, we do not accept it. But the cuts are valuable in many ways.

Another work of value is Humann and Puchstein's *Reisen in Klein Asien und Nord Syrien*. The accurate maps of journeys, the photographs, and especially in a few notable instances the cuts made from plaster casts of the sculptures, are an invaluable aid in reaching correct information.

On the hieroglyphics, the papers of Rev. C. J. Ball are among the best, though his conjectures have had to be changed from time to time. At present he is publishing (in the Proceedings of the Society of Biblical Archaeology) a most interesting series of articles to show a likeness between the modern Mandarin dialect of the Chinese, written and spoken, and the old Akkadian of Babylonia.

A less pretentious effort, but the work of an enthusiast, is Conder's *Altaic Hieroglyphics*. Captain Conder has been long on duty with the Palestine Exploration party. Two years ago he published a little book, with no affectation of special acquirements in philology, to exhibit one idea that he claims, somewhat anxiously, is wholly original with himself. So it is, no doubt, and the same idea has come to others — original with them also, perhaps — that the Akkadian language, through the Cypriote syllabary, may become a key to the Hittite hieroglyphs.

Another writer who has considerable to say is Rev. Hyde Clarke. He has made for his own use a manuscript dictionary

of characters, on which he bases his philological and historical deductions. He studies ideographs, and through their phonetic renderings the world over aims to establish, as I take it, ultimate language links — a method easily condemned, and on the whole to be condemned, but not altogether bad by any means (for when *both* form, *and* sound, *and* meaning coincide, a fairly strong argument for agreement of some sort is found). He is liberal with the Hittites, and finds them even in Peru, and elsewhere in America, jumping to big conclusions from insecure premises.

Perhaps as formidable a work as any yet offered is Campbell's *The Hittites* — two large fine volumes, published early in 1891 in Toronto. His method, like the preceding, is unsafe. He reasons from philology to race, just as Hyde Clarke reasoned from philology to history. For results the book is, as far as I can judge, a failure; but, to save others from going over the 700 pages as carefully as I have done, it may be worth while to stop long enough to see to what length the Hittite question has been pushed by this Canadian professor. It may serve as a curb on hasty judgments from us. He has most laboriously taken *Japanese* (as found in Japanese lexicons), *Basque* (as found in Basque dictionaries and collections), *Aztec* (*à là* De Landa, who is always to be suspected, and Brasseur de Bourbourg, who, on his own confession, is untrustworthy), and *Choctaw* (modern Choctaw) as four survivals (among many others) of his assumed Hittite vernacular. Then from (1) similarity of sounds, and (2) approximation of meanings, he reads, as he thinks, historic sense into the enigmatic Hittite hieroglyphs. He makes much of the Biblical Kenite lists of kings as a basis for his distribution of Hittite peoples. And they become a world-wide race. It is ridiculous, and we say, what a pity that enthusiasm for a limping hobby should carry a man so far. It is amazing how human ingenuity could ever link together such a host of supposed collateral words, with such results. Yet I cannot sympathize with English and German scholars who absolutely snub the work — the work of some fifteen years of the best work of an able man; nor yet wholly with Dr. William Hayes Ward, who declares it "ghostliest moonshine." Is it not possible that Professor Campbell has really caught echoes of an old

world song, and that the Hittites possibly were a humble branch of an otherwise distinguished Asiatic tree.

Other writers have followed by the score, but few have published a volume. Many monographs, however, have appeared, but very few worth much study. In this country William Hayes Ward is fully abreast of any writer on the subject. In England Isaac Taylor has inserted considerable material into his latest edition of *The Alphabet*, but he is biased, I think, toward the Hittites, and while, in my humble view, showing little sign of originality, carries out the premises of other scholars to conclusions they would themselves never allow.

The work of assiduous thinkers in the archæological societies of Europe must not for a moment be left out of sight, as their opinions have been given in the various publications of their societies (as for example, Mr. Pinches, Mr. Tompkins, and Professor Ramsay). So the files of the Palestine Exploration Fund have kept abreast of the discoveries, and have had a great deal to say about the Hittites.

For Assyrian and Egyptian collateral information, which is of extreme importance, the various cuneiform translations, noticeably the series entitled *Records of the Past* for Assyria, and such authorities as Brugsch for Egypt, must be consulted.

Altogether the Hittite bibliography is by no means inconsiderable, though as yet the chief value in all that has been written is not in the theories or expansions, but in the actual descriptions of the latest discoveries of monuments. Hence several books of travel have materially aided our conception, such as, to name one generally mentioned, Van Lennep's *Travels* or to name the old standbys thereof, Hamilton, Barth, and others. The journals of the exploring parties sent out by the German government of late years give much new light, and not a few hints have come to us from the publications of the *Journal of Hellenic Studies*, noticeably the account of the Wolph Expedition, written by our fellow-countryman, Dr. Sterrett.

Had we time to specify more minutely the monographs on the subject, it would appear how it has appealed to students, as also it would disclose the difficulty of getting very far beyond the monuments in establishing complete historical records of this people, call them what you will.



The monuments themselves, not *in situ*, are largely in the Imperial Museum at Constantinople. The British Museum has, however, not a few casts of the originals, especially in the case of hieroglyphics. The same is true of the Berlin museum and of others.

These hasty bibliographical remarks suggest to me, first, that the material in hand has already enlisted upon it a large number of enthusiastic scholars. Numerous unexplored ruins are attracting attention, and in all likelihood will be unearthed during the next ten or twelve years. If we make light of existing monuments, we must face the immediate possibility of soon seeing many more. If we venture too far upon theories, next year may overthrow them. But we are not the only ones at work upon this interesting field. Second, the history of the Hittite people, whatever we call them, has not yet been written, and most of the information concerning the race is yet either confused, or insufficient for final deductions. Still, a beginning has been or may be made. The record lives. The facts abound. Like the temple of Niké Apteros at Athens, the long-forgotten people will be restored. The history is in its infancy, but the infant has already given promise of a vigorous growth. We are sure, from what has been already discovered, from what has already been written, and from the plentiful signs of additional information, that a wholly new chapter in very ancient history will not long hence be forthcoming.

A descriptive catalogue of monuments and records ought to be accompanied by some account of their survey by various travelers and explorers.

Let me give you a single example. The Hamath inscriptions were noticed by Burckhardt in 1812 on a stone in the corner of a house in the Bazar, and described as a kind of hieroglyphic writing, unlike that of Egypt. Nothing much seems to have been said, or written, or done, about them after this till 1870, except to allude to them as the Hamathite inscriptions. Then Johnson, the Beyrût consul, and Jessup, of the Syrian Mission, stirred about. In 1871 a short account was published about them. Then Drake saw them, and again, under the Palestine Exploration Fund in 1872, he attempted

to secure copies and pictures. Captain Burton saw them also that year, and secured copies by coloring the reliefs, pressing on paper, and then tracing the outline on the edge of the color. That year (1872) Hyde Clarke saw Burton's copies, and published one upside down in the Palestine Exploration Society's publications. So did Dunbar Heath the same year, also wrong side up. Then Burton's ten plates were published. In 1872 also — memorable year in the Hittite restoration — Wright and Greene and Subhi Pasha rescued the stones themselves, and the learned doctor placed casts where all could see them, and he for the first time positively called them Hittite. In 1873 he described them in the Palestine Exploration Society's periodical. In 1873 also Burton's plates were issued by the Anthropological Institute of London, while William Hayes Ward gave a paper and exhibited the plates in this country. In 1876 came Ryland's accurate copies from the casts, published in the Transactions of the Society of Biblical Archaeology, with Sayce's learned paper. In this country also, in 1877, Ward exhibited copies before the American Oriental Society. In 1880, I believe, the Palestine Exploration Fund's quarterly statement did the same. In 1884 came Dr. Wright's book with another full copy, and in 1885 in a new and final edition. In 1891 Campbell also published the same fine cuts. And so, briefly, the Hamath stones have, so to speak, put on file their monumental evidence.

This example shows how tiresome it would be, though of value, to set forth in chronological order similar scattered information concerning the discovery and restoration of monumental evidence. A further specific narrative of such particulars will therefore be omitted, although the material for it has been very carefully collected. Every jotting, however, would serve as a guide-board into Hittite history, and we are very loth to lay aside so much of interesting detail. Possibly we err in passing by the record of such earnest effort, for whence the facts have come, and how they have been woven together, is of itself no small part of the story, had we time to tell it all. Perhaps a single word may be allowed about that pioneer who is commonly known in Hittite study simply by his name Burekhardt. He was a Swiss, became a scientific German student, and was sent out by an association to explore the

interior of Africa. Three years he spent preparing in Syria by studying Arabic and medicine, and then set out disguised as a Moslem hâji; but he died soon after in Cairo, at the age of 31. From his notes of travel six small volumes were published after his death. Probably he did the smallest service of any who have helped to recover Hittite history, but that little service came early (in 1812), and thereby merits honorable mention.

We are greatly tempted also by the old classic harvest fields, where we could glean many a sheaf to fill our Hittite granary. The scattered classical references furnish refreshing hints that behind what is said live the traditions of a people fading out of history. When Herodotus, fresh from Egyptian travel, names the rock-reliefs in the Karabel as Egyptian, he adds (*τὰ δὲ καὶ μετεξέτεροι τῶν θεησαμένων Μέμνονος εἰκόνα εἰκάζουσί μιν εἶναι*) that others who have seen the relief think it to be a likeness of Memnon. And Homer, mentioning the *Κήτειοι* (a word etymologically a possible equivalent of Kheti and Khatti), singles out Eurypylos, the son of Telephos as *κείνον δὲ κάλλιστον ἶδον, μετὰ Μέμνονα δῖον,*

"The noblest he  
Of men, in form, whom I have ever seen,  
Save Memnon,—"

Memnon, divinest of the *Κήτειοι*, recognized by many in the the rock-relief at Karabel. Again, we have queried whence the Homeric excess of war chariots, why so many in old Ionian wars, while few were used by Greeks in Greece. The presence of chariot-loving peoples in close proximity to Trojan battle-fields explains the matter, for the Hittites are found to have had a remarkable superiority in chariots of war.

So the Amazons, with kilt costumes and double-headed axe, have been a riddle indeed to curious scholars. Interrogated today, they boast that the banks of the Thermodon they loved so well were near Boghaz-Keui, that the sculptured figures at Iasili Kaia wear their dress, and with religious enthusiasm they cry allegiance to the great goddess Atargatis, the Ate (?) of the Hittites (or the Nana of old Babylonia). Thus also Artemis worship, full of non-Hellenic elements, all unexplained in the origin of the worship and its symbolism, is made very clear by

the new clue of an Asiatic connection through the Hittites. Artemis, Asiatic with a hideous creed, Artemis with the mural crown, with the crab from Babylonia her symbol, the crab and the bee, with women her priestesses; here is Atargatis, or whatever we call her, the direct successor of a great Hittite goddess, here is the Artemisian worship and symbolism a gift from a Hittite past.

Pliny's reference to three possible origins of letters reads clear in view of the uncovering of Hittite hieroglyphs in Syria. What an invitation! for now that we have begun, again and again a glint of light comes from old dim allusions in historic writings, the token of a gleaming history just behind the records. And it is hard to turn away when, with the children, we see through the chinks.

Other secondary material also which we have collected we must regretfully put aside. A curious thing is this building up slowly of a primitive history from circumstantial details!

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[The speaker then gave a somewhat explicit and liberally illustrated description of the various monuments commonly agreed upon as belonging to the people under consideration, from the so-called Niobe and Pseudo-Sesostris on the West to those latest found in Syria and the extreme East. Seals and cylinders also claimed a share of attention, rounding out the long list of well-attested monuments. One entire lecture was devoted to the Hittite inscriptions. The Assyrian and Egyptian testimony also received a prominent treatment. His general summaries follow. — EDS.]

We have placed on trial for historical position a people designated in the Hebrew Scriptures Hittites, called Khâtî by their cuneiform or Assyrian name, and Khêta in the hieroglyphics. One other name by right belonging to them at one period is the Greek appellation λευκο-Σύριοι, White Syrians.

I. The foremost question concerns their origin and racial affinities. Whence came they, and kin to whom?

We approach a decision by saying what they were *not*. They were *not* Semitic. There are those who see the Semites in all the peoples having a historical place in the Mesopotamian valley and the adjacent countries of Palestine and Syria. Such thinkers seem to me incorrigible, and before adopting another view, would demand a gross of lectures instead of a paltry half-dozen. They find no solid ground to rest upon, only a self-com-

posed crust of conjecture and inference. Nine out of ten of those to-day who attend to the matter, and I doubt not all of you who hear these lectures are among the nine, find present in the Euphrates valley at different periods Turanians, Semites, and last of all Aryans. To such we speak. The Hittites were *not* Semitic in origin, however much in late development they very likely may have amalgamated with the Semites.

The language of the hieroglyphics (the Hittite hieroglyphics) required a bilingual to be understood even by the earliest Assyrian people. In the days when the Assyrian language, eldest child, if I may call it, of the Semitic language expression, used the antique form of the arrow-headed alphabet, a hieroglyphic inscription was needed by its side to make it clear to a Hittite reader; just as in the earliest Akkadian days, the Semitic Assyrian had required a bilingual in his language to read the old Turanian of the Akkadians, or whatever we call the first-known dwellers in ancient Babylonia. If understood, this bilingual argument develops its latent strength. For example, in very numerous cases the hundreds of Hittite names on Assyrian and Egyptian records refuse to yield Hebrew roots. Naturally we should expect these records to express difficult terms of a foreign tongue by equivalent translated words, and accordingly we find, in several instances, two names thus used; but a large array of these proper names, some hundreds, cannot be analyzed to yield Semitic elements.

This clear difference in language is backed by several other considerations, which, however, are like abutments to the language argument as the main wall of defense. Thus not a little follows from the physiogomy of the race shown distinctly from unquestioned profiles of Hittites, some of which have been shown. The hieroglyphic panoramas of Egypt gave racial distinctions without question in open differences. The negro appears with unmistakable lips. The Hebrew captives show their ethnic position as contrasted with Egyptian features in many most manifest examples. So also do the Egyptians give the Khetans a racial bearing in distinction from the Assyrians, the Semites that is, of the hieroglyphic pictures. This is not of itself so pronounced as to foreclose discussion, but it seems to back up the redoubtable language position in a very fine way. Then there are the apparent differences in art, in religion, and



political development, out of which but very little should be made in the infancy of our knowledge, but which look like the outcropping of a strong old abutment to appear fully when we have more time to dig away the rubbish. If we add to this half-buried fact of continued differentiation and opposition in historic development, the entire absence of any grounded argument to the contrary, we are led to agree with the great majority of those who have considered the subject, in stating positively that they were a non-Semitic people, that is, not Phœnicians (as we know the Phœnicians), not Hebrews, not Assyrians. Now and then a writer like Babelon thinks he finds Semitic connection; but apparently Assyrian studies have here produced a historical color-blindness, or partiality for the Semitic race. It is true, and this we should keep well in mind, that the Hittites in their flourishing period were in constant communication with the Semitic race of Assyria and Babylon, and everywhere; but decisively and without need of clearer proof, they were non-Semitic. The more we study this, the clearer it is, and our ramble among the hieroglyphics, so far as it showed a trail at all, has been entirely confirmatory.

Equally may we affirm they were non-Egyptian, but here argument is not so surely superfluous. The physiological argument from the monumental representations holds good. Also the philological reasoning is to a large extent likewise sound. And if by Egyptian we understand the people of Egypt as they flourished side by side with the Hittites, we have no difficulty in reaching a quick, and no doubt safe, judgment that they were non-Egyptian.

That they were non-Aryan goes without saying. There is no possible link between them and the Aryans yet found. Differences appear on all sides, but nothing suggests even the most distant kinship. One is well-nigh ashamed for stating that the Hittites were non-Aryan.

If a suggestion is offered that they were indigenous to Asia Minor, and their central original strength was in the central and northern mountainous country, apart from several other well-founded objections, the problem of the hieroglyphs would be ten-fold more puzzling, if explicable at all.

Non-Aryan, non-Semitic, non-Egyptian, what were they?

Evidently Turanians of some sort. Asiatic is by no means explicit enough; Altaic, while a capital term in places, does not seem to be just what we want, while any other name, except it be the long-used Turanian, is too limited or one-sided. In general, they were from the vast portion of the human race that has thronged over the plains and mountains of Asia.

Looking at it then in the general way we have indicated, and from a union of sundry smaller indications, we confidently find for the people classed together as Hittites an Eastern origin, and assign them an early place in the long series of Asiatic peoples who have sooner or later taken triumphant possession of Asia Minor.

But how as Turanians shall we connect them with other Turanians? Where do they join on to the better-known peoples of that unnumbered race?

Historical information as to the races in Western Asia does not reach back as far into the past as we could desire. In the far east of Asia the Chinese claim accurate history of an old date, but we are unable as yet to sift their records easily and thoroughly, so as to get light on the racial puzzles of Western Asia. Starting therefore way back with a settled darkness over Western Asia, the earliest light (non-Egyptian) up to the present time seems to come from an old civilization, an old people variously called Akkadians and Sumerians, Akkadians we prefer to term them, who have been studied so assiduously and so praiseworthily of late by a few faithful scholars (Bertin, Hommel, Haupt, Lenormant). Now this early dawning of a civilization, in the lower Mesopotamian valley, of this old Turanian people called Akkadian, coincides, as we dimly see it, with the morning twilight of another great Turanian branch, possessing traditions and monuments popularly styled Hittite. It is impossible to gain a true historic conception of the people we are considering without definite concepts of the peoples in contact with them. This is certainly true of any to whom they might possibly have been akin.

Who then were the Akkadians? Theirs was a civilization wonderful to read about; populous, developed, powerful, at the head of the Persian Gulf long before any clearly defined historical trace of the Semites can be found. This must be well understood, from my view-point, and perhaps it will bear

repetition and enlargement. Take for example the tablets known as cuneiform, and what inference does their consideration impart. The cuneiform tablets from the mounds of Nineveh, Babylon, and neighboring regions are not found to belong to the reign of a single king, nor even to one century, but probably cover a period of something like two thousand years at the very lowest figure. The oldest are written in an archaic form, and the characters show decided growth from period to period. They are all, however, representative of that historic epoch when the Semitic race had already appeared on the scene, and had united more or less with the old earlier people, whom for convenience we have with others called Akkadians. These cuneiform tablets accordingly, thus representing in various stage the Assyrian peoples, start back at a more or less early degree of union of the Semitic and Akkadian elements, and follow along clear up to the advent of the Persians. (Be sure the term Akkadian conveys to you the meaning I am giving it. Many have written of the Akkadians as the fused people, semi-Semitic, semi-Akkadian, and often this is the popular notion of the term Akkadian; but we are using it in its more limited sense to designate that stratum of population *behind* the Semitic influence.) Now the cuneiform tablets starting far back have been studied, as you well know, by a goodly number of learned men, and have been carefully analyzed grammatically as well. For instance, Bertin's short grammatical work published in the Trübner's collection is itself divided into several smaller portions or grammars. Of these, one is entitled a Sumero-Akkadian grammar; a second, Assyro-Babylonian; still another, *Medic*. By this analytic comparative study of what we at first suppose to be the cuneiform language, we find we must correct ourselves and say the cuneiform *languages*, and we realize that the fusion of different peoples is disclosed by the discovered languages using the common alphabet, the cuneiform. By this process we learn that the earliest language was *agglutinated* largely, was Semitic neither in form nor thought, that the languages of the following periods grow more and more Semitic, and that the latest language was very noticeably Aryan in spirit and vocabulary, well inflected, and a wholly, almost absolutely, different language in meaning and in grammatical syntax from that incipient conglomerate with which it

began. It is a straightforward proof, when we see it, that the language of the Akkadians was the agglutinated language of Turanians.

This much of a seeming digression will be readily forgiven when you see that by it we desire to emphasize the fact that, underlying all the Assyrian civilization about which we hear so much, was an old civilization wholly different from anything called by the familiar names. (Since Oppert and others years ago remarked this agglutinative basal element, scholars have had a grand tourney naming it. Haupt was as sure that the dialect of Sumer was the child of Akkad, as Hommel was that Sumer was the mother and Akkad the child. It looks as if all were riding off out of the dust together, with *Sumerian* the proper name, while Akkadian they still call it. There has also been many a tilt over the cuneiform script. A Chinaman's gift, says De Lacouperie. The Semites made it and handed it over to Sumerians, say Halévy and Bertin. But the verdict, as judged by the majority, makes it the fruit of some Turanian hieroglyphic tree, perhaps Akkadian hieroglyphs or those of some allied Asiatic root.) To resume, then, this old but established fundamental civilization, underlying the Assyrian, belonged to the people whom we mean by the Akkadians. They were a Turanian people. Their language was agglutinated. It was plainly of Asiatic origin, its affinities, its close kinship to the Ural-Altaic family becoming more apparent, as we the more compass in our study all the rescued elements. Those who have opportunity best to study the Egyptian records and the old Akkadian tablets recovered, state that in this early Akkadian time, the fertile lower Euphrates valley was in population far in excess of that of Assyria in its most favored day. They had, it appears, spread from somewhere up near the Caspian Sea, at least that far up, southward to the Persian Gulf, and well down its shores. They seem a peace-loving, culture-loving, agricultural people. The oncoming Semites were sly traders, and lovers of commerce and wealth, and the Assyrians were war-lovers and fierce and cruel withal. The Akkadians were an educated people when the Semites, as far as we can see, were only wild nomads from the desert. The Akkadians were skilled in workmanship; elegant gems adorned with fine figures robed in embroidered gowns were their

beast; workers in gold as well; and they modeled vases and terra-cotta statues as far back of the time of Pericles as that golden age of Athens lies back of us to-day. There is also plentiful evidence of their literary progress. There is abundant reason to think nearly every one could read and write, at least on clay, while not a few believe they even used papyrus. It is this old underlying Akkadian people, this ancient first possessor of the antique arrow-head script, this much-civilized literary people who inhabited the fertile lands of the Tigris and Euphrates, if not quite as early, almost as early as did the Egyptians the valley of the Nile (it is possible even earlier), of whom we think it necessary to form a proper historical conception fully to understand the probabilities of our Hittite friends, as we conceive them. The Hittites were Turanian, so were the Akkadians. Why were they not brethren from the same original home? And why is it not natural that their rude hieroglyphs were survivals of the general type, which among Akkadians yielded the arrow-headed alphabet? There seems to be but little doubt that the trend of investigation is toward this solution of the ethnologic problem suggested by the study of the Hittites and their hieroglyphs. The actual date of cutting the reliefs, whether figures or writing, may be any date long after the earliest Akkadian records had passed away; but off in the mountains and river gorges the Hittites might easily have kept the traditions of earlier Turanian days; or if unlikely that they would have kept so long but little developed so ancient a tradition of letters, they might have then and there formed a hieroglyphic system of ideographs for themselves on a plan similar to that of the Akkadians before them, or on a small scale like that of the Egyptians on the Nile.

Let us suppose, therefore, what I believe to be possible, that in the fatherland whence they came, the Akkadians and Hittites were brethren. The Hittites advancing, perhaps, westward, better still toward the southwest, approach Asia Minor well up near the sources of the Tigris and Euphrates, while the Akkadians locate well down by the Persian Gulf. Here the Akkadians sooner or later fall in with the Semitic race, and gradually amalgamate with them into the Assyrians; while the Hittites steadily push their predecessors before them (if such there were) until they cut their gigantic reliefs high upon the rocks at Gizeur-Kadesi and in the Karabel, either as monuments



of defiance, or, regarding this early occupation as peaceful and gradual, as memorials of priestcraft or of later defensive warfare.

As the Akkadians came, a colony from old Asia's homestead to settle along the Persian Gulf in the land of Elam, to send its peoples thence through all the Mesopotamian valley, so full early, another, a kindred Turanian child or colony, left the old home, and taking a somewhat different route, perhaps from below the Caspian, perhaps from between the Black Sea and the Caspian, probably both ways, crowded into Asia Minor.

We have full conviction to believe this as ere long to become a generally accepted historic conclusion. Nay, more than this, it is by no means impossible that the Egyptians represent an earlier people from the same Asiatic home, distantly akin therefore to both Akkadians and Hittites. We might be allowed to round out the position to its logical possibility by adding that it is not unlikely that kindred Asiatics, little or long before the Hittites, had even entered European soil. Nor is this possibility untenable nor unreasonable. Rather, it is both reasonable and well nigh demonstrable. The theory of great migrations is no longer a theory, but in many most remarkable examples, hard historic fact. The student who accounts for the great movements of history on other grounds is either shallow, or a sceptic, or blind. Thus, that a Turanian people spread over Asia Minor, kin to an early Turanian people in Mesopotamia, affords so plausible and reasonable an explanation of puzzling Mediterranean enigmas, that we are not slow to accept this probable solution of a great ethnologic problem. Nor is it hard to believe that the earlier Turanian comers into Asia Minor carried over Pelasgians into Greece, and Etruscans into Italy, who, though feeble it may be against the much-later Aryan inroads, yet, so far maintained themselves in amalgamation as to leave much evidence of themselves in the subsequent civilization. But this is a side issue, and is only suggested.

Let us again remind ourselves that the names *Akkadian* and *Hittites* are not insisted upon. There is no need of a logomachy. Forfeiting the names, the historic conception is unchanged.

CHARLES C. STEARNS.

## THE VERB FORMS IN NEW TESTAMENT EPISTOLARY SALUTATIONS.

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The expressions of greeting and farewell as used in the New Testament are in imitation of Greek and Latin formulæ. They receive from the Hebrew, however, a new term, *Peace*; from the Jewish Temple and Synagogue service a new force; while the entire phrases are informed by Christianity with a deep spiritual meaning. As in standing formulæ and phrases the verb is commonly omitted, so in these salutations the same rule obtains, and this study has for its purpose to supply, from evidence furnished by an examination of written forms, the omitted words.

It is first necessary, in examining New Testament epistolary greetings, to note the type formula which has been varied and dignified by the New Testament writers. The second letter of Isocrates exhibits this in its purity :

Ἰσοκράτης Φιλίππῳ χαίρειν [πέμπει]  
 "Isocrates to Philip sends greeting."

The Latin form also was the same in structure. For example, the first letter of Pliny begins,

*C. Plinius Septicio suo S[alutem dicit]*  
 "Caius Plinius to his friend Septicius wishes health."

From this formula, easily analyzed into the three parts (*a*) the one greeting, (*b*) the one greeted, and (*c*) the greeting, such elaborate salutations as Gal. i. 1-2 and I Tim. i. 1-2 were evolved.

Besides the greeting already noticed, nearly all epistles and many orations in pagan literature, close with a farewell salutation cast more or less loosely in prescribed forms. Plato, for example, ends his first and second Epistles with the words Ἐρρωσο and Εὐτύχει, "farewell" (Latin, *Vale*). The first and fifty-sixth Epistles of Antonius Muretus end respectively with *Vale* and *Da operam, ut valeas*, "take care to keep well." The closing sentences of Demosthenes Contra Philippum I and III are also worthy of note, as follows :

Νικήῃ δ' ὅτι πᾶσιν ὑμῖν μέλλει συνοίσειν.

"May whatever shall be of advantage to you all prevail."

Ὅ τι δ' ὑμῖν δοῖται, τοῦτ', ὧ πάντες θεοί, συνενέγκοι.

"Whatever is best for you, may this, by all the gods, take place."

From these citations the conclusion seems to be justified that, in respect to the verb form, greetings are elliptical in construction and follow one type closely; while farewells vary from injunctions as to conduct, cast in the Imperative mood, to prayers to the gods, written in the Optative mood, and there is no evident model formula.

In the New Testament, outside the Epistles, there are two examples of the use of salutations which must be noticed. These are found in the letter from the Jerusalem to the Gentile churches, and in the letter of Claudius to Felix. They read as follows:

Οἱ ἀπόστολοι . . . τοῖς ἀδελφοῖς . . . χαίρειν.

"The apostles to the brethren send greeting." *Acts* xv. 23.

Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν.

"Claudius Lysias to the most excellent governor Felix sends greeting." *Acts* xxiii. 26.

Ἐρρωσθε. "Farewell." *Acts* xv. 29.

Ἐρρωσο. [Omitted by W. & H.] "Farewell." *Acts* xxiii. 30.

These expressions are close imitations of those which have already been examined. From them we shall attempt to draw no conclusion until an examination shall have been made of the Epistles themselves. These, together with Revelation, which bears the general character of an epistle, we now proceed to study, selecting from them all instances of the topic under consideration and tabulating results as follows:\*

TABLE I.—GREETINGS.

NO.	PASSAGE	VERB FORM	CONTENT OF PASSAGE
1	Rom. i. 7	Omitted	"Grace to you and peace from God."
2	1 Cor. i. 3	"	"
3	2 Cor. i. 2	"	"
4	Gal. i. 3	"	"
5	Eph. i. 2	"	"
6	Phil. i. 2	"	"
7	Col. i. 2	"	"
8	1 Thess. i. 1	"	"
9	2 Thess. i. 2	"	"

\*The New Testament writers have expanded the epistolary farewell to such an extent that it is difficult in many cases (see 1 Thess. v.) to determine its proper limits. In this tabulation it has been necessary to abbreviate many passages, which are, however, fully represented in the summary "content of passage." This summary has suggested the *order* in which the passages are grouped.

NO.	PASSAGE	VERB FORM	CONTENT OF PASSAGE
10	1 Tim. i. 2	Omitted	"Grace to you and peace to God."
11	2 Tim. i. 2	"	"
12	Tit. i. 4	"	"
13	Philm. 3	"	"
14	Rev. i. 4	"	"
15	1 Pet. i. 1-2	<i>πληθυνθελη</i>	"Grace and peace unto you be multiplied."
16	2 Pet. i. 1-2	"	"
17	Jude 2	"	"Mercy unto you be multiplied."
18	Rev. i. 6	Omitted	"To him be glory and dominion."
19	2 Jno. 3	<i>ἔσται</i>	"Grace, mercy, and peace shall be."

TABLE II. — FAREWELLS.

NO.	PASSAGE	VERB FORM	CONTENT OF PASSAGE
20	Rom. xvi. 24	Omitted	"The grace . . . of Christ . . . be with you."
21	1 Cor. xvi. 23	"	"
22	2 Cor. xiii. 14	"	"
23	Gal. vi. 18	"	"
24	Eph. vi. 24	"	"
25	Phil. iv. 23	"	"
26	Col. iv. 18	"	"
27	1 Thess. v. 28	"	"
28	2 Thess. iii. 18	"	"
29	1 Tim. vi. 21	"	"
30	2 Tim. iv. 22	"	"
31	Titus iii. 15	"	"
32	Philm. 25	"	"
33	Heb. xiii. 25	"	"
34	Rev. xxii. 21	"	"
35	Eph. vi. 23	"	"Peace be to the brethren."
36	1 Pet. v. 14	"	"
37	1 Thess. v. 23	<i>ἀγιάσαι</i>	"The God of peace sanctify you and your
38	"	<i>τηρηθελη</i>	spirit be preserved."
39	2 Thess. iii. 16	<i>δῶη</i>	"The Lord of peace give you peace."
40	Heb. xiii. 21	<i>καταρτίσαι</i>	"God of peace make you perfect."
41	1 Cor. xvi. 20	<i>ἀσπάσασθε</i>	"Greet ye one another with a holy kiss."
42	2 Cor. xiii. 12	"	"
43	Phil. iv. 21	"	"
44	1 Thess. v. 26	"	"
45	Heb. xiii. 24	"	"
46	1 Cor. xvi. 22	<i>ἤτω</i>	"Let him be Anathema."
47	2 Cor. xiii. 11	<i>καταρτίξεσθε</i>	"Be perfect" (also four other Imperative forms).
48	2 Pet. iii. 18	<i>αὐξάνετε</i>	"Grow in grace."
49	Rom. xvi. 27	Omitted	"To God be glory for ever."
50	Phil. iv. 20	"	"
51	Heb. xiii. 21	"	"
52	2 Pet. iii. 18	"	"
53	Jude 25	"	"
54	2 Tim. iv. 18	"	"
55	1 Cor. xvi. 24	"	"My love be with you all."
56	2 Cor. xiii. 11	<i>ἔσται</i>	"And God shall be with you."

From these tables we believe that a definite conclusion may be drawn as to the form of verb to be supplied in those passages where it is omitted. It is plainly evident that there are three general classes of passages, the content of which may be summarized briefly as (*a*) ascriptions of honor and glory to God, (*b*) general and specific commands as to conduct and life, and (*c*) prayer for and, in a sense, bestowment of the grace and peace of God to abide with and perfect the recipients of the letter.

Corresponding to these three classes of passages, as they have been determined by the table of contents, are three classes of verb forms, some of which are, however, omitted. But arguing from a similarity of content to a similarity in the form of the verb, and basing upon the expressed verb forms in each class the form of the verb to be supplied, we are enabled to arrange these omitted words as follows: 1. Verbs in the Indicative mood in passages following the analogy of the expression, "To God be glory forever." Nos. 18, 19, and 49-56. 2. Verbs in the Imperative mood in those following the analogy of the passage, "Greet ye one another with a holy kiss." Nos. 41-48. 3. Verbs in the Optative mood in passages similar to the expression, "Grace and peace unto you be multiplied." Nos. 1-17, and 20-40.

Having from the tables made an evident classification of forms, we proceed at this point to take up each class more in detail, in order that we may justify the mood which we have supplied on grammatical grounds, and if possible also determine the scope of its meaning. We therefore note:

I. Authority for the use of the Indicative mood in the cases classed under 1 above is based upon the expressed verb in 1 Pet. iv. 11,

ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος . . .

"To whom [Jesus Christ] is the glory and the power."

And we may also cite as confirmative of this position Rom. i. 25,

ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας.

"Who [the Creator] is blessed for ever."

Therefore we are justified in supplying the verb *ἐστί* in Nos. 18 and 49-55.

A word is necessary, however, concerning the future tense as expressed in Nos. 19 and 56, and which might seem the



basis upon which could be justified the supplying of a future *ἔσται* instead of a present *ἐστί*. Yet in both these cases the context seems to require a future tense. This is probably used with a simple declarative force, although it would be grammatically possible to employ this tense and mood to express a milder form of the Imperative (see Winer, 396). We therefore believe that the verb forms in this class of passages, when expressed in two cases, are declarative in force and future in time, as required by context, and that the words supplied are to be also declarative in force and present in time, as justified by similar passages not included in strict salutations.

II. As might be expected in letters written by one who stood not only as the Apostolic representative of the Great Teacher, but also, in many cases, as the Founder of the Church and personal friend to its members, injunctions as to the conduct of life are written in the Imperative mood. The writer not only counsels, but has the right to command. The verbs in this class of passages are written, and no difficulty is presented in the interpretation of their force. We therefore dismiss class 2 above.

III. Class 3, comprehending the majority of the passages studied and forming the most essential part of the salutation, demands a more careful study. We shall investigate the forms here not only grammatically but also historically. In seven passages, Nos. 15, 16, 17, 37, 38, 39, and 40, the verb is written in the Optative mood, and, arguing again from the similarity of content to the similarity of grammatical form, and from moods expressed to moods to be supplied, we are enabled to supply in the passages where the verb is omitted, Nos. 1-14 and 20-36, the Optative form *εἴη*. And this is justified not only by the evidence furnished in the tables, but also by forms of salutations in the Old Testament, to be examined shortly.

We are brought at this point to a question concerning the force of the form employed — whether it is intended to express the mere benevolent mind of the writer toward the one addressed or whether there is involved in it the extraordinary and effectual prayer and blessing of an Apostle, whose high function was a well-recognized fact in the minds of those to whom the writing was addressed — and from this point we must study grammatically and historically.

It has been already stated that the slight phrase of salutation, as current in the Jewish and heathen world of affairs or literary expression, was informed and energized by Christianity with spiritual meaning and power. *Pax tibi, frater*, says Erasmus, *Christiana salutatio est, a Judaeis profecta* (*Colloquia*, i. 3); and the greeting and farewell benedictions of the New Testament Epistles bear the additional term "Peace" together with the weight of authority belonging to the Jewish priest and rabbi. Inasmuch, then, as the salutation under discussion was "adopted into Christian writings—Paul's letters included—from the formula of the Synagogue service," it is necessary to trace this newly-vitalized expression back to its source, through the Synagogue, in the priestly benediction and patriarchal blessing of the Old Testament.

In the Old Testament Hebrew the verb שָׁלוֹם is never used in salutations. In Gen. xliii. 29 the verb הָנִן is placed in the Imperfect, "The Lord have mercy upon thee, my son." This corresponds roughly to the Greek Optative, but never to the Imperative. The ordinary form of salutation in the Old Testament is שָׁלוֹם, the noun, with a prepositional phrase composed of preposition and pronoun. Excepting, therefore, the one instance in Genesis mentioned above, where the correspondence to an Optative in Greek is suggested, we have no ground upon which to base a supposition as to forms from the Hebrew itself.

We pass therefore to the Greek translation, quoting from the Greek text of the LXX as edited by Swete. Here an elliptical formula is sometimes employed for the expression of an ordinary greeting, as in Gen. xliii. 22,

"Ἰλεως ὑμῖν, μὴ φοβεῖσθε.  
"Peace to you, fear not."

We also note the LXX translation of Gen. xliii. 29, whose Hebrew verb form has already been noted as suggesting the Optative,

ὁ θεὸς ἐλέησαι σε, τέκνον.  
"God have mercy upon thee, my son."

But evidence for the use of the Optative mood to convey the idea of authority inhering in a benediction and blessing becomes conclusive from an examination of the Aaronic benediction in Num. vi. 24-27. This is the fundamental form upon which was based all benedictions pronounced in Temple or

Synagogue, and therefore the one to which the New Testament expressions under discussion were conformed. It is :

Εὐλογῆσαι σε κύριος καὶ φυλάξαι,  
καὶ ἐπιφάναι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σε καὶ εὐλογῆσαι σε,  
ἐπάροι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σε καὶ δώῃ σοι εἰρήνην.

"The Lord bless thee and keep thee.

The Lord make his face to shine upon thee and be gracious unto thee.

The Lord lift up his countenance upon thee and give thee peace."

In addition to this evidence we may add the form used to convey the blessing of Isaac upon Jacob as recorded in Gen. xxvii. 28.

καὶ δώῃ σοι ὁ θεὸς . . . καὶ δουλεύσάτωσάν σοι ἔθνη.

"And God give thee of the dew of heaven and let nations serve thee."

To this brief but conclusive study of the Optative mood, as expressing the priestly benediction, we add the words of authorities in relation to the force that the benediction had in the Temple and Synagogue during Apostolic times. The peculiar function of the Hebrew priest was to bless the people in the name of the Lord. "All the people could call upon the name of the Lord, all the people could praise him"; but the priest alone could bless. Edersheim (*Temple Service in the Time of Christ*, p. 141) says that the blessing was pronounced in the Temple during the time of Christ as follows :

"The priests, who were ranged on the steps to the Holy Place, now lifted their hands above their heads, spreading and joining their fingers in a peculiar mystical manner. One of their number, probably the incensing priest, repeated in audible voice, followed by the others, the blessing in Num. vi. 24-26."

In the Synagogue, also, the benediction, or blessing, was considered a form to be employed only by the priests. Says Schürer (*History of the Jewish People*) . . . "for the acts proper to public worship—the reading of the Scriptures, preaching, and prayer—no special officials were appointed. These acts were, on the contrary, in the time of Christ still freely performed in turn by members of the congregation [p. 62]. The prayer was not uttered by the whole congregation, but by some one called upon for this office by the ruler of the synagogue. . . . Every adult member of the congregation was competent to do this [lead in prayer]. The same individual who said the prayer might also recite the Shema, read the lesson from

the prophets, and, if he were a priest, pronounce the blessing [p. 79]. If no priest were present, the blessing was not pronounced, but made into a prayer" [p. 83]. Nor was this function abandoned after the death of the Apostles. One of the early Christian fathers writes:

"Nothing is comparable to peace and unity; and for this reason the father, the bishop, when he enters the church, before he goes up to his throne, prays (*ἐπεύχεται*) for peace to all; and when he rises up to preach, he does not begin to discourse before he has given (*δῶ*) the peace to all."

Thus, in addition to the evidence accumulated grammatically and historically to show that an Optative verb form is to be understood in the passages of class 3 where the predicate is omitted, we believe that sufficient proof has been furnished to demonstrate the fact that this Optative form carried with it an extraordinary significance. It was not the harshness of an Imperative; it was not the expression of mere benevolent wish or prayer by means of an ordinary Optative; it was a nobler and more effectual impartation of blessing from those who had either known the Lord or been pupils of his Disciples. Behind it, to determine its scope, was the transmitted formulæ of the Temple and Synagogue; in the hands of the New Testament epistolary writers it became ransomed from formalism and spiritualized by the truth it conveyed.

OZORA S. DAVIS.

## Book Notes.

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*The Pauline Theology — a Study of the Origin and Correlation of the Doctrinal Teachings of the Apostle Paul.* By George B. Stevens, Ph.D., D.D., Professor of N. T. Criticism and Interpretation in Yale University. New York: Chas. Scribner's Sons, 1892. pp. xi, 383.

This is an interesting book. The purpose is to present a systematic account of Paul's teachings on the chief themes of his theology — and then "to discriminate between that which Paul may be shown by strict exegesis to have taught, and those inferences which may be thought to be involved in his affirmations."

The author opens with a strong position as to the non-visionary character of Paul's conversion, and then brings out a generally clear-cut conception of the doctrines of Paul's theology, showing a willingness to accept their logical conclusions in full. Noticeably is this so in his presentation of the sovereignty of God in predestination (pp. 111-118), and of the sin of the race in Adam (pp. 129-133). But, at the same time, he holds to the competency of philosophical theology to raise questions as to the practical application of these truths (p. 119), while he criticizes sharply some of the questions which have been raised (pp. 157-159).

He takes the only proper ground as to the question whether Paul did or did not believe in the miraculous birth of Christ, by saying that even though Paul did not affirm it, yet only on the basis of his acceptance of it can his other statements concerning Christ be understood. Those other statements he holds to be the statements concerning Christ's sinlessness as over against a universal human sinfulness (pp. 212-213), which seems to be a less clear line of argument than if he had said Christ's personal preëxistence in connection with his personal existence in the flesh. Certainly it can be nothing but clear that the nexus between those two facts must be a miracle.

He discriminates wisely between the elements of Paul's Christology in the Epistles of his active ministry and the fuller development of it in the Epistles of his imprisonment (pp. 220-222), though he fails to bring out clearly that even in this development Paul's theology while Christocentric still holds itself to be Theo-terminal.



On the question of Eschatology he holds that the Apostle makes no statement as to the resurrection of unbelievers, at least none on which any doctrine in that direction could rest (pp. 356, 357); and that as to an intermediate state he has simply "expressed the Christian hope of immediate entrance into fellowship with Christ at death, without in any way adjusting this hope to his doctrine of the resurrection from the realm of the dead at the second coming," which would apparently imply such an intermediate existence (pp. 358, 359).

And so also as to the ultimate consummation of Christ's kingdom, Paul has expressed the "Christian's hope" of a final restoration of all men without adjusting that to the rest of his system. "He was confident of being with Christ at once after death, and of being clothed upon with the heavenly house — the spiritual body. . . . But his language must be forced and supplemented before it can be made to yield any detailed eschatological program, or to afford an answer to the numerous inquiries to which speculative thought gives rise in connection with his affirmations." The reason for this he holds to be that, "It was wholly aside from his purpose to write in respect to this, or in respect to any other subject, a systematically reasoned argument which should answer the demands of scientific thought. He wrote for a more practical, and, in relation to his time and purpose, a more important end, — to foster and strengthen the Christian life" (pp. 365, 366).

The book is, on the whole, one that will command a thoroughly interested reading, and will in general commend itself to its readers for its scholarly exegesis and its scientific fairness. [M. W. J.]

*The History of Human Marriage. By Edward Westermarck. Lecture on Sociology at the University of Finland, Helsingfors. London and New York: Macmillan & Co., 1891. pp. 644.*

This is undoubtedly an epoch-making book in the sociological literature of the family. It takes issue with a whole generation of distinguished writers, and bids fair to reverse the channels through which their literature now so strongly flows. Alfred R. Wallace, the eminent English scientist, introduces the work to English readers with the prediction that although with such an array of authority on the one side, and a hitherto unknown student on the other, all the probabilities will be thought to be against the latter, the verdict of independent thinkers will, on most of these disputed points, be in favor of the new comer who has so boldly challenged the conclusions of some of our most esteemed writers.

The array of authorities whose conclusions are thus not only challenged, but apparently overthrown, begins with Professor Bachofen of Basel, who in 1861 advanced in his *Mutterrecht* the theory which the Encyclopædia Britannica ranks "as a discovery," that the primitive social unit was not the family based on marriage, but the tribe based on sexual promiscuity. With great classical learning he developed his theory from the custom of tracing descent from the mother only. McLellan, in his *Primitive Marriage*, sought to base the same theory on ethnographical data — Lubbock, Morgan, Tylor, and Spencer followed their respective lines of research and argument to the same general conclusions. This hypothesis, at first cautiously advanced as a mere probability, has not only by many of its advocates but by some of our popular encyclopædias come to be as assumed as a demonstrated truth. (See *Encyclopædia Britannica*, 9th ed., arts. Ethnography and Family.) Modern research is said flatly to contradict the "commonplace romance" that the family is the oldest of institutions and monogamy the first law of marriage. Without any prepossessions favoring what have been considered historical axioms, which science is nevertheless said to have denied, Mr. Westermarck, himself a pronounced evolutionist, joins issue with the methods employed by this modern research as unscientific. Instead of beginning, as these writers do, with the alleged historical evidences of the social status of savage tribes: and instead of taking their marriage customs as social survivals of their primitive status, our author seeks in nature an earlier source of facts. Basing his conclusions upon the widest induction of facts as to the pairing instincts of animals and men, and re-examining the whole historical evidence adduced for other hypotheses, he regards the *parental* instinct to be deeper than and primary to the sexual instinct and therefore fundamental to marriage. He demonstrates the monogamous family to be the social status nearest akin to the natural relations existing among the higher types of animal life and among the lower types of human life — *i. e.* those nearest nature. And, finally, he claims that monogamy is surely tending to be the only form of marriage. That the historical result thus most toilsomely arrived at by this learned evolutionist is the inglorious assertion that "human marriage appears then to be an inheritance of some ape-like ancestor," adds to rather than detracts from the weight of the evidence he has so magnificently massed on the Biblical side of the great controversy over the origin, primitive type, essential nature and ultimate destiny of the human family.

[G. T.]

## Alumni News.

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### CONNECTICUT ALUMNI ASSOCIATION.

The Connecticut Association held its annual meeting on March 14, at the City Hotel. The usual reports were read, and the following officers elected: President, Francis Williams, '51; Vice-president, John Barstow, '87; Secretary and Treasurer, Alfred T. Perry, '85; executive committee, the officers, with C. S. Beardslee, '79, and T. M. Hodgdon, '88. The usual special committees were also appointed.

After dinner reports were given on the condition of the Seminary by Professors Beardslee, Taylor, Jacobus, and Perry. Then followed a discussion of the subject assigned, *University Extension*. The topic was distributed under these heads, The Nature and History of the Movement, opened by Professor Perry; Hartford Seminary's Part, opened by Professor Taylor; The Application of the Principle to Small Communities, opened by T. M. Hodgdon. Although the attendance on the meeting was smaller than usual, those present evidently had a pleasant and profitable time.

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JEREMY WEBSTER TUCK, '43, died at his home in Springfield, Mass., February 25. Mr. Tuck was born in Kensington, N. H., October 8, 1811, and graduated at Amherst College in 1840. He immediately entered the Theological Institute of Connecticut. His longest pastorate was in Ludlow, Mass., where he was ordained September 6, 1843, and remained sixteen years. He preached in Thorndike, Mass., from 1859 until 1865, and then, after a few months' service in other churches, was installed at Jewett City, Conn., May 3, 1866. After ten years at Jewett City, Mr. Tuck removed to Westfield, Conn., where he served as pastor several years. He then retired from active service, removing from Middletown to Springfield, Mass., in 1889. He was a man of very warm heart, and was much loved by those who came in contact with him.

PEARL STEEL COSSITT was born at West Hartford, Conn., March 30, 1817. After graduating at Trinity College in 1845, he entered the Theological Institute of Connecticut, but, after a year with the class of 1848, went to Princeton, where he graduated in 1847. The same year he was licensed as a preacher by the Hartford Central Association, and supplied various churches in Connecticut until 1851, when he was ordained pastor of the Presbyterian church in Whippany, N. J. In 1854, Mr. Cossitt retired from pastoral work and engaged in teaching at several places in Illinois and Indiana. For the past fifteen years, Mr. Cossitt lived at Downer Grove, Ill., where he died January 30, 1892.

The Congregational church of Bristol, Conn., has called to its pastorate T. M. MILES, '69, for the past eight years at Merrimac, Mass.

W. W. SLEEPER, '81, is about to remove from Stoneham, Mass., to Beloit, Wis., where he becomes pastor of the Second Congregational church.

The Congregational church of New Decatur, Alabama, which has been known as "The Pilgrim Church," has changed its name to "The Peoples' Church." Under the lead of F. E. JENKINS, '82, it will undertake institutional work, and more than ever strive to come into touch with all classes in the community.

H. P. FISHER, '83, who has worked for the past year at Clarion, Iowa, has removed to Ortonville, Minn., where he was installed pastor of the Congregational church, February 17. Among those taking part in the public services was Mr. Fisher's classmate, R. P. Herrick of Minneapolis.

C. B. MOODY, '83, recently of Osage, Iowa, has become pastor of Pilgrim Congregational church, Minneapolis.

C. A. MACK, '84, has refused a pressing invitation to remain permanently at Garden Prairie, Ill., where he has been for several months, and has entered the employ of the Chicago Bible Society.

On the 23d of February, W. A. BARTLETT, '85, pastor of the Ridgeland Congregational church, was married to Miss Esther A. Pitkin of Rogers Park, Ill.

A. B. SHOW, '85, who has been several years professor in Doane College, will remove to California in the fall and become Assistant Professor of European History in the Leland Stanford University.

The church in North Brookfield, Mass., from which C. S. Mills, '85, was recently called to Cleveland, has laid its hands upon another Hartford man, and A. J. DYER, '86, now of Upton, will soon become its pastor.

F. E. BUTLER, '87, is just beginning work at Carthage, Mo. His pastorate in Housatonic, Mass., closed March 27.

The Congregational church in Mittineague, Mass., made an effort February 28 to cancel its debt. Nearly \$3,200 was pledged, which nearly removes the burden. The credit for this good result belongs largely to A. M. SPANGLER, '88, whose pastorate has been very successful in every way.

R. H. BALL, '89, is rejoicing in increased facilities for his work at Fairhaven, Vt. \$8,000 has been expended on the building of a chapel, with conveniently arranged social rooms, the main audience room being also enlarged and decorated. The building was dedicated March 2.

E. N. HARDY, '90, is the Congregational editor of *The Brotherhood Star*, the organ of the Brotherhood of Andrew and Philip. Under the leadership of Mr. Hardy and W. S. KELSEY, '83, the work of the Brotherhood is being rapidly extended among the Congregational churches of Boston and vicinity.

## Seminary Annals.

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THE ENTIRE CONSTITUENCY of the Seminary was both surprised and grieved at the announcement in the latter part of February that Professor Bissell had accepted a call to the chair of Old Testament Exegesis in McCormick Seminary in Chicago. We understand that the call was presented entirely without warning to Professor Bissell and was urged with much strenuousness, so much so that an acceptance was secured before Hartford was given any chance to urge its desire and its claims. In this emergency nothing was left but to acquiesce as gracefully as possible in the inevitable, warmly testifying to the high value of Professor Bissell's twelve years of most faithful and scholarly service to this Seminary, and congratulating McCormick Seminary upon its good fortune in transplanting him thither. It is but fair to say, however, that there is the most general regret among the Faculty, the trustees, the alumni, and the students over this untoward event. They are glad to be assured by Professor Bissell that the prospect of breaking his long maintained relations with this Seminary is also to him a source of real sorrow. It is pleasant to be able to add that there is a probability that all these ties will not be sundered at once. The publication of Professor Bissell's *Hebrew Grammar* will still go on in Hartford; and it may be hoped that from time to time he will be heard here as a lecturer.

In filling the vacancy thus to be caused in the Faculty, the Trustees have decided to take a step long contemplated in dividing the Hebrew work between two instructors, one of whom shall develop especially the linguistic side of the department, while the other is charged more with the questions belonging to Introduction, Exegesis, and Higher Criticism. To the latter half of the department they have already called Mr. Lewis B. Paton, who has been for two years the Hebrew Fellow of Princeton Seminary, and who is now studying in Berlin. Mr. Paton, who is a graduate of the University of the City of New York in 1887 and of Princeton Seminary in 1890, has already given evidence of the highest scholarship in his chosen field by original investigation and valuable publication in scientific journals. Besides being unusually expert in the Hebrew language and every branch of Old Testament study, he has already made conquest of a surprising number of the languages cognate with the Hebrew, so that he brings to his work the freshest information and the newest methods of instruction in this rapidly extending field. He will enter upon his duties with the opening of the year next fall. The selection of his colleague has not yet been announced, but it is hoped that it may be made public at the Anniversary or soon after. It is safe to say that the high standard of the department will be fully maintained under the new arrangement, and that the subdivision in labor will open the way for decided improvements both in the scope of the topics offered and in the



methods of teaching. The greatly advancing range of the curriculum under the elective system, so successfully inaugurated this year, will now have the chance to affect this department more than has thus far been possible.

THE GENERAL EXERCISE time on Wednesday evenings has been occupied either by preaching by members of the Senior class before the Seminary, with Faculty criticism, or by Missionary Addresses or Faculty Conferences.

The Missionary Addresses have included one on February 3, by Rev. G. H. Gutterson, on *Work in India*; one on March 2, by Rev. Judson Smith, D.D., on *The Call of Foreign Missions*; and one on April 6, by Rev. Joseph B. Clark, D.D., on *The Home Missionary Field*.

The Faculty Conferences have been as follows: January 20, *The Country Church*, Professors Jacobus, Walker, and Perry; February 17, *Foreign Missions*, Professors Beardslee, Pratt, and Hartranft; and March 16, *The House of Mourning*, Professors Walker, Jacobus, and Perry.

ON MARCH 7 and 14, Rev. E. H. Knight, of West Springfield, delivered two lectures as Alumni Lecturer on the Old Testament Apocrypha. The subjects were *A Critical Examination of Certain Books* and *The Relation of Certain Parts of the Apocrypha to the Inspiration of the Bible*. The lectures were evidently the fruit of much independent and scholarly research, and were followed with interest by a class including a goodly number of seminary students and of outside listeners.

THE PROGRAMME for the Fifty-eighth Anniversary, so far as now perfected, includes the following events: Written Examinations, May 2 to 7; Choral Union Festival, May 2 and 3; Oral Examinations, May 9 to 11; Organ Recital by Mr. Hammond of the School for Church Musicians, May 10, in the afternoon; Students' Reception in the evening of May 10; Annual Meeting of the Alumni on May 11, with the collation at 5 o'clock, and an address by Rev. Josiah Strong, D.D., of the Evangelical Alliance, in the evening; Annual meetings of the Trustees and of the Pastoral Union on May 12, with the dedication of the Case Memorial Library at 5 o'clock, and the graduation exercises in the evening. The graduating class will be represented at the latter by Messrs. Blaisdell, Hitchcock, Holmes, and Latham.

THE TRUSTEES have decided that with the next year a change of the calendar of the Seminary shall go into effect. Hereafter the opening of the year will be on the first Wednesday in October (instead of the third Thursday in September), and the end of the year will be on the first Thursday in June (instead of the second Thursday in May.) This change will not only avoid the often excessive heats of September, but will permit the insertion in the spring of a short recess, which will doubtless be welcomed by both students and Faculty in the midst of the long stretch of work after the holidays. The fifty-ninth year will therefore open on Wednesday, October 5, 1892, and close on Thursday, June 7, 1893.

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WE CONTINUE in the present number the publication of Rev. C. C. Stearns' summary of our present knowledge about the ancient Hittites. The closing lecture is of peculiar interest to every thoughtful student of Biblical history. Our readers will be glad to know that negotiations are on foot to secure the reprinting of these lectures in pamphlet form, with numerous notes and references that will make them of still more special and permanent value.

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IT IS ONLY NATURAL that the editors of the RECORD should feel a measure of pride in their connection with the publication of Rev. Mr. Byington's unique monograph on "Open-Air Preaching." About forty of the hundred or more pages of the book have appeared in our columns. The general care of publishing and putting upon the market have been in our hands. Although it is too early to estimate the character of the general interest in this original and energetic treatment of a pressing topic of the time, an idea of the cordial attitude toward it of specialists in aggressive Christian work may be gathered from the quotations given on the advertising page opposite this.

Hartford Seminary has been for years committed to the use of the newest and best methods in both scholarship and church work. While Mr. Byington successfully shows in his historical chapters that open-air preaching is not at all a "new method" to the Church at large, it is a novel method to most of our American churches. It is most suitable, therefore, that the first book on the subject in America should bear the Hartford imprint.

TAXATION WITHOUT REPRESENTATION was the complaint of the American colonies at the Revolution. A somewhat similar war-cry is being raised regarding the organization of the American Board. Doubtless the agitation of the whole matter of the interrelation of the churches to the Board must necessarily involve some sort of an *ad captandum* plea. However natural the desire of the churches for a more direct influence in the government of the Board, this desire can only be satisfied by means of cautious and gradual changes in the constitution of the Board after frank discussion and regular parliamentary action. At the present stage of the debate we cannot avoid a mixed feeling of amusement and disgust at the activity relative to this matter of those who have been for years notoriously out of sympathy not simply with the Board, but with the whole work of foreign missions. What may be the motives at work in the minds of these brethren we cannot know; but the incongruity of their bustling earnestness here as compared with their apathy elsewhere is too apparent to be missed. We can only hope that it is a sign of a general awakening to the power and glory of the effort to evangelize not simply a neighborhood or a nation, but entire continents and the whole round world.

WE SOMETIMES WONDER whether writers for the secular press who venture to treat questions affecting the educational institutions of the churches with such confidence and freedom fully realize the permanent damage to the cause of truth and of just sentiment regarding religious scholarship and education that is done by the heedless and uncorroborated ascription to Christian men and to Christian institutions of emphatically unchristian

motives and methods. For some years there has been extensive discussion regarding the constitution and policy of Andover Seminary. At present there is similar discussion regarding Union Seminary. The general public interest in both these discussions has been largely brought into existence by the free comments of the secular press, and the average public opinion is powerfully influenced by the tone and matter of the specific statements thus made. It can hardly be denied that a very large proportion of these comments have been put forth without any real knowledge of the facts or principles at issue, and with a constant attribution of evil intents and evil actions to men whose moral character should be above reproach. In this reckless and harmful kind of journalism not a few religious papers have, to their shame, also indulged. Against this misuse of the power of the press we earnestly protest, not simply because of the direct injustice which it does to the institutions under discussion, but because of the limitless indirect harm it works in fostering a popular distrust of the moral rectitude of individuals and corporations that are pledged to the maintenance of the purest Christian ideals. The dignity and influence of every Seminary are closely involved in the reputation and stability of every other Seminary. Whatever charge of immoral purpose or deed is brought against one, injures every other. A paper, therefore, that inconsiderately sets itself to rail against the management or the officers of one is really attacking and defaming the whole economy of ministerial education and of Christian scholarship.

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IT WOULD BE WELL if all who are interested in the many choral societies now so common in New England might read and ponder a recent article by a well-known critic in the *Boston Journal*, in which he seriously raises the question whether the "festivals" toward which they seem to be tending more and more are either an index of genuine musical culture or a stimulus to that culture. He does not assert that such musical enterprises are specially objectionable or harmful, except so far as they pass for what they are not. But he calls attention sharply to the fact that concert-going is not essentially educational in any high sense, unless the programmes and purposes of the concerts are controlled by an educational ideal,—as most con-

certs are not. He acknowledges the fact that there is unlimited self-sacrifice and not much money in educational concerts, since the ordinary notion of music is that it is an amusement analogous to the circus or the polo match. He knows that "society" cares little for carefully-planned programmes or for renderings of little-known works for the purpose of making them better known and of facilitating comparisons with well-known ones. He might have gone further and lamented the unwillingness of intelligent musicians to see that a partial and even a faulty performance of an important but unfamiliar work may under certain circumstances be of infinitely greater value to the musical breadth of both the singers and the hearers than an elaborately polished production either of a mediocre work or of one chosen without any purpose except to draw a paying crowd. He contents himself with stating some of the elements of a very real problem and with suggesting some of the fallacies that not seldom appear in the attempted solutions of it.

The sum of it all is that there is no greater dignity or permanent importance in maintaining a series of concerts, however extensive or technically perfect, merely for the purpose of a pecuniary success or of the applause of those to whom music is simply a business, than in grinding a hand-organ through the streets, or in pounding the bass-drum at the head of a regiment on parade. A choral society is merely a school for its members and its patrons,—one of the best kind of schools for popular education. But, if it would demonstrate its claim to respect on this ground, its prime purposes must be constantly shown to be the dissemination of knowledge and the quickening of individual musical power. The giving of concerts is a mere incident in this process, and a society whose entire success is measured simply by its success in winning newspaper notoriety and a fat balance of cash at the end of the season, is seriously blind to its true ideal.



## THE MONUMENTS AND INSCRIPTIONS CALLED HITTITE.

THE CAREW LECTURES FOR 1891-2. — [*Continued.*]

II. Another question concerns their antiquity. When did the Hittites live and thrive?

They certainly held power in parts of Asia Minor and Syria through the eighth century, B. C. 700 B.C. is a good approximate date for this end of their power.

Looking the other way, they surely were a vigorous settled people well back of 2000 B.C., for before that they are distinctly noticed in Egyptian records as early as the 12th dynasty as having hostile towns on the Egyptian borders. Or taking the common verdict of Assyriologists and leading Semitic scholars, that the Semites had thoroughly fused with Akkadians into Assyrians well before 2000 B.C., we reach back at least as far as before. If, then, we accept the date of Sargōn of Aganē as 3750 B.C., and find the Hittite reference there, we are placed far back. And the early power thus indicated seems to have been continued in an unbroken line clear down to the close; while the chief Hittite precedence in Asia Minor and Syria lies parallel to that of the Egyptians on the Nile.

But, if we seek the date of the first accession of power by the people called Hittites, we are at a loss for full proof, and cannot positively say how far back, but surely as early as any of the other Mediterranean peoples,—a very ancient people therefore, and a remarkably long-enduring people.

III. We approach a more difficult task when we seek to construct any definite outline of the history of this people. That such historical outline will sooner or later be forthcoming, even to considerable detail, goes without saying. As it is, by sufficient collating of the scattered historical references, a surprising structure rises, for the material is not nearly as meagre as is supposed. And fresh additions are continually coming to the surface. Moreover, it is an alluring labor in spite of the steep climb before the vision appear. But in so limited a

space, when to reach convincing deductions, even little details would demand a tedious handling, it would be assumption to undertake to declare any such outline in this course of lectures. However, certain phases of the historical development may be touched upon.

Farthest away, but not of least interest, there is something that holds our archæological interest in the very early chapters of the Asia Minor history. Starting with the conclusions already reached, that a Turanian population became established in Asia Minor, of which the Hittites formed a vital part, so that their name passed as current coin for many centuries up and down the civilized world as the name of the whole people, and is being used by us to-day with the same content,—starting with early Turanian people, we ask, what sort of a settlement was theirs? what about their predecessors? who were their neighbors after settlement? and how did their strength assert itself?

All the various theories of aboriginal races, of antecedent Cushites, of successions of peoples from time immemorial, count for the most part as theories only. We have small proof that any settled peoples of strength had ever located either in Egypt before the Egyptians, in Chaldæa before the Sumero-Akkadians, or in Asia Minor before the Turanians, who later acknowledged the leadership of the Hittites, and whom we are grouping together under that common name. It is by no means impossible, perhaps after all not unlikely, that a previous population had considerably thrived and lived its day; but except conjecture, we have no proof that their numbers were at all considerable, or that the Turanians had to make a conquest of the land. Suppose they did find an indigenous people already in the land, on what ground, except popular belief, does the theory rest that they were a numerous population or anything more than wandering nomads, caring not to offer serious opposition even to moderate numbers of Turanian settlers?

So significant a consideration is this in forming a conception of the early historic setting of this people, that it demands, at the risk of your patience, a further iteration. We have been accustomed, in considering this question of early historic settlements in uncivilized countries, much to overrate, it seems to me, the previous population. For a modern example of the

error, estimate the roving American tribes when the colonies, early in the seventeenth century, came to these new shores. It is doubtful if there ever was a time when the total Indian strength, in all the wide stretch from the Rockies to the Atlantic, much exceeded the number on the reservations to-day. Still more do we have false notions when we think of the early population of Europe. The early rovers were undoubtedly few and far between. So long have we viewed Europe in the light of history, when crowded battlefields, or populous trade-centers of busy nations have been in sight, that it is hard to separate into proper simplicity our complex idea of what we suppose it ought to be. As a fact, in the early beginnings, we cannot look upon long processions of migrating peoples, crowding in by multitudes; but by small tribes striking off by themselves, a little here, and now again there, quite rarely in strength, have the earliest peoples come. We must thus estimate any pre-Keltic populations in Southern Europe, a comparatively few people here and there. The same was doubtless even more surely true of the earlier peoples who used the flint, and ate the marrow of bones for a living. Gigantic shellheaps should not suggest vast populations to us, but a long stretch of centuries rather, and much eating by a less numerous people who found the shore a safer place than the wild woods, and natural food more plentiful. Now, of Egypt, Asia Minor, and the Mesopotamian Valley, it is exceedingly difficult to bring our minds to think in this way, but in spite of our prejudices we have the very best of scientific and historic reasons for doing so. There was a time when Egypt was sparsely settled, though we can hardly tell when. The same was true, without a particle of question, about the region at the head of the Persian Gulf, though here it is more difficult to realize it, and most likely we must go farther back. But, allowing the analogy, in Asia Minor the task is simpler. Here, if we but stop long enough to study the mountainous parts, to see the rugged Caucasus to the north, and the unfriendliness of many a spot, we can sufficiently withdraw from the river beds, to equalize our notion, until we can understand that a sparse settlement was one day not merely a historic possibility, but surely a stern historic fact. We take it then that whatever roving wanderers preceded the Turanians in Asia Minor, however many scattered flintflake makers or

aborigines had hid in the hills, or cracked bones by the river banks, they were always a sort of gypsy rovers, a scattered few, wandering from place to place, without much of a home feeling, choosing rather freedom from the thralldom of locality, possibly too low in civilization withal, from their much wandering and the difficulties of existence, to allow of their defending a permanent settlement if they had made one, here and there. At any rate, we quite confidently affirm that our present knowledge of ancient monuments, of traditional landmarks, and of similar data, brings us to the conclusion that the Turanian element was the first to take up permanent settlements in Asia Minor. And these foremost intelligent stay-at-home settlers, when first receiving historic cognizance, seem to have been the related peoples who have had, at last, fixed upon them, happily or not, the name of one tribe of well-known leadership among them, the Hittites.

The early wanderings, the traditions of settlement, hints even of such things, are still wanting. Not an echo can I find of any historic value back of somewhere about 3800 B. C. Yet even here from a painstaking comparison of indications, and of the details of the immediately following changes and records, we may be assured that at this early time not only a fixed settlement had been made, but a fairly established civilization was thriving. A handful here, and as many there, had come in years before, we take it, till gradually various centers of petty powers seem to have gathered strength and wealth. From small beginnings in separate spots up and down the more hospitable parts of Asia Minor, as in early Italy and in early Greece, the domesticated settlers developed their little villages, and then again their miniature kingdoms, where liberty-lovers banded together to maintain among themselves an equal protection for the interests of the growing communities. We look upon the earliest days as a sort of rustic age, when in much simplicity the Hittite kinsfolk made homes, did their daily tasks, living much at peace with those about them.

Suppose, now, their neighbors to have done the same, but somewhat earlier, and under better conditions for quick growth, balmier skies, more fertile soil, and easier intercommunication, and taking a step down with them all a few centuries, say enough to reach a fairly busy material civilization, and what do

we find for our Hittite people? Good neighbors to the South and East of them, the pre-Semitic Chaldees, or Akkadians. With them, in the palmy days of Chaldæan civilization, days even of blossoming literature, and a most peaceful growth, they undoubtedly traded, buying freely with the minerals they mined, trading the valuable horses which they reared so well, exchanging the precious stones they found in the hills for cloth and implements, and other needed things. Phœnician neighbors as well. For while the common notion is that Phœnicia was Semitic from the start, yet, Semitic though it early was in language and otherwise at a very early date, we have none the less the best of reasons to suppose that the first possessors of the region where Phœnicia later flourished so remarkably were Turanian colonists, akin no doubt to the oldest Canaanites.

Far to the South peaceful Egyptian neighbors, in the oldest days of all. You know how, by the measurement of bones of mummies of different periods, it is claimed that the very old dynasties in Egypt were made up of a people quite other physically than those of later dynasties. For other reasons as well, the early Egyptians have been pronounced Turanian, whatever the later mixture may have been. And however much the Hittites as they developed may have looked longingly upon the blooming civilization of Egypt, it is doubtful if Egypt at first at all noticed them except for what she needed in food and trade. Enough of a Turanian element was early present along the Nile to warrant a friendly feeling, while the silent growth was taking root, the growth of power and civilization in Egypt itself, and the growth of wealth and trade in the adjoining lands to the East.

Is the picture contrary to probability? A peaceful agricultural shepherd period of Turanian settlement and growth, which fostered a population kin to the Hittites, kin to the pre-Semitic Chaldees, kin to the older and purer Egyptians, kin and friendly to the pre-Phœnician Canaanites, on good terms of intercommunication with each other, a period, however, of which as yet we can make hardly any further statement.

This primitive period was followed by a long time of historical development, but with a single lecture at our disposal we must resolutely turn away from any attempt to construct a chaptered history. However, we find that with the centuries



came wealth, came greater civilization, came denser population, came rivalry and war. And the later chapters record such repeated opposition and contention that one by one the great civilizations which had so patiently developed devoured one another, or, weakened by wars, made themselves an easy prey to the more apt and quicker-witted Aryan race that at last overcame them all.

Very noticeable was the aggressive Semitic influence, which we single out for remark. The presence of the Semitic race in Oriental history is one of the most kaleidoscopic studies the rich Orient yields. Few historic battlefields can boast of more conflicts than this. There is a touch of likeness between the cosmopolitan Jew of to-day and the Semite when he first steps upon the stage of history; but we must allow only a shade of comparison, for they not only appeared everywhere, but with a purpose, which expressed itself aggressively, and usually with triumph. The question of origin entirely one side, there was quickly more massing of population, more combination, less general ethnic separation, than we are led to suppose from a study of the modern Semite, be he Bedouin or Jew. Wherever the Semitic homeland was, the Semitic race was on hand at the very threshold of historic information, a powerful factor in the development. The Semitic influence upon the people called Hittites must be well surveyed to understand their true setting and progression in history.

It is a curious problem, but the unknown quantity is not hard to find when the array of facts appeals to us. The Semites, we infer, were perhaps close neighbors to the Akkadian land in the early beginnings. At first, there began a healthful intermingling of races, in good feeling and mutual understandings, which later, owing to distinct racial differences, changed to contentions, and last of all to war. Peaceful, only asking a dwelling-place at first, they later quarrelled enough to average the balance on the side of disturbance and conquest. Everywhere, soon after the Semitic people appear, the lines are changing.

The earliest aggressive formative element came through trade and business intercourse. We have reason to believe the Semites preoccupied Yemen at least as soon as they first touched the Sumero-Akkadian civilization, and perhaps sooner.

Buying in India, they not only shipped by the Red Sea to Egypt, but by the Persian Gulf to Elam and Old Chaldæa. These invoices and other stuffs the Semites in the Akkad land passed on to the Western Turanians, whose civilization was promoted thereby. This was the least, as it was doubtless the longest continued, of the influences set at work by the stirring Semitic intruders.

There was a more vital contact. Thus in Phœnicia, at an extremely early date, they seemed to have fused with the earlier comers into a joint race. And then, as is not rarely the case in such an absorption or amalgamation, the newcomers stamped their more positive and venturesome peculiarities upon the people, till Phœnicia became Semitic. This intermingling and crossing of race elements strengthened the genius of the Semites here, making Phœnician prowess an old-time watch-word.

But a yet more noticeable and transparent transformation appears along the banks of the Mesopotamian rivers, where we find a long history of gradual race-crossings before the Assyrian offspring sprang into power. Out of the strong, sturdy, heavy, solid old settlers, and their cunning, vigorous, crafty, keen visitors, came the proud, able men who led on the Assyrian development. But the late comers were more numerous latterly, and the Assyrian amalgamation was at last predominantly Semitic, and yielded the proud Assyrian race, selfish and royally cruel. From this we readily see what would have been the effect upon the Turanians in the Kappadocian hills, could the Semites have kept in close contact with them early and late. But here their influence was less vital, but worked its way as well to ultimate conquest. Their first visible doing relative to the Hittites was to stir up an unfriendly feeling toward them among the people in Babylonia. Their big country brother on the outskirts of civilization, holding the wild heights of Asia Minor, should fag for them; and the earliest record is one of tribute imposed upon them by that semi-Semite, the older Sargon. It quickly becomes a growing and repeated story. Semitic aggression or encroachment arouses that spirit of defense and resentment which the Hittites ere long began to display. The inspiration to confederated power began here. Or, if we turn to the Egyptians, the provocation to attack them

came to Egypt from the Semites, rather than from themselves. A constantly intermeddling, grasping, Semitic spirit is the true explanation of the long record of defensive military operations. And if you ask why the Hittites did not establish an empire — why, holding as they did such strategic ground, they did not go forth to conquer, there is a ready answer. It would have been contrary to their traditions. They did not possess a fighting disposition. They were neighborly by nature, and when that aggressive settler Abram sought the famous cave and adjoining territory, they let him have it. Of course they demanded hard cash in return, for Abram was not one of them; but they treated with him honorably and peaceably, to their credit be it said.

But out of this defensive experience they became warriors of repute and strength. Yet Semitic attack, yearly renewed, was sure to reduce mere defensive energy sooner or later, as proved the case. Latest of all, beyond the material conquest of territory and power, the Semites actually absorbed no small part of developed Hittite civilization, imposing upon them, it is likely, by an assimilating process, much of Semitic religion, tradition, and language, till the Southern Hittite domain became so thoroughly Assyrian in manifest racial characteristics, as well as in method and control, that there is little wonder that the Greeks recorded the Hittites of the north as White Syrians, as if the transmutation, which back in the uplands of Asia Minor had been slight, had already been as complete as in the south.

We must record something concerning the best period of Hittite strength. It closely corresponded with the golden period of Egyptian power, if not quite coincident with it. When the glory of the great Pharaohs was brightest, the Hittite strength was most vigorous, and aroused the jealous action of Egypt in scores of annual campaigns. The Hittite development was an old-time growth, and its fruitage was harvested early. We should expect the development of a centralized strength on Hittite territory to have culminated well back in the centuries. The earliest successes in civilized life we hear little of, but when Abram was in Palestine the gathering of confederated power was well advanced, and when David was campaigning had

passed its summit of strength. Yet we can measure Hittite supremacy only by a long period.

Their actual possessions were great. They mined silver and gold and had wealth in chariots and horses; their herds and possessions were counted great in reports of them in the inscriptions. Of few needs, but amid rich treasures of precious stones, of valuable timber, of many fertile fields, they had resources much greater than we commonly suppose. Whether they made cloth and rich vestures we can only infer, as we learn that the oldest Canaanites, who were not far distant of kin, wore a famous texture about the time when the Hittites among them and above them were supreme in the land. In war equipment they excelled their neighbors, as far as we can learn.

But the Hittite of this golden age of the Hittite people was a brave man to consider, spite of bad names given by self-glorifying enemies. He had a strong love of liberty, and his courage was equal to it. His brethren loved their detached cities, their village homes. They did nothing, as far as we can learn, wherein to be ashamed of the record as it is being uncovered to-day. Their religious zeal was great, however astray it wandered. Great was their public worship as well, and many and many a high place did they build, for future peoples to overturn. Apparently they were men to depend on, somewhat stolid and slow moving, but sure and steadfast. Whether their capital was Carchemish, or Kadesh, or in the Marash neighborhood, they were ever ready to defend it, and vindicate their liberty-loving zeal.

The long continuance of the best period surprises the student. It was not for a passing century, but several, and will furnish a complex study for a long while to come, look at it as we may. It is unfortunate that we cannot make a running inventory of details, scattered through several centuries, sufficient to prove beyond cavil that the noteworthy elements of Hittite strength were of long endurance, and characteristic of much civilization.

Yet, except in brave men and bold deeds of war, the Hittite development at its best was far inferior to that of Egypt and Assyria. We are compelled to see a very secondary and ordinary people, excepting always their strength in war, which came from their inherent love for the free air of the hills. As

compared with Egypt, their civilization was less manifold, was more contracted, and, did they not really cover with their petty kingdoms a wide stretch of land, not for a moment to be named along with that of Egypt, or that of Assyria. From all we can learn, counting out bare physical strength, the Hittites were a people lagging behind in civilized development. We must beware lest we exalt them into too great prominence, because of the warlike skill they displayed, lest also we make too much of them every way.

Above all should we keep in mind that their union was really only an insecure confederacy, and not a central unit autocratically governing the outlying states. The union of forces was only a makeshift for defense, and we have no good reason to believe that they kept an organized central government of any sort. It may have been otherwise, but every light that shines out from the Hittite darkness seems to show the absolute independence of each petty king. And yet of definite understanding there must have been considerable, to allow such repeated concert of action as century after century the Hittite peoples display.

If anything else deserves a word in these remarks about the best period of Hittite power, it is the absence of literary monuments or of any records of great achievement, outside of a brave defense for so long against Egyptians and Assyrians. We may find more writing, but so far it is extremely meagre. And unless we suppose their Semitic successors willfully destroyed many a historic archive, we are compelled to believe them comparatively few. The same doubtless may be said of sacred buildings and palaces. Possibly they had many, but we have no fine remains of restored grandeur, nor is it likely that many will come to the surface as the years roll by, and the archaeologist digs. We may confidently expect individual testimonies, but should not look for any such elaborate collection as the cuneiform libraries of Kooyunjik, or the unending rolls of Egyptian papyrus.

A remaining phase of the historic development calling for remark, is their decline. They faded out of history. They did not actually disappear, but lost their foothold and were unnoticed. Their neighbors near at hand were the leaders in civilization. The Hittites lagged behind all along, and never caught



up. They moved along independent roads, but toiled reluctantly. So in religion they had a worship little calculated to promote progress — the most impure of all methods of worship. This hindered rather than abetted advance. Later we have seen how racial pressure from the East gradually absorbed them by trade and intermarriage, then by aggressive wars and ultimate conquest. Later still the Aryan race met them first on the west, here also by a gradual absorption process and a generally peaceful intermingling; then, later, on the east, by aggressive wars; until at last hopelessly entangled by this semi-absorption and ultimate conquest, shorn of the larger part of their best civilization, and deprived of all leadership, under which as kindred peoples they had often confederated, nothing integral remained except the inhabitants of the rougher inland country. And they, besides being attacked by the Aryan Cimmerians from time to time, rapidly fell behind the swift progress of the Aryan-Persian on the east and the wonderful extension of Greek civilization on the west. Last of all, all that was not absorbed by the lightning-like sweep of this civilization remained to become the prey, or by still further absorption a component part of the Turkic peoples that ere long were to seize the hills and valleys of Asia Minor and keep them to the present day.

Here our hasty review of the history might close, but it will be more satisfactory to us to emphasize for a little how greatly this Asiatic expansion in Asia Minor directed the Greek development. Here on the west, as before on the east, we must go back nearer the beginnings to gauge the matter correctly. The western history began its unfolding several centuries earlier than we are inclined at first to place it. Long before the times became definitely historic came the Aryans into the borderlands of Western Asia Minor. Whether the new theories, so ably set forth of late in many quarters, of an European homeland are accepted, or whether we stand largely by the old theories, as after long study we are inclined to do, matters little. Whence they came does not greatly signify, granting that they came from without. But as we view it, in their approach to Asia Minor, the very early bands of Aryans seem to have forced along north of the Caspian, over the Ural Mountains, into South Russia and Germany, while others still,

by the same general course above the Caspian and Black Seas, came down towards Thrace and Greece, and entered Asia Minor first by the Hellespont, taking up a settled abode in Phrygia. Here and farther south, along the coasts, they became joint dwellers with the Turanian element we have been considering under the general name Hittite. The bold men who came in came not to fight; they came at first for homes, and of course made friends as well as foes. By small bands they must have entered, for side by side they located peacefully, as far as any tradition gives us leave to say. It was a long settlement, and an intermingling of racial lines here as on the east. Brave men came in and soon secured Turanian wives, and as the centuries came and went, there was an amalgamation, which produced much of the strength of the Old-Ionian civilization. As on the east the Semitic race, by continued and suitable union with the Turanian race, gave the world the rich Assyrian development, so on the west, the union of the Aryan and Turanian produced a type of intellect and strength of genius that surprised the world, with marvelous productions in natural progress and in letters, in art and in philosophy. It is a fact that Greek genius first blossomed on the shores of Asia Minor, in contact with the Asiatic settlers there, and the more we linger to see it, the clearer does it appear. It is not at all impossible that considerable Semitic blood later intermingled, for they found the western coast by water very early, but this came later than the first centuries of union. But the fact is undoubted that the chief impulses towards their great achievements came from the Ionian Greeks, whose headquarters were about Smyrna and the Asia Minor coast. Take letters, and we find the Homeric traditions finding expression, as alike they took their rise, in Asia Minor. Not only was the Trojan here on Asiatic soil, but the very soul of the Homeric epic, in customs, in traditions, in language, belongs to Old-Ionia. Take material progress. The beginnings came from Asia Minor. They built the first boats, these Ionian sailors of Smyrna and Miletus. They took the fine armor of the Hittites and passed it over to the little peninsula which already had become the home of the hardy Doric Greeks, who ever received more than they gave, except in blows. The helmet, the shield, the other protective parts of a Greek's armor, came from Asia Minor.

Take Greek art. If the Doric architecture was borrowed from Egypt, the Ionic came from Asia Minor. How the Ionic capital, with its rare beauty, was wrought out from Hittite types, which in turn they shared with old Babylonian forms as prototypes, makes a study which has tempted me to special thought for a long time, but with little new light. I confidently believe the peculiar spirals and the other details came out of old symbols like those in the Boghaz-keui procession, or from some of the significant hieroglyphic symbols. At least we have good reason to believe it embodied at the start a religious symbolism belonging to this Asiatic people. Hittite art and religion will also soon hold up a blazing torch, as we study the beginnings of sculptured Greek work, seeking their inspiration and meaning. Or take mythology, that vexed array of contradictory story, and immediate light is found through the Turanian connections in Ionia. The sacred olive, the male and female deities, the strange stories of marvelous deeds, the many developments so laboriously connected with Egypt, or doubtfully placed hitherto, how much more plausibly many are now to be explained. Poseidon, Dionysos, Artemis, — we have but to name them to recall that Asia Minor gave birth to them all, by common consent; especially Artemis of Ephesus, traceable, without erring, to the Hittite religious worship. How easy and natural that Oriental art and mythology should be taken into Asia Minor by a great home-loving people, should be positively affected there by new influences, until, stamped with a fresh individuality, it is passed on through Lydia to the Ionians. They in turn pass it on later into Greece proper, to be enlarged and unfolded on one side into the Greek type of art that so soon ruled and so enduringly; and on the other into the Greek folklore that has so mystified historians and delighted students ever since. It would form a most pleasing recital to trace the likeness between Greek heroic tales and old Babylonian legends. Hitherto unable to connect them directly, there is now a clear line of derivation through the Turanian of Kappadocian settlement. There is good reason to infer that an intermingling of Aryan and Turanian took place as well, though much less peacefully, on the Greek peninsula, but the surer and earlier union on the shores of Asia is enough to explain in part the pre-eminent advancement of the Greeks in certain

lines,—of necessity touching language, religion, and art, and every social development.

This is a most fertile field, and is sure of a full harvest when archaeology finds time to till it patiently by further exploration in Western Asia Minor. It is with regret that we thus quickly turn the page.

In reviewing what has been said, we fear a misconception may have been given unintentionally of the state of affairs during the late days of the Hittite development. Peaceful as may have been those long early periods, exciting and heroic as surely were those vigorous centuries of defensive warfare, nothing appeals to us more than the scattered and desolate state of things at last. The Cimmerians, swarm upon swarm, swept from the Caucasus to the Adriatic; the Scythians beset the Aryan-Medes; and the Medes, in turn, brought armies to the Halys—even to Sardes, with triumph. Strongholds were overthrown everywhere, kings were deposed, everybody was made tributary, with heavy taxes. Jealousy sprang up, the New Ionia became selfishly Greek, and the old-time neighbors were barbarians now, and the whole land was in turmoil and discontent. All lines became dim, everyone jostled his neighbor, and such a state of confusion fell upon the land as we are accustomed to imagine in studying later Greek history; and such desertion and emptied grandeur as Xenophon found when he joined the anabasis with Cyrus. Just such a distressful condition of things a little earlier was the order in Syria, where the Assyrians early began to carry off Hittite captives as well as Jews. This uneasy, unhappy Hittite ending must go along with the rest of the picture, if we desire to study it as a whole.

IV. The Scripture testimony concerning the Hittites has so far been entirely omitted. Without the Biblical statements, had we once been put upon the track, it would have been possible to arrive at the conclusions we have already stated. With our historical outline at hand, we study the Scriptural evidence with most interesting conclusions.

If we start with the Khittim as connected with Kheth and Kheth with Canaan, we are struck at once in the tenth of Genesis with the enumeration, when it adds to the name Kheth the Jebusite, the Amorite, the Girkashite, the Hivite, the Hamathite, and the others, as if these were specifics of the more

generic Kheth ; and of these it conspicuously adds that afterwards were the families of the Canaanites spread abroad (Gen. x, 18). With this peculiar introduction, we find the alliterated list with which we are so familiar repeated in some form or other over a dozen times. It first occurs in the covenant with Abram : "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates, the Kenite, and the Kenizzite, and the Kadmonite, and the Hittite, and the Perizzite, and the Rephaim, and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite" (Gen. xv, 18-21). This stands for the state of things in Abraham's time — in round numbers, some 1,900 to 2,000 years B.C., by the usual chronology. The list is repeated from the Burning Bush, when through Moses God promised a good land and a large, "the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite" (Exodus iii, 8). This is given some four or five hundred years later than the other, and is repeated two or three times in Exodus in much the same form. In Deuteronomy, some fifty years or so later, in the command utterly to destroy, the Hittites come into the first place — "the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite" (Deut. xx, 17). And more decidedly, at just about the same time when the word of promise comes to Joshua, as successor to Moses, all the others are left out, and it becomes : "From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border" (Josh. i, 4). Later the list is given several times, the Hittites always in a leading place ; once, after still another five hundred years, in the time of Solomon, when he put tribute upon their children ; and, still again, Ezra, after one more five hundred years, mourning that the people were mingling with the heathen about them, runs over the list, with Canaanites, then Hittites, and the rest. This was at least some 1,500 years after the first notice of the tribes in Palestine. If the first thing to observe is that they are spoken of as an antagonistic race, a race different from the Hebrews, the second must be their grouping, as belonging to one and the same general class, as suggested clear back at the start ; petty principalities, to be sure, little localities with kings,



but they stand together, they are kindred of one people. "And it came to pass, when all the kings which were beyond Jordan, in the hill country, and in the lowland, and on all the shore of the great sea in front of Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof, that they gathered themselves together, to fight with Joshua and with Israel, *with one accord*" (Josh. ix, 1-2). Now, coupling this general impression of small kindred peoples with the long-time element, let us look again a trifle more critically. Perhaps we shall distinguish still further correspondence with what we have indicated earlier in these lectures. The oldest Biblical picture includes a state of peace and prosperity. The traditional brotherhood had not yet wholly given way to warfare. Abram as a stranger is allowed to come in beside them, and to trade with them, while Ephron the Hittite actually deeds land to him for a suitable price (Gen. xxiii, 11, 17). Most pointedly does this whole transaction show that the original peaceful state of things still holds over in good part in lower Palestine. Yet the low rumble of the coming storm is to be heard, for even in Abram's day appeared those powerful Eastern kings for war—Amraphel, Arioch, Chedorlaomer, and Tidal (Gen. xiv, 1). It is likely that for several centuries uneasy raids had gradually become the order of the day, and likely as well that Abram was not the only settler who left the Semitic East to begin that amalgamating conquest we have before urged as historic; and we are not surprised that Abraham's grandson married Hittite wives, Judith and Basemath, though it did irritate Rebekah. At any rate, it is of meaning that the earliest Biblical view presents the peaceful side of the Hittite history, a lingering tradition, no doubt, of the still greater preceding quietness of Turanian settlement.

But be that as it may, the transition is startling to the state of things five hundred years later. A warlike strength is apparent, which soon becomes inseparable from our idea of them. Yet even in this they seem on the defensive most of the time. A war of extermination has been declared against them, and we find them no mean antagonists; so that Judah could not drive out the Jebusites from Jerusalem (Josh. xv, 63), and they stayed there for centuries, when David dislodged them at last (I Chron. xi, 4, 5). Manassch could not

drive out the Canaanites from certain cities, but forced tribute only (Josh. xvii, 13). And here in the valleys and uplands of Palestine these petty kings had secured an astonishing equipment. "Thou shalt drive out the Canaanites, though they have *chariots of iron*, and though they be strong" (Josh. xvii, 18), was the divine command; but in one instance, at least, they could not drive out the inhabitants of the valley, because they had chariots of iron. We are accustomed to think that the Israelites could easily have driven out the Hittites and other Canaanites from the land, but the more minutely we study the Scripture narrative the more we find that, humanly speaking, they could not do it. Again, while the Bible does not in so many words declare a great widespread Hittite confederacy, as full formed in Joshua's age, abundant signs, nevertheless, are found that that was the spirit of the times. Read this, "And it came to pass, when Jabin, king of Hazor, heard thereof, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, and to the kings that were on the north, in the hill country, and in the Arabah south of Chinneroth, and in the lowland, and in the heights of Dor on the west, to the Canaanite on the east, and on the west, and the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the hill country, and the Hivite under Hermon in the land of Mizpah. And they went out, they and all their hosts with them, much people, even as the sand that is upon the seashore in multitude, with horses and chariots very many" (Josh xi, 1-4). Note that it clearly states that Hazor beforetime was the head of all those kingdoms (Josh. xi, 10). Good evidence—is it not?—of the same development of warlike energy, of the same defensive alliance and union of forces which, on a larger scale, as we have seen, the Hittites to the north were able to offer to Rameses the Great. Yet, after this vigorous and brilliant campaign of Joshua we find the natives were left in great strength in Mount Lebanon, from Mount Baalhermon unto the entering in of Hamath (Judg. iii, 3), while the Hittites were as ready as possible to make peace with them; so that it is written within a half century after the Israelites crossed the Jordan, "And the children of Israel dwelt among the Canaanites; the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite;

and they took their daughters to be their wives, and gave their own daughters to their sons, and served their gods" (Judg. iii, 5, 6). This we mentally attribute to the weakness — moral weakness — of the Israelites, forgetting that it equally mirrors remarkable vigor among their enemies. But hostilities again sprang to life, and there are tokens of a ragged warfare for centuries, exactly as we should expect from tribes having such friendly and powerful neighbors in the Hittites further north. True, it is not proved, nor is it likely, that these many small peoples were of unmixed race. More than probable is it that they were largely an intermingled product, as alike were now fast becoming their congeners to the north, but they were not overcome in a day, for they retained a large share of antagonistic blood for a long time. But subsequent chapters show them gradually becoming subject. Persistent they were to such a degree that they were strong down to David's time, but there is clear Biblical evidence of the weakening of Hittite strength to the north; so that, while David employed Hittite allies in war, we learn as well that Toi, king of Hamath, sent his son Joram with silver vessels and vessels of gold as a voluntary gift to David (II Sam. viii, 10); and we must remember that Hamath was as far away from Dan as Dan was from Beer-sheba. So Solomon not only was able to select among his wives such Hittite women as he chose (I Kings xi, 1), but it is said he caused the Hittites to pay tribute, and built store cities well out on their borders, even in Hamath, and chariot cities in Lebanon, and wherever he wished. And in Palestine he made the children of the Hittites and other tribes pay perpetual tribute (II Chron. viii, 8). However, still the kings of the Hittites well northward ranked with Solomon; horses and chariots did they bring out of Egypt as well as he, a chariot for six hundred shekels, and a horse for a hundred and fifty (I Kings x, 29). Thus, while their strength was very weak to the south, and losing between, it was still vigorously active well to the north. A century later the Syrians of the north were alarmed, and fled simply because they thought they heard the Hittites coming (II Kings vii, 6, 7), at exactly the time the Assyrian tablets select to name the Hittites as valiant opponents of Assur-nasir-pal. And so the record goes — a long, abundant record.

It is worthy of note that Palestine affords as yet no Hittite monuments or inscriptions. Is it because God's words were, "utterly to destroy?" But, as it is said they did not keep His word, it may be that evidence will be recovered by and by; so that Ezekiel's statement that Jerusalem had an Amorite father and a Hittite mother may be fully explained. Whether this be so or not, have we not, from the many exact coincidences and corroborations clearly manifest, the best of reason to believe that the Biblical writers knew what they were doing when they wrote about the Hittites?

We had hoped to devote a special evening to the Hittites and the Bible, as a closing lecture of this course, but the time has not allowed it. A careful comparative study of all the material, involving the examination of a host of secondary references, would be of great interest, supplying much historical matter as yet nowhere else to be found. The long lists of proper names possibly Hittite present no ordinary vocabulary, and demand philological investigation, despite a presumable Semitic dress. So the references to cities built, to oliveyards and vineyards, to idolatry, to customs, to dress, to war, invite examination. There is to be found in the Scriptures at least treble the matter that anyone would imagine in beginning the search. All these facts indicate a profound knowledge of the actual ethnical surroundings on the part of the several writers, calling for our ready confidence in their statements. Here lies a promising chance for study, independent of any other Hittite research. Egyptian archæology has thrown a flood of light upon Biblical statements and history. Assyrian discoveries have even more, if possible, come in to prove the historical positions of the inspired writers, and to elucidate the very plentiful Assyrian references. Now, in like manner, the many statements revealing a Hittite population of power and duration are yielding their wonderful story through the efforts of archæology. We begin to see how a great quantity of matter, which not only unkind critics have declared to be historical rubbish, but even we who are in sympathy with revealed truth have been tempted to set aside as little better than folklore, has an exact historical value, after all; until the Bible, under the hand of a marvelous Providence, proves itself a sacred storehouse of such material that the lore of Babylonia, the slabs of Nineveh,

the papyri and mummies and entombed hieroglyphic records of Egypt, as well as the rock-carved Hittite monuments, can only affirm the genuineness of the historic alloy; so that the setting, proven ages old and of impregnable integrity, indicates, beyond all peradventure, the inviolable sanctity of the ruby of revealed truth it contains. That Manetho, that Berosus, that Herodotus should be found to such a degree honest reporters of antiquity has of late been a great surprise, when we have taken into account their distance from the events and dates they record; but the harmony which exists between the Scriptural historical statements and the results of recent Oriental archaeological investigations is in every way more remarkable. We do not look for absolute accuracy in any human work. And if in the inspiration of Scripture any room was left for the personal human effort of the writer, the possibility of accuracy in that human effort — at least, as far as it was put forth to exhibit human knowledge — would doubtless be limited by the sources for information within reach of the writer. The astonishing results, however, of the most careful comparison of the statements of Old Testament writers with reliable historical facts otherwise obtained discloses an accuracy far beyond that which, by the theory, we should reasonably expect. Frankly admitting the presence of this human element, in no way limiting, or affecting, or influencing the perfect inspiration of divine truth, and allowing thus the probability of the presence of various inaccuracies, we are, nevertheless, almost rebuked for stating the probability, when we find such inaccuracies reduced to a pitiful minimum. And when we take into account the manifold contradiction of all the purely secular monuments, it is a matter of profound gratitude that we have in the Old Testament a record so much to be depended upon in wholly secular matters. And it need not surprise us, as Biblical archaeology is made more prominent in our study, if we find it at every turn confirming our faith in the historical integrity of the sacred records.

I have yet to find a single statement in the Bible concerning the Hittites which cannot easily be understood and verified by the otherwise developing history of this people. The discovery of the right classification of Hittite monuments, the disclosures through archaeological study of the prominence of the Hittites



as a people, of the value of their existence as a factor in history, of their hieroglyphic records and other details pertaining to so important a civilization, comes as a deserved rebuke to those who have made light of Biblical utterances upon historical subjects. It may be true, as many an able critic would have us believe, that the Scriptures lay no claim to infallible authority in matters scientific and historic, but the Hittite lesson should teach us to be extremely slow to discredit Biblical statements on any similar subject. History as discovered and read by human intellects is not as secure as we like to think. The best of scholars err in many matters, and for one, it will be long before I lose faith in many of the Biblical utterances, already long since discredited by most able and most Christ-loving minds. There is little doubt but that schools of theologic thought should move more slowly in the direction of criticism, however wise may be great thoroughness and breadth of conception in critical endeavor. Truth may not be harmed greatly by anything we can do, but haste and heedlessness hinder us from its full discovery. The truth of the Bible is not on trial. That has been already triumphantly vindicated. It is for ever vindicating itself in human experience. Yet, to study, and to explain analytically all parts of the holy records hitherto only partially understood, is the bounden duty of all who love and honor the truth, lest they allow an occasion of stumbling to remain for those who love it not. Harmony is to be found more and more, if sought by proper men. Mental acumen is not enough. The critical acuteness must belong to a loving heart. The burning mind that finds its logical conclusions even in dead embers of old fires, must be balanced by an unerring spirit that kindles its moral instincts at the oracles of God. The geologist who reads only the first of Genesis cannot be as sure and as safe in his judgments of the truth as the equally learned man, who, at the same time humbly studies as well the mysteries of John's gospel. The historian who reads the Scriptures only at the tenth of Genesis naturally tends to more of severity and unsympathetic criticism, is more liable to err, than he who adds to an equal love of truth to an equal thoroughness and candor in investigation, a constant, diligent, prayerful Biblical study. The archæologist who goes through the Pentateuch, digging as among so much rubbish, flinging aside everything

except what glitters for him, will reach results far less trustworthy and honest than he, who, equally an archaeologist in instinct and ability, regards the whole as sacred dust, wherein he confidently hopes to find rich treasures of genuine gold. In matters of science and history, far more of harmony with secular records is to be looked for in the Scriptures that our Lord has made sacred for us, than the modern schools of Biblical criticism would lead us to believe. But they who trust that life and love through Jesus Christ is what they need and what the world needs for the highest spiritual development, they who regard a spiritual companionship with a divine Spirit possible in common human experience, must be the ones to lift archaeology and the scientific study of ancient history into the region of honest truth, where alone its wonderful harmony with the Bible will grow clear to all.

CHARLES C. STEARNS.

## Book Notes.

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*The Genesis of Genesis. A Study of the Documentary Sources of the First Book of Moses in Accordance with the Results of Critical Science Illustrating the Presence of Bibles within the Bible. By Benjamin Wisner Bacon. With an Introduction by George F. Moore, Professor in Andover Theological Seminary. Hartford: The Student Publishing Co., 1892. pp. xxx, 353.*

This book might easily have had a shorter and more exact title. If we understand its object, it aims to be not a "study" of the documentary sources of Genesis, but an exhibition of these in different kinds of type. The first two chapters of Part I contain, respectively, essays on "Higher Criticism and the Science of Documentary Analysis" and "The Science of Historical Criticism." Chapter 3 is a reproduction of some articles of Mr. Bacon in *Hebraica* on "Pentateuch Analysis." The rest of the book, that is Part II (pp. 64-362), presents the text of Genesis in a variety of type, exhibiting "the theory of documentary sources." It will be seen that as a "study" the book must be regarded as defective; while the other thing is done fairly well. What the Christian public now most needs is a judicial presentation of the arguments on both sides touching the current theory of Hexateuchal analysis. If, in depth, they are beyond the people, then it is clear that the theory is not for the people. Hence, it is a disappointment that even in the introductory portion of the book before us we have less a "study" than a plea for one side. Mr. Bacon professes to treat of the "science of documentary analysis" and the "science of historical criticism." He claims (p. 3) that such a science "has existed for more than a century, with definite methods and rules for going beneath the surface of ancient writings, and, so to speak, examining the material of their foundations and tracing thereon the mason's marks," etc. He claims (p. 27) that "every intelligent reader is aware that historical critics are universally regarded as competent to fix, from style, language, and thought, from subject-matter and relation to external events and to other literature, the date and probable authorship of ancient anonymous or pseudonymous documents." This is putting it pretty strongly; in fact, we cannot share our author's opinion in this respect. It is just the point of dispute whether *our* "historical critics" have the competency for which they are credited, and whether the methods

under which they work deserves the title of a science. "Science," one has said, "implies some system of presentation, some consistency of views, some coherence of reasoning." Is the criticism represented by the Wellhausen school scientific by these tests? It purports to be inductive. Is it really so when it starts out by ignoring a large proportion of the phenomena because there is a claim to miracle and prophecy? Are its assumptions such as are universally admitted or have been satisfactorily proved? Is not its argument from silence, on which so much dependence is placed, an illogical resort, unworthy of a really scientific method? Is it scientific to make a crusade of force against the positive, external testimony which is offered on the other side: mutilating texts, dislocating prophets, denying not only Psalms to David, but capping the climax, with Cheyne, by denying pre-exilian Psalms altogether? Our friends of this school of criticism would do the world the greatest possible service if they would make it clear, black on white, just what their courses of procedure are and how they harmonize them with the claims of an exact science. Until this is done, they can scarcely expect that the amazing conclusions they reach on Biblical questions will be quietly accepted by those who aim to prove all things, while holding fast to that which is good.

[E. C. B.]

*Life in Ancient Egypt and Assyria. From the French of G. Maspéro. New York: D. Appleton & Co., 1892. pp. xv, 376.*

It is not surprising that the curator of so rich a collection of Egyptian antiquities as the Boulak Museum contains, where the unwound corpses of Seti and Rameses make the old days seem near at hand, should have accumulated an unlimited store of first-hand observations. He has woven these together with considerable scientific method and evident care, into a sort of shifting panorama of Egyptian life in the fourteenth century B.C., and of Assyria in the seventh century B.C. M. Maspéro acts as circérone: and outside of the one hundred and eighty-four illustrations, which of course are excellent authority, we have nothing to base judgments upon except the running paraphrase or commentary of our learned author. His manifest aim is to offer an instructive and interesting summary of everyday experience, so that the book becomes a continuous repetition of lucid word-pictures descriptive of daily life in those old days. This repetition, combined with an unceasing use of the present tense, renders the style in English extremely tedious. Yet there is a fascination about it, in spite of the monotony, which holds the attention till the whole story has been told. It is a positive addition to the gradually accumulating archaeological literature of two most interesting nations of antiquity.

Though purely historical and without intentional moral lessons, it sheds so much light upon Biblical antiquities and references, that Sunday-school teachers and scholars should read it. And, as well, professional students of Egypt and Assyria would enjoy looking over Maspéro's attempt to popularize information concerning these old civilizations. [c. c. s.]

*A Dictionary of Hymnology.* By John Julian, M. A. New York: Chas. Scribner's Sons, 1892. pp. xii, 1616.

This is one of the great books of the century. It is great not simply in plan and scope, in bulk and minuteness, but remarkably great in its scholarly precision and completeness, in its temper and catholicity, and in its incontestable assertion of the dignity of the field it summarizes. No one who is interested in books on hymnody — and the number of such is happily increasing with rapidity — can afford to be without this magnificent compendium. It leaves all previous efforts in this direction completely out of sight, both in ideal and in accomplishment, and it is safe from competition for perhaps a half-century to come. These are words of high praise, but we doubt not that every user of the book will heartily second them.

The kind of information here gathered belongs to the following categories: — (*a*) Biographies of all known hymnists of every nationality, with lists of the hymns of important writers; also, biographies of important translators, editors, and compilers; also, explanations of pseudonyms and initials of hymnists; (*b*) accounts of particular hymns, the history or importance of which is at all noteworthy, with critical analyses in many cases, and references to sources and editions; (*c*) masterly summaries of the development of hymn-writing and hymn-singing, both by countries and by denominations, often with lists of writers and books not elsewhere accessible; (*d*) equally fine summaries of special classes of hymns, like Children's Hymns, Carols, and the like; (*e*) accounts of the character and contents of particular hymnals (under this head the most remarkable article is that on the hymnals of Christian Missions in all parts of the world); (*f*) accounts of special liturgical sources of hymnody, such as the Breviaries. The main body of the work is arranged alphabetically under appropriate captions. The use of this mass of matter is facilitated by two indexes, the one of First Lines, which extends to over 210 pages of fine type, and the other of Authors, Translators, and Editors, equally minute.

The work is intended to be inclusive of the hymnody of all countries and languages. For various reasons this ideal was incapable of perfectly just and even realization. The hymnody of some nations



has never been fully investigated, and a sympathetic treatment of certain branches of the subject is almost impossible to secure. A large staff of assistant editors and informants was enlisted, and all diligence used to secure full and accurate statements. But perfection in this regard is simply unattainable. The great bulk of the contributions regarding American hymnists and hymns is from the competent pen of Professor Bird of Lehigh University. His work is always scholarly and attractive; but the space allotted him was inadequate to a treatment proportionate to the fulness of other departments. Unfortunately, too, the exigencies of the alphabet necessitated the completion of the article on American Hymnody some years ago, so that recent facts are relegated to the Appendix. It is to be regretted that the formation of the Paine Hymnological Library, now a part of our Library, with its many more or less rare books and its unexcelled apparatus of consultation, was subsequent to most of the work on this Dictionary, since it cannot be doubted that a use of its resources would have materially enriched the articles not only on American but on English hymns.

It cannot be denied that the dictionary plan of arrangement, with material provided by widely-separated contributors, has many disadvantages. But it may be questioned whether the very recent science of hymnology is as yet ready for the publication of any other kind of standard hand-book. The alphabetic arrangement is almost imperative until some consensus is reached as to the partition and classification of a subject; and no such consensus exists at present in hymnology. Accordingly, we cannot complain of the manifest inconveniences of the alphabetic plan in the present work.

The editorial and typographical work on the book are excellent. A marked condensation of material is skilfully accomplished, and yet the presentation to the reader's eye is clear and simple, except that perhaps some will find much of the type tryingly small. But this drawback is offset by the convenience of having everything in one undivided volume. The book appears simultaneously in England and America.

[W. S. P.]

*Anthems for the Use of Congregations. A Supplement to every Hymnal.*  
By E. N. Anderson. Boston: H. B. Stevens Co., 1892. pp. 64.

We have had occasion more than once to call attention to the singularly high and valuable quality of Mr. Anderson's work for the cause of the best church music. This new book is an excellent illustration of his purposes and methods. He believes in the actual participation of all the people in the service of song, beginning with the hymn-singing, and including also the use of a simple kind of anthem

or sentence, wherever such an exercise is practicable. His long experience enables him to know just what is practicable, and his wide acquaintance with musical literature gives him great advantages as a compiler. We cannot speak too warmly of the excellence of the little manual now before us. It is thoroughly devotional in tone, musicianly in style and scope, and remarkably adapted for success. We congratulate in advance any church that shall feel itself ready to enter upon the experiment of its use. Under wise direction, this sort of music is sure of winning a place of great honor and usefulness in our public worship. [W. S. P.]

*The Seminary Journal.* Vol. I, No. 1, February, 1892. Editor, Professor Nathaniel Schmidt. Published by the Hamilton Theological Seminary, Hamilton, N. Y.

We take a peculiar pleasure in welcoming to our table this new quarterly magazine, which, so far as we have observed, is the first publication to follow in the line struck out by the RECORD. The first number of the *Journal* is well made up, valuable in its articles, and is handsomely printed. As an appendix, the Annual Register of the Seminary is included. We have no doubt that the constituency of Hamilton Seminary will have occasion to be increasingly proud of this manifestation of its life, and that through it all the best interests of the institution will be permanently furthered. [W. S. P.]

*Twenty-Six Short Opening Anthems or Choir Calls to Worship.* By E. B. Story. Philadelphia: Theodore Presser, 1892. pp. 24.

Here is another evidence of the new movement toward rational church music. It is another of the fruits of practical experience in trying to make music an essential and organic part of public worship. Like the work of Mr. Anderson, it shows an interest which properly combines the devotional with the artistic elements. The day of the old "Opening Anthem" or "show piece," as it has not inaptly been called, is passing away. Something to take its place that shall emphasize the intent of the whole service at the outset, and conduce to the general appreciation of that intent, is a real desideratum. Mr. Story has shown excellent judgment in the preparation of this handbook. It is adapted to use by singers of moderate technical ability, and yet it is never lacking in genuine musical value and dignity. He has not hesitated to include several different settings of the same text, especially of those exhortations from the Psalms that have become by long usage identified with the opening of the service. We heartily commend the book to the attention of ministers and choir-masters everywhere. [W. S. P.]

## Alumni News.

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FRANCIS WILLIAMS, '41, after a pastorate of over thirty-four years at Chaplin, Conn., resigned on May 8, and will make his home in East Hartford. A somewhat serious accident since has laid him aside from active work for a time.

DAVID BREED, '52, has resigned from the pastorate at Willington, Conn., and has removed to Hebron.

AUGUSTUS ALVORD, '65, has accepted a call from Monterey, Mass., to Barkhamsted, Conn.

T. M. MILES, '69, was installed on April 28 pastor of the church in Bristol, Conn. Among those taking part in the services was Professor Perry, '85, who has been supplying the pulpit there during the past year.

G. S. DODGE, '72, has accepted a call to remove from Rutland, Mass., to take charge of the Piedmont Branch in Worcester.

J. H. GOODELL, '74, recently of Provo, Utah, is about entering upon work among the Chinese in California.

JOHN MARSLAND, '76, who has been for some years at Candor, N. Y., was on May 5 installed over the First Presbyterian Church of Susquehanna, Pa.

H. H. KELSEY, '79, maintains a choral society of about 35 voices in his church in Hartford, and the society closed its second season on June 3 with a Gounod Recital, in which the principal works were the St. Cecilia Mass and part of the "Gallia." The recital was very creditable musically, and instructive in effect.

The People's Church of New Decatur, Ala., where F. E. JENKINS, '81, is pastor, continues to give evidence, through its paper, *The Invitation*, of great and promising activity. A People's Institute was projected in March, and is already in successful operation. It is a kind of University Extension enterprise on a small scale, offering to the public a great variety of classes in such subjects as Mathematics, History, Drawing, Music, Book-keeping, etc.,—all under the general care of the church.

*The Pilgrim*, a parish paper published by G. W. ANDREWS, '82, at Dalton, Mass., is noteworthy for its energetic advocacy of temperance reform and of systematic and universal benevolence,—two indications of healthy pastoral fidelity.

PLEASANT HUNTER, '83, has yielded to an urgent call to remove from Newark, N. J., to the Westminster Presbyterian church, Minneapolis.

PROFESSOR C. S. NASH, '83, of the Pacific Seminary, spends his vacation in a trip to Oregon, Washington, and Alaska.

W. F. ENGLISH, '85, of the A. B. C. F. M., is home from Turkey for a time, on account of ill health.

The installation of A. J. DYER, '86, over the First Church in North Brookfield, Mass., occurred on May 11.

W. F. STEARNS, '86, gives up his pastorate at Hartford, Vt., for a year at Andover.

The annual report of the Third Reformed Church of Albany, N. Y., of which W. N. P. DAILEY, '87, is pastor, shows a membership of 175, — a net gain of 9 during the year ending in May. '

The "institutional church" idea seems to be taking root everywhere. G. B. WALDRON, '87, has an article in a recent number of *The Central Congregationalist* stating the main outlines of the idea and arguing that it is partially feasible even among small country churches.

J. B. ADKINS, '88, has resigned his charge at Cortez, Col., and accepted a call to Onawa, Iowa.

Newton Theological Seminary has just called B. RUSH RHEES, '88, to its vacant professorship of New Testament Interpretation, and he has resigned his pastorate in Portsmouth, N. H., to accept.

ALLEN HASTINGS, '89, in the Sunday-school of his church in St. Louis, is carrying on a special system of lessons in Bible History in continuation of a plan begun last year. The topics for 1892 cover the period between the death of Moses and the appearance of Elijah. The selection of topics and the scriptural references provided for their study evince a large amount of careful labor on the part of the editor.

W. P. HARDY, '90, accepts a call to Sansalito, Cal., where he has already received substantial proof of his congregation's loyalty.

F. N. MERRIAM, '91, was installed at Ventura, Cal., on February 24.

The class of 1892 is already scattered to the work. BISSELL was ordained at Hampton, Conn., May 17, where he has been acting pastor for a year, E. S. HUME, '75, and Professor Beardslee, '70, participating in the service; he will set out in the fall for his station in India, under the A. B. C. F. M. BLAISDELL and LATHAM will settle in the West. BURNAP has already begun work at Monterey, Mass. HITCHCOCK accepts a call to Ellington, Conn. HOLMES continues at East Hampton, Conn., where he has been working for a year. MASON has been called to the churches in Gilead and Hebron, Conn. TATE is teaching for a few weeks at the Hartford High School. WILSON has been installed pastor of the young Presbyterian church in Holyoke, Mass.

PROFESSOR S. G. BARNES, who has been both studying and teaching here for a year, becomes pastor of the church at Longmeadow, Mass.

## Seminary Annals.

### THE FIFTY-EIGHTH ANNIVERSARY.

The annual gathering of the alumni and friends of the Seminary at the Anniversary exercises was as pleasant and inspiring as usual. Although various causes conspired to make the attendance somewhat less than last year, the same spirit of energetic and earnest progressiveness was manifested at every point. Every one felt that the year just closing had been one of the most solidly successful in the history of the institution, so that there was just ground for that peculiar "Hartford enthusiasm" that outsiders have so often remarked. According to our custom, we give a rapid sketch of the varied happenings of the entire Anniversary season.

The Choral Union prefaced the end of the year with its annual Festival, the fourth in the series of May Festivals. The Festival was made up, as usual, of three concerts, the first, on Monday evening, May 2, being devoted to the Small Chorus, with varied solo and orchestral numbers: the second, on Tuesday afternoon, May 3, being largely orchestral, with the distinguished aid of Mr. and Mrs. Georg Henschel: and the third, on the evening of the same day, consisting of a grand production of Mendelssohn's oratorio, "St. Paul," with a chorus of about 500 voices, in which the Choral Union had the able assistance of the choruses from New Britain and Middletown. Artistically and financially, this Festival was a marked advance on its predecessors. The programmes were made up with excellent judgment, and the performances were uniformly of the highest quality. The popular interest evinced was decidedly encouraging, showing that the twelve years of faithful labor by this organization is bearing genuine fruit. The enthusiasm and skill of the two conductors of the Union, Mr. Richmond P. Paine and Mr. E. N. Anderson, are too well known to require extended mention. They were most efficiently supported by the executive committee of the Union, whose self-denying work was manifest in manifold ways.

The examinations, both written and oral, were perhaps uncommonly severe. Their number was certainly somewhat exhausting for both students and examiners. The Examining Committee of the Pastoral Union and the Alumni included the following: E. H. Baker,



S. A. Barrett, L. H. Blake, E. P. Butler, L. H. Cone, T. Duncan, F. S. Hatch, S. Hayward, H. H. Kelsey, F. B. Makepeace, C. H. Pettibone, C. F. Weeden, and G. W. Winch. It is only fair to say that they performed their rather thankless task with the utmost fidelity and patience. Their report showed that they had reason to be much delighted with the intellectual work of the institution, both in the plans and methods of instruction, and in the progress of the students. It is evident that the persistent elevation of the standard of scholarship is going forward most admirably, and is bound to fully justify itself in time, in spite of its depressing effect for a year or two on the number of students. The elective system has proved an unqualified success.

The public exercises of the Anniversary Week were opened on Sunday by a stirring sermon by Rev. Francis A. Horton, D.D., of Providence, on the text, "Draw nigh to God, and He will draw nigh to you." The entire service, for which the First Church courteously extended its hospitality, was appropriate and uplifting.

Tuesday afternoon, in the Asylum Hill Church, Mr. William C. Hammond of Holyoke, Mass., one of the instructors in the School for Church Musicians, gave an organ recital under the auspices of the University Extension Committee. He was assisted by one of his pupils, Mr. S. C. Lord, the organist of the church. The programme was instructive and enjoyable, and was set forth with fine effectiveness.

Tuesday evening the chapel and adjoining rooms were transformed into a charming *salon* for the Students' Reception. The numerous guests were welcomed by President Hartranft, Mrs. Robert E. Day, Mrs. Marie D. Thompson, and Mrs. Professor Perry, with an efficient corps of assistants at the refreshment tables. This social gathering has come to be considered by all as one of the most delightful of the events of the week. Each year its special aptness becomes more manifest, so that, while the labor of arranging and carrying it through falls somewhat heavily on the undergraduates, it more than compensates in every way for the pains expended upon it.

The devotional services of the week were rendered specially interesting by the leadership and participation of a large number of the alumni and others. Morning Prayers on the first three days of the week were led by Dr. F. A. Horton, of Providence, Silvanus Hay-

ward, of Globe Village, Mass., and Austin Gardner, of Warren, Conn. The noon prayer-meeting on Wednesday, under the leadership of President Hartranft, was participated in by Dr. A. H. Plumb, of Roxbury, Mass., J. L. Kilbon, of Boston, and E. S. Hume, of Bombay. The Thursday morning meeting, one of the choicest times of the Anniversary always, was led by E. S. Hume, and numbered among its participants Professor Walker, Calvin Terry, of North Weymouth, Mass., L. H. Blake, of Westfield, Mass., H. P. Fisher, of Clarion, Iowa, E. A. Hazeltine, of Miller's Place, N. Y., F. S. Hatch, of Monson, Mass., S. A. Barnes, of the Special Students, Professor Bissell, and Professor Jacobus.

The Alumni Association held its annual meeting on Wednesday afternoon, with H. C. Alvord, '78, its president, in the chair. The Secretary, C. H. Barber, '80, presented the Necrology, which included sketches of the lives of Aaron Russell Livermore, '39, Jeremy Webster Tuck, '43, Pearl Steele Cossitt, '48, Francis F. Williams, '51, and Arthur Severance Fiske, '87. The new officers elected for the ensuing year are President, S. W. Dike, '66; Vice-President, W. S. Kelsey, '83; Secretary and Treasurer, C. H. Barber, '80; Executive Committee, George R. Hewitt, '86, Austin B. Bassett, '87, Richard Wright, '90. [The Necrology will appear in the August RECORD.]

Following the business meeting came an address by Rev. C. A. Dickinson, of Berkeley Temple, Boston, upon "The Ideal Church for the People."

He said that he spoke with diffidence, and as an experimenter, who was seeking yet for further light upon the problem of the down-town city church. He called attention to the loss of sympathy of certain classes with the church. The masses may be divided into three classes, the regular church-goers, the occasional church-goers, and the non-church-goers. The church has been suiting its methods to the first class, while the real problem is concerning the other two classes. He then rapidly sketched some essentials in reaching these people, emphasizing the necessity of having a free church, and using the church building for a greater variety of purposes. He illustrated and enforced his argument by a description of some methods now employed at Berkeley Temple.

At the close of the address, which was very rich in its suggestiveness, Mr. Dickinson was subjected to a fire of questions, which showed the interest taken in his theme. Some of the alumni also bore testimony to the practicality of some of the measures suggested.

At 5 o'clock a goodly number assembled in the gymnasium for the alumni banquet. H. C. Alvord, '79, acted as toast-master, and

after the supper had been disposed of, introduced the following speakers: President Hartranft, Dr. A. H. Plumb, Dr. A. C. Thompson, '38, Dr. E. B. Webb, Professors Jacobus, Mitchell, Pratt, and Perry, E. S. Hume, '75, Isaac Pierson, of China, and E. R. Latham, who spoke in behalf of the graduating class. It was especially gratifying to hear President Hartranft, who was ill last year, outline with his accustomed vigor the policy and achievements of the Seminary. A most interesting feature of this social gathering was the ovation given to Dr. A. C. Thompson, on the announcement that he had recently passed his eightieth birthday. It expressed a cordial appreciation of his deep devotion and long service to this institution.

The annual address before the alumni was given in the evening by Rev. Josiah Strong, D.D., whose theme was "The Destiny of Our Race."

The speaker gave, as the fundamental law of nature, unity in diversity. In the human race we have diversity in the development of the individual, and unity in the organization and development of society. In a most masterful way he sketched the working of these two elements in history, showing how they have usually been opposed to each other, while now in America, for the first time in the history of the race, the conditions are favorable for the development of both unity and individuality. He maintained that the time has come when the development of the race should be intelligently helped on. The development of the individual should be harmonious. The physical, intellectual, and spiritual growth should keep pace. The development of society should also be harmonious. This indicates the work for the Church in the future. The race must keep pace in morals and religion with its progress in art and science.

The Annual Meeting of the Trustees continued throughout Thursday, with a good attendance, and much earnest interest. The business done may be thus summarized: (1) Various routine reports were read and accepted. (2) Associate Professor Beardslee was made Professor of Biblical Dogmatics and Ethics. (3) Mr. Duncan Bayliss McDonald, B.D., of Glasgow University, was appointed Instructor in Hebrew for one year. [Mr. McDonald, licentiate of the Church of Scotland, was a fellow-student with A. S. Fiske, '87, in Berlin, and has the most flattering commendations of professors, both in Berlin and in Glasgow. Besides being an experienced teacher of Hebrew, he is an unusually accomplished Arabic scholar. His formal acceptance of the chair is received just as we go to press.] (4) Various recommendations from the Faculty were read and referred to committees for consideration. (5) The officers of the Board were reëlected, and the regular committees appointed. (6) Professor Pratt was reappointed Instructor in Elocution for one year, and continued

as Registrar. (7) Rev. A. C. Thompson, D.D., was reappointed Lecturer on Foreign Missions, and Rev. A. B. Bassett Lecturer on Experiential Theology.

On Thursday afternoon the Pastoral Union held its annual meeting. L. H. Blake was chosen moderator, Austin Gardner, '60, scribe, and Professor Taylor, recording secretary, for three years. Professor Perry, '85, was chosen assistant scribe.

The following new members were elected :

H. C. Adams, '89, Turner's F'ls, Ms.	Archibald McCullagh, D.D.,
H. A. Bridgman, '87, Boston, Mass.	Worcester, Mass.
L. F. Giroux, Springfield, Mass.	Edward Hawes, D.D., Burlington, Vt.
E. N. Hardy, '90, So. Boston, Mass.	T. C. Richards, '90, Dudley, Mass.
D. P. Hatch, '86, Paterson, N. J.	F. M. Wiswall, '89, Windham, Conn.
D. D. Marsh, Unionville, Conn.	S. G. Wood, Easthampton, Mass.
	S. H. Virgin, D.D., New York City.

Trustees for three years were then elected as follows :

Rev. Michael Burnham, D.D.,	Rev. George W. Winch,
Springfield, Mass.	Holyoke, Mass.
Rev. Azel W. Hazen, D.D.,	Jeremiah M. Allen, Hartford.
Middletown, Conn.	John Allen, Hartford.
Rev. David A. Reed, D.D.,	Edwin H. Baker, Ware, Mass.
Springfield, Mass.	Elbridge Torrey, Boston, Mass.

And as Trustee for one year, in place of Rev. S. B. Forbes, resigned, Lorrin A. Cooke, Torrington, Conn.

The officers elected included : Business Committee, G. W. Andrews, C. H. Pettibone, H. H. Kelsey ; Examiners, to serve one year : H. C. Alvord, E. P. Butler, Sylvanus Hayward, H. H. Kelsey, F. B. Makepeace, C. L. Woodworth (C. S. Brooks, S. P. Cook, E. H. Byington, L. R. Eastman, Jr., J. H. Lockwood, C. F. Weeden, *alternates*) ; to serve two years : Frederick Alvord, A. B. Bassett, W. Hart Dexter, J. P. Hawley, G. R. Hewitt, D. B. Hubbard (A. C. Hodges, J. H. Laird, W. D. Leland, I. C. Meserve, T. M. Miles, D. H. Strong, *alternates*).

The following were nominated for membership in the Union :

A. B. Bassett, '87, Ware, Mass.	T. M. Hodgdon, '88, W. Hartford, Conn.
J. A. Biddle, Hartford.	F. A. Horton, D.D., Providence, R.I.
E. F. Burr, D.D., Lyme, Conn.	M. W. Jacobus, Hartford.
C. G. Burnham, Chicopee, Mass.	E. K. Mitchell, Hartford.
James Dingwell, Rockville, Conn.	Archibald McCord, Suffield, Conn.
C. M. Geer, '90, E. Windsor, Conn.	Geo. H. Sandwell, New Britain, Conn.
Geo. A. Hall, '85, Peabody, Mass.	Thomas Simms, So. Manchester, Conn.
E. A. Hazeltine, '79, Miller's Pl., N.Y.	J. S. Voorhees, West Winsted, Conn.
	Wm. F. White, '90, Trumbull, Conn.

It had been expected that the dedication of the new Case Memorial Library would occur on Thursday afternoon, and accordingly no provision was made for the customary address. The Library, however, had not progressed as far as was hoped, and the dedication had to be postponed. The time was taken up by the Union in making some necessary changes in its rules, and in discussing questions of importance regarding its name and constitution.

The graduation exercises on Thursday evening were of an exceptionally high order. President Hartranft presided, and introduced these speakers from the Senior Class :

James A. Blaisdell, "The Christian Estimate of the Human Body."

Lyman P. Hitchcock, "The Opponent of Unbelief."

Henry Holmes, "The Christian as a Mediator."

Ernest R. Latham, "Marsilius of Padua."

After the speaking, which reflected credit alike on the individuals and the Seminary, President Hartranft announced the prizes as follows :

John S. Welles Fellowship, for two years, Curtis M. Geer, '90.

Middle Year Prize Scholarship, O. S. Davis, '94.

William Thompson Prize in Hebrew, Iso Abé, and J. A. Solandt, '94.

Bennet Tyler Prize in Systematic Theology, Miss Lutie R. Corwin and H. T. Williams, '93.

Hartranft Prize in Evangelistic Theology, James A. Blaisdell, '92.

Greek Prize, L. P. Hitchcock, '92.

The Hartranft Prize for the best essay on "English Literature in the Schools as an Ally of Religion," offered by Professor A. S. Cook of Yale University, and open to students in any New England Seminary, Ozora S. Davis, '94, Hartford.

President Hartranft also made announcement of the recent changes in the Faculty, paying a high tribute to Professor Bissell, who severs his connection with the Seminary, and giving the names of his successors. Dr. E. B. Webb, president of the Board of Trustees, then presented the diplomas to the graduating class, and President Hartranft gave them a most inspiring charge. The singing of "Jerusalem the Golden" and the benediction closed a most interesting evening.



THE LIBRARY grows, even though it be slowly. Since our last issue a small but valuable collection of hymnology has been secured. It consists for the most part of German books of the early Reformation period, and is a much needed supplement to the Paine Library of English Hymnology. This purchase was made possible by the generosity of Mr. Theodore Lyman and Mr. J. F. Morris. The library of the late Mr. Fiske has been secured for the Seminary, and is already here. The process of transferring books to the new building has begun, although the rooms are only partially finished. In consequence, some hundreds and thousands of volumes which have been practically inaccessible for years, many that have not even been accessioned, are now being brought out and classified. Another important work has been nearly completed — the classification, cataloging, and boxing of the larger part of the pamphlets. A great deal of exceedingly valuable material is thereby made available for the first time.

THE SEMINARY MUSEUM has lately received from E. S. Hume, '75, a most curious and beautiful model of a native Hindoo cart, fashioned with indescribable pains from the delicate pith of a native tree. It is so unusual and so fragile that it is safe to assume that there is nothing like it in the country.

THE EXERCISES of the anniversary did not really close until Friday morning, when the members of the graduating class, with their wives (actual or to be) met for a class breakfast. The occasion is reported to have been most enjoyable.

DURING THE SUMMER the Seminary buildings will be increased by the erection of a boiler-house on the lot to the south of the gymnasium. This house will make it possible to remove all the dust, noise, and surplus heat connected with the furnaces from the other buildings. The plans for this great improvement have been drawn under the care of Mr. J. M. Allen.

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WITH THE PRESENT ISSUE the RECORD closes its second volume. When the magazine was projected in 1890, its advocates felt that the experiment of its issue would need to be made for at least two years before it would be possible to judge of its permanent desirability. As to the usefulness of the RECORD as a medium for articles of scientific importance regarding theological subjects, for prompt notices of the appearance of books of special value to the reading ministry, and for news of interest to the several parts of the constituency of Hartford Seminary, the editors are naturally not able to judge with entire impartiality or to express themselves with freedom. It is proper for them simply to say that the comments upon the enterprise that they are permitted to hear are on the whole decidedly agreeable. The financial part of the undertaking has been a success within the limits set in advance. The special outlays incident upon launching the periodical in 1890 were generously met by the Trustees. During the past year the regular income from subscriptions, advertisements, and sale of copies has somewhat more than covered the expenses of publication, so that the year closes with a small balance on hand.

We are unable now to make any definite announcement

regarding the continuance of the magazine. We understand, however, that a continuance is desired, by both Trustees and Faculty, and that an effort to arrange for it will be made.

WE ARE AS PROUD as any one ought to be of that much vaunted characteristic of Congregationalists,—liberality. We are glad to see a disregard of sectarian differences and a readiness to recognize true Christian life in all churches. We delight to record instances where our members have been foremost in promoting union efforts at home and abroad. We glory in a platform so broad that it disfellowships no believer in the Lord Jesus Christ, and makes possible a unity of spirit and of work with all. But this does not prevent our noticing and deploring some unfortunate consequents of this very liberality. For instance, a very low estimate is put upon church polity. It is a favorite assertion that the New Testament teaches nothing about polity, and that the form of church government is a mere matter of expediency. We question this statement most seriously. Polity, based as it is on the doctrine of the Church, is more important than some people imagine. Some great and important truths, insufficiently recognized by other denominations, are proclaimed by our own. But, unfortunately, we have been so unsectarian that many of our people do not know the distinctive principles of Congregationalism, and many more could give no reason for the Congregational faith that is in them. We are persuaded that the growth of the denomination would have been more rapid and the much-regretted defections to other communions less frequent if systematic effort had been made to instruct our people in polity as well as other doctrine, and to fill them with the enthusiasm naturally awakened by a study of our inspiring history. Is there not danger that liberality may degenerate into the weakness of ignorance? Are we not as Congregationalists too modest?

THE RECENT PROPOSAL of the Rev. Dr. Rainsford that the Church should go into the saloon business has naturally occasioned much remark and almost universal disapproval. The proposal seems to most Christian workers sadly reckless,—a practical giving up of the whole point at issue. We doubt

whether the "Church saloon" would or could accomplish anything for the purification of the iniquitous drink traffic or the reclamation of those who have come under the power of the drink habit. But at the same time we remember that the proposal comes from an active Christian warrior whose motives and purposes are beyond question. Back of his suggestion there must be some reason of extraordinary weight to impel him to urge what he doubtless knew would expose him to extensive suspicion and attack. It appears to us that Dr. Rainsford's plan springs from a profound sense of one feature of the saloon that the majority of the anti-saloonists are very apt to ignore, namely, that the appeal of the saloon for patronage is powerful not simply because of the wide-spread appetite for alcoholic drinks but because of the immensely wider and deeper desire for society and social amusement. We may well thank the sturdy rector for the bluntness with which he has emphasized the fact that the Church can never hope to win in its contest with the firmly intrenched saloon forces until, as it seeks to destroy the brilliant, comfortable, and frequented drinking place, it fully makes up the loss to the poor, the homeless, and the restless, by furnishing gathering places that shall be equally hospitable, independent, and alluring. The saloon is an evil in our large cities, an unmitigated and unmeasured evil; but the instincts, that have made the saloon the social institution that it is, are not all evil. Some of them belong to the highest and most essential part of true human nature, the human nature that Christianity is seeking to turn back into its pristine connection with God. If it shall prove that Dr. Rainsford's proposal, with all its apparent practical folly, has served to bring out this fact into unmistakable prominence, we may yet have cause to be glad that he made it.

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THE CHURCH CANNOT AFFORD to ignore any idea or project that concerns the life of the community as such. Just now the entire country is being energetically awakened by Col. A. A. Pope of Boston to the economic and social importance of building and maintaining strictly first-class roads. This movement is one that Christian people should second with enthusiasm. Provincialism of every degree,—from the narrow isolation of a

single individual or of a single household to that of a village or of a county, or even of a State,—is a foe not only to commercial prosperity and to intellectual breadth, but to every sort of church life. Provincialism can be prevented and removed by developing a convenient system of general intercommunication, and of such a system good roads must in every country form the principal part. What could be more natural and more advantageous than the extension of the same public spirit that has evolved our wonderful systems of long-distance transportation to the improvement of the vastly more numerous and equally indispensable short-distance systems?

Now, whatever promotes the interchange of population, of commerce, of education, facilitates the interchanges requisite to organized religious work. The whole matter appears in a nutshell in any country hamlet, where, during considerable parts of the year when the roads are impassable, active church life is reduced to the lowest ebb. Church gatherings of every sort,—for worship, for instruction, for fellowship,—are out of the question. Individual spirituality, so far as it is really individual and so independent, is not prevented; but all social spirituality, both active and passive, is at a standstill. The continuity and momentum of church existence are for the time suspended. What is thus true of the life of the single church is much more true of the life of such groups of churches as naturally belong together in local conferences and associations. Not all of this stagnation can be instantly removed by well-made and well-kept roads, but a large part of it can. Accordingly, we commend to the thoughtful attention of all who believe that the problems of the rural church must be speedily and carefully solved the present agitation of this fundamental question of road-building. As the agitation extends, it will surely be seen that what is so conspicuously needful in the rural community is not less important in the semi-rural one and in the town and city, though the best means of supplying the need gradually change as the density of population increases. Everywhere it will be found that whatever makes intercommunication easy at all times is a direct aid to organized religious effort, and ought, therefore, to have the cordial support of every far-sighted Christian worker.



## ENGLISH LITERATURE IN THE SCHOOLS AS AN ALLY OF RELIGION.

HARTRANFT PRIZE ESSAY.\*

The public schools are threatening to become a storm-center in our political life. There has been for some years past an increasing popular irritation, caused by the general question of the presence and scope of religious instruction in the schools. A great church charges that the public schools are "Godless"; the question takes concrete form in the state legislation of Wisconsin; college presidents discuss the possibility of maintaining or increasing distinctly religious instruction in their institutions; and because of action touching this point the national Congress becomes a battle-ground over the position and prerogatives of Indian Commissioner.

Before undertaking a consideration of one phase of this question, as proposed in the above title, it is necessary to establish the fundamental position that some sort of religious instruction should be given in the schools. Manifestly a system of education with religious culture omitted is an arch without keystone, a building without foundation. The theistic is the supreme emotion; the religious element is of consummate worth in man. "Education," says Froebel, "should lead and guide a man to clearness concerning himself and in himself, to peace with nature, and to unity with God." By definition, even in its narrowest sense, education is a system comprehending the whole personality, and its crowning work is the expansion of that which is highest in personality, the religious faculties; it must strive equally "to make reason and the will of God prevail." No philosophy of education has failed to realize the supreme importance of this chiefest attainment; no careful student of psychology in relation to the schools has omitted

\*The Hartranft Prize of \$50 was offered by Professor Albert S. Cook, of Yale University, for the best essay on the above subject by any student in any theological seminary in New England. Five essays were submitted from four different seminaries. The committee of award included Professor Graham Taylor, Mr. Wilbur F. Gordy, and Mr. Richard E. Burton. One of the conditions was that the successful essay should be published in the RECORD.

emphasis on the same fact ; no true teacher ever loses sight of this ideal or is satisfied unless pupils are brought into the possession of religious truth as well as stores of scientific wealth.

Out of this fundamental proposition arise two very important questions, namely : "What religion shall be taught ?" and "How shall it be taught ?" Over the former there is naturally a fierce contention between the supporters of different religious creeds ; over the latter there is no little strife between the advocates of variant educational methods. A word in passing is therefore necessary concerning each of the queries raised.

The genius of our national institutions is Christian. The United States is a nation not only acknowledging a Supreme Being, but also conforming the standards of its public and private judgment to the Bible. The Decalogue does have a place even in politics. The schools educate for professional life, but in a far more important sense for citizenship ; and the same view of educational systems which places the expansion of the religious faculties as a chief and crowning result demands also that preparation for citizenship in a Christian nation shall embody instruction in the grounds of the Christian religion. Negatively this should not be discipline in any special truth ; it should not be Catholic or Protestant ; it should not be concerned with incidentals. Positively it should be particular in that it is Christian, broadly, purely, and wholly.

There may be found among teachers earnest advocates of at least three different methods of religious instruction in the schools. Many maintain that religious truth may be best taught under the guise of "good morals and gentle manners" ; others that fundamental ideas of God and duty are to be discovered and hence most forcibly impressed through scientific training ; still others that these ideas are most effectually conveyed through the medium of literature. So closely do these three methods touch the subject in hand that a moment is devoted to the consideration of each at this point.

The first has been and will be an important means by which pupils may be brought to a conception of religious truth ; but the time comes when the scholar recognizes that good manners and even good morals do not make religion, and that the "thou shalt" of a teacher is not the source of authority for the conduct of life. The method is pleasant, but it is of partial and temporary effectiveness.

The second is prominent chiefly through the exaltation of it by Mr. Herbert Spencer, who has said, "We have to assert, and the assertion will, we doubt not, cause extreme surprise, that the discipline of science is superior to our ordinary education, because of the religious culture that it gives," and "whether for intellectual, moral, or religious training, the study of surrounding phenomena is immensely superior to the study of grammars and lexicons." It would be interesting to know at what age the child is able to deduce the concept of God from the "study of surrounding phenomena" alone,—to what extent a course in botany and experiment-lessons in elementary science conduce to the idea of God's loving care of a pupil. To advanced students religious truth may be conveyed by means of scientific research; but as the first method proposed was excellent for the needs of young pupils and fruitless with those more mature, so this is valuable where the other failed, but fails, we believe, where the other was effectual.

We turn, therefore, to the third method suggested, namely, that through art and literature, and through literature as the highest art, religious truth is to be best conveyed and impressed in the schools.

Before advancing, however, it is necessary to define our field, plan, and subject-matter. In respect to the terms used in the title of this paper the following definitions are given.

*Literature* is "the class of writings in which expression and form, in connection with ideas of permanent and universal interest, are characteristic or essential features, as poetry, romance, history, biography, and essays, in contradistinction to scientific works or those written expressly to impart knowledge." All such writings, composed in the English language, taken together, comprise English literature.

By *the schools* is designated any place or establishment of education, kindergarten, grammar school, high school, college, or university, together with parochial or private institutions.

We use the word *ally* as meaning an auxiliary, and consider that anything which creates or fosters the religious consciousness and activities is to be classed as an ally of religion.

Any definition of *religion* must be made in a manner extremely guarded, and will inevitably be unsatisfactory to some critic at some point. That given by Professor Flint is used here :

"Religion is man's belief in a being, or beings, mightier than himself and inaccessible to his senses, but not indifferent to his sentiments and actions, with the feelings and practices which flow from such a belief. . . . Religion is man's communion, then, with what he believes to be a god, or gods; his sense of relationship to, and dependence on, a higher and mysterious agency, with all the thoughts, emotions, and actions which proceed therefrom."

We wish to conduct the investigation of the topic before us inductively; to collect and arrange facts concerning the use of literature as a force in a definite field—the schools—to the end that by this means belief in God may be awakened, communion with him established, and religious duties exalted. From this array of facts we would derive conclusions as to the effectiveness of the method now under consideration, and perhaps be enabled to suggest a more perfect practice and theory.

The schools chosen for examination must be representative in grade and equipment. We have selected, therefore, such public kindergartens, grammar schools, and high schools as would be found in towns of not less than 5,000 inhabitants, together with colleges of acknowledged excellence, in which to pursue the study of our topic. To an arrangement of facts collected in such institutions, we now proceed.

Increasing recognition of the kindergarten as an invaluable department in educational systems, its transfer from private to public management, and the fact that in it one has opportunity to note applications of theories by the greatest moulders of educational methods, call attention to this field at first. In the kindergarten, evidently, the book is subservient and the teacher preëminent. But the means used to lead the child from dependence upon the teacher to self-dependence, and the steps by which the influence of another personality is compelled to yield to the power of independent thought as the child learns to do and think, is of great importance. Froebel, as its founder, is the one to whom we look for aims and methods in this department. His purpose was the development, from infancy, of the inner unity with nature, mankind, and God. How well he recognized the force of personal contact and the high purpose of child-training we see from the motto of one of the games in "*Mütter- und Kose-Lieder*":

"Believe that by the good that's in thy mind,  
 Thy child to good will early be inclined;  
 By every noble thought with which thy heart is fired,  
 Thy child's young soul will surely be inspired.  
 And canst thou any better gift bestow  
 Than union with the Eternal One to know?"

To accomplish this purpose, Froebel used games, songs, and music constantly. Here begins the first influence of literature as a direct and forcible factor in education. The songs of Froebel are to be reckoned as literature. They put the little events of child-life — the pigeons and chickens, flowers and birds, stars and storms — into simple and beautiful settings, suggesting inner thoughts, unseen harmony, and the constant dependence of each upon each, and all upon God. Take, for example, song 25 in "Mütter- und Kose-Lieder," "The Little Girl and the Stars." Looking up into the clear sky, and seeing the brightest of the stars,—

"The child cries, Father — Mother Star!"

because to her the brightest and best of all the earth is Father and Mother, and for them she would name that which is most clear and beautiful in the sky. But then —

"Mother's words show what they are.  
 No doubt the double star's clear light  
 Does seem like love, dear, to your sight;  
 That's what they mean by shining so,  
 Love is just what they wish to show."

This literature, not of a very high order, but, nevertheless, genuine—a literature that is poetical in form, as a rule—assumes in the kindergarten a considerable place directly auxiliary to religious training.

Passing hence to the graded schools, in which are included primary, intermediate, and grammar grades, we note the use made of literature for the cultivation of the art of reading in the text-books now used in these grades.

It is necessary, however, to meet an objection liable to be made at this point. It may be urged that reading-books are not literature, in the sense of our definition. As a whole, certainly they are not; in part, we assert that they are. Of what character this part is, and why it appears, will be evident from the following consideration. The purpose of reading-books,



while directly concerned with the cultivation of an art, is directed in a scarcely less degree to the cultivation of the pupil's emotions. For example, the authors of "The Normal Course in Reading," one of the most recent series, recognize the vital importance of the cultivation of the "mind and heart," making this purpose apparent in an earlier book than the seemingly all-important one of training the pupil to command "1,600 words at sight." And, hence, in all reading-books, there is employed, in the midst of artificial exercises and practice sentences, such selections from the field of valuable literature as will serve to train the heart and mind while the reading art is being acquired. To this literary element, therefore, our attention is directed. We proceed in our survey of the graded school field, using for our purpose the "New Lippincott" series of readers, edited by Superintendent Davis of Chelsea, Mass.

"The Beginner's Reading-Book" may be taken, together with the supplementary reading matter used by all teachers, to cover the work of the primary grade. The book itself is composed largely of practice sentences. There is only a slight use of anything which we may class as genuine literature. Yet there is something essentially different, both in the form and inevitable impression, of the blunt sentence—

"It is not safe to throw stones,"

and this simple stanza :

"When I run about all day,  
When I kneel at night and pray,  
God sees.  
Need I ever know a fear?  
Night and day my Father's near,—  
God sees."

The one is a bald, didactic expression; the other is suggestive and beautiful.

Apart from the text-books, we also note briefly the contents of supplementary matter, published in serial form, and used by teachers in the moral and religious training of the primary grade. Much of it is inartistic; little of it will ever be permanent. From a careful study of these papers, we should be justified in recognizing 10 per cent. of the matter as respectable literature—a considerable increase over the amount in the text-books just noted. Thus, in the primary

grade, literature becomes increasingly efficient for the impression of religious truth.

The Second Reading-Book is designed to introduce the pupils "to a style of reading which will excite their powers of imagination." It is "the continuation of a systematic plan for cultivating a taste for good reading." From this statement of the writer's purpose we see a step in advance, as he designs to use more imaginative and hence literary matter instead of mere artificial and convenient exercises. A careful examination of the contents of this book shows, as would be expected, a large number of pieces, 70 per cent. of all, having an evident moral and religious content. In seven of these the existence and loving care of God forms the subject-matter. Two little prayers are inserted in the early part of the book,—prayers so plain and so genuine that even in the public schools they could not be objected to,—and the child cannot fail to be stimulated to religious thoughtfulness by the words—

"Saviour, whatsoe'er I do,  
Keep me gentle, loving, true;  
Make me like a little light  
Shining in my Master's sight."

But of this 70 per cent. we cannot class the whole as literature. We are justified, however, in reckoning six fairy stories either by the Grimm brothers or of classic origin, and eighteen of *Æsop's Fables* as such. In other words, at the lowest estimate, 30 per cent. of the pieces, religious in character, are possessed of intrinsic literary value. Here, then, in a book which may represent the lowest intermediate grade, literature becomes more distinctly and thoroughly the ally of religion. The same inference may be drawn from similar books of other series used for supplementary matter, examination of which, from this point, we shall omit.

The Third Reading-Book of the series brings us to the higher intermediate and lower grammar grades. In this the pupil is introduced to writers of genuine literature. "Poetry, memory selections, and religious teaching adapted to the cultivation of good morals and good manners are interspersed through the book." George MacDonald, Hans Christian Andersen, Louisa M. Alcott, and the Grimm brothers are represented more than twice; while Wordsworth, Dean Stanley, and

Thomas Hood are made contributors to the book. Fully 50 per cent. of the pieces cannot fail to convey moral and religious teaching. As we proceed in this study our way is becoming increasingly difficult; the result of using any selection becomes more elusive of prediction. For example, we find here Wordsworth's "Lucy Gray." To many pupils this would be a sad, sweet poem; in the case of others it would make no impression; but with a teacher who seeks only some legitimate opportunity to lead the pupil to thoughts of God, we may not easily estimate the possibilities in such stanzas as this:

"Yet some maintain that, to this day,  
She is a living child,—  
That you may see sweet Lucy Gray  
Upon the lonesome wild."

Using therefore our best discrimination as regards literary merit and capacity to convey religious thought, we class nearly, if not quite, all of the 50 per cent. as worthy literature and efficient for the purpose under discussion. Therefore the service of literature to religion appears from this book in a much larger degree than in lower grades.

In examining the Fourth Reading-Book we pass into a field where literature of a high order is employed exclusively. The text-book has become freed from the necessities of elocutionary discipline and acquisition of vocabulary, which dictated the choice of technical matter in the lower books of the series. The best English and American writers are laid under contribution and the selections are so large that an idea of the author's style is gained from them. Indeed, a fair general knowledge of the characteristics of Shakespeare, Tennyson, Wordsworth, Dickens, Emerson, and Whittier may be acquired by the pupil from this book. "Sweet Auburn" with its burden of lament at the decay of rural virtues, and its exaltation of the faithful preacher in his village ministrations is one of the many similar pieces printed here entire. Of the total number, 40 per cent. are distinctly religious in content, which corroborates and intensifies our former conclusions.

Before leaving the grammar grades, however, we wish to note very briefly two readers which are often used as supplementary to the Fourth Reading-Book of Superintendent Davis. Harper's Fifth Reader is composed entirely of selections from

American authors ; the pieces are of considerable length ; the material is of higher literary excellence than the one just reviewed. Yet of the ninety pieces in the book, 22 per cent. are distinctly religious in spirit, presenting plainly to the pupil ideas of God and duty.

The Fifth Reader of the Normal Course in Reading forms a very natural sequence in the series which we are using. It is a recent issue, and presents some features of such importance to our topic that we present a summary of its parts :

Part I : readings on inanimate nature, in 23 per cent. of which God's creation and control of nature is the content of the piece. Here are selections from Psalms XXIV and XIX, and also Addison's

" The spacious firmament on high."

Part II : readings on animate nature. Of these, 50 per cent. convey religious teaching. In this part, are such pieces as Bryant's " Lines to a Water Fowl," with its lofty lines :

" There is a Power whose care  
Teaches thy way along that pathless coast,  
The desert and illimitable air,  
Lone wandering, but not lost.

He, who, from zone to zone,  
Guides through the boundless sky thy certain flight,  
In the long way that I must tread alone,  
Will lead my steps aright."

Part III : readings on patriotism. The selections are from the choicest of our patriotic literature ; and, as the essence of true patriotism is true religion, as " God and native land " are the inseparable words of every genuine battle-cry, the adaptability of this body of pieces to kindle religious activity, is evident.

Part IV : pieces relating to the humanities. Naturally, the proportion of selections, distinctly religious in content, is large here, reaching 75 per cent.

Part V : careful analytical studies in literature. Among the selections are Irving's " Rural Funerals " ; Longfellow's " Flower de Luce," " Maidenhood," and " The Two Angels " ; Holmes's " The Chambered Nautilus," and the " Living Temple " ; Dickens's " A Christmas Tree " ; the court scene from

"The Merchant of Venice," and a large number of Tennyson's shorter lyrics. The very titles of the above are sufficient to show their literary and religious character. As a means whereby a pupil may be brought to yearn and strive for a higher life with God, there is none more effective than the study of such stanzas as these :

" Build thee more stately mansions, O my soul,  
As the swift seasons roll !  
Leave thy low-vaulted past !  
Let each new temple, nobler than the last,  
Shut thee from Heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea !"

Here we dismiss the survey of the graded schools, although in the grammar department teachers usually give to literature a far larger place than we have done. They introduce their pupils with great thoroughness to the work of one or more American authors. Scholars who have thus read "Snow Bound" and the "Vision of Sir Launfal" cannot fail to receive a stimulus toward religious life productive of some permanent result.

In high schools and academies we find a class of students with whom the reading habit has become already formed, or tendency toward it prevented by persistent slighting. They also begin to carry on lines of collateral reading dictated by the individual mental bent or by studies pursued. Therefore, literature assumes its place here naturally, rather than by the requirements of a curriculum. There are two lines of required work, however, to which attention is directed.

The first is the study of certain pieces of literature — on an average, ten in number — made necessary by the uniform requirements of the colleges. Five lists of subjects, from 1891 to 1895, require study of the "Sir Roger de Coverly" papers, without doubt, to acquaint candidates for college with the features of Addisonian English; four demand acquaintance with Shakespeare's "Julius Cæsar," probably because of the close historical connection between the play and the author of the "Commentaries"; three include the "Merchant of Venice"; two lists include Longfellow's "Courtship of Miles Standish," and two "Evangeline"; Webster's "Bunker Hill



Oration," Irving's "Sketch Book," and Macaulay's second "Essay on the Earl of Chatham" are each contained in three lists.

Therefore, in a choice evidently dictated by the requirements of style and intended to articulate closely with the other prescribed work of the institutions, there are present, as permanent factors in the list, selections marked by such genuine religious spirit as the "Merchant of Venice" and "Evangeline." This is still more evident as the character of the list for any year is noted. For instance, in that for 1891, out of a total of ten books we can claim six as effective media for conveying religious teaching. Of these, we note the "Merchant of Venice," in the court scene of which Portia defines mercy as not merely an excellent thing that

"Becomes

The throned monarch better than his crown,"

but says, rather —

"It is an attribute of God himself :

And earthly power does then show likest God's

When mercy seasons justice."

And, touching yet more closely the very center of Christian truth, she further adds :

"Therefore, Jew,

Though justice be thy plea, consider this,—

That, in the course of justice, none of us

Should see salvation; we do pray for mercy,

And that same prayer doth teach us all to render

The deeds of mercy."

In this same list, also, is to be found "Silas Marner" and "Evangeline," both full of suggestion and instruction concerning the existence, the growth, and the endurance of the religious faculties of the soul.

The required courses in English and American literature in high schools and colleges are conducted on similar lines. The increased discrimination of the college student leads to wider original study on his part than is the case with high-school pupils. Yet the success in the latter schools of such text-books as Backus and Brown's "Great English Writers," shows a more general recognition of the well known principle, "read books, instead of books about books." Therefore, for

the remainder of our study, we shall be occupied with the characteristic spirit of that field of universal English literature to acquaint the student with which is the purpose alike of high-school and college literary courses.

All literature is, by virtue of our definition, concerned with something more than the enumeration of scientific facts or the arrangement of mathematical formulæ. These may in themselves impress the student with the harmony of nature, and the insecurity of human authority: but they seldom awaken the strong sense of a spiritual element beyond themselves. The ideal and the spiritual in science come by inference, in literature by assertion; in the one they are accidental, in the other essential. The one is shaped under the dominion of the intellect alone; the other, under the sense of moral beauty, moulds life's phenomena until they appeal to and sway the will.

Not only is literature marked by the spiritual as not apart from, but permeating and ennobling the physical and temporal, but also this is a spirit distinctively Christian. As this religion itself centers in a Person and a Life, so the spirit of this Person and Life has permeated with its largeness and beauty the literature of all Christian nations. It was the fine atmosphere in which the mediæval monk wrought at his collection of legend and chronicle; it brought the vision to Saxon Caedmon and prompted the story of "Judith"; it fired still more subtly the genius of Shakespeare to the production of Caliban and Lady Macbeth, and led on the great romancer to the story of the Marble Faun. Indeed, so strong has become the assertion of this spirit in recent literature that Wm. D. Howells, speaking of the "Christmas literature" as "now expressed in books that have meaning for the whole year and for every moment of life," says, "Oddly enough, after a period of scientific exaltation in which it seemed as if man might live by the nebular hypothesis alone, if he could but have a little help from the missing link, the new Christmas literature denies that there is anything of life everlasting in these things, and it reverts openly to the New Testament as the sole source of hope and comfort. Christ and the life of Christ are at this moment inspiring the literature of the world as never before, and raising it up a witness against waste and want and war. It may confess Him, as in Tolstoi's work it does, or it may deny Him, but it cannot exclude Him;

and in the degree that it ignores His spirit, modern literature is artistically inferior."

Such is the light in which the high-school or college student is permitted to walk. He may close his eyes and never behold the beauty around him; he may even stumble, fall, and wound himself; but the normal effect of such a light is a corresponding illumination of the soul. Every year sees the student in these institutions put in contact with libraries more perfectly furnished, and urged more persuasively to read largely of the choicest books. Principals of graded schools work earnestly in the formation of libraries of standard authors in their own institutions. Following the example set by Samuel Swett Green, of Worcester, Mass., the public libraries are being more closely articulated with the public schools. Such organizations as the Y. M. C. A. recognize the importance of the library as an auxiliary to their work, and use every effort to accumulate their own books. The Church, too, through its boards of Sunday-school publication, is strenuously endeavoring to elevate the literary standard of what have been too often their "poor and pious" books. These are but tacit recognitions of the religious content and the religious influence of literature.

Thus we believe that our study has shown that in the kindergarten the utility of literature as a means of religious training becomes apparent; that it is less truly so in the primary grade; that it begins to assume a larger and more effective place in the intermediate grades; that it becomes a pre-eminent factor in the grammar grade; and that, finally, in the high-school and college, as the student passes from the study of individual products into the entire range of the literary field, he is brought within an atmosphere and an environment of spiritual influences.

From this summary we believe we are justified in concluding that a better use of literature might be made to great advantage by the primary teacher; that hack-work should give way to literary matter of acknowledged value in these lower grades; that the result of the use of literature in the intermediate and grammar grades is dependent largely upon the teacher's election of quotations for memorizing by the pupil, and the explanation of the spiritual import of the passages studied; that in high-schools there is a demand for more litera-

ture and fewer prosaic text-books about authors and periods ; and that, finally, in college, while the inception or persistence of distinctly religious life is not to be thought an inevitable result of literary research, nevertheless the tendency of this line of study is plainly and positively in this direction.

Also we believe that we have shown that where, in the case of young children, science fails, and where, in the case of maturer persons, rules of morals and manners are repulsive, literature, judiciously used, succeeds in leading out into activity the religious faculties.

The teacher, indeed, is essential, and contact of personality with personality in the schoolroom is of supreme importance ; but to make one's teaching glow with spiritual truth demands a power beyond the teacher himself. And outside that greatest of all sources, the teacher's personal consecration to his work and his pupils, there is no fountain so inexhaustible as literature, the product of those serene souls, who, having pressed along "the great world's altar stairs that slope through darkness up to God," have embodied in forms of beauty their spiritual experiences and left them to arouse and inspire every heart that comes within their mighty influence.

OZORA S. DAVIS, *Hartford Seminary, '94.*

## LOGIC IN BIBLICAL CRITICISM.

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In a recent number of *The Old and New Testament Student* (June, 1892), President Harper regrets "the fact, that reasonable, sensible argumentation, especially on biblical subjects, is so hard to find at the present day." The lack of this, he thinks, is everywhere evident, both in conservative and in liberal circles; and, while he considers that "conservative writers and speakers are tempted to this sort of thing more than are so-called progressive scholars," he admits that the latter "are often guilty of substituting something else — usually, in their case, clever, perhaps sophistical, special pleading — for downright fair reasoning from good premises to sound conclusions."

Without instituting any comparison between conservative and liberal scholars, it is the purpose of this article to show the correctness of President Harper's position concerning the lack of sound reasoning in much of the biblical criticism of the present day, and especially as regards various theories concerning the origin and structure of the Old Testament. It is proposed to take Professor Driver's recent work, *An Introduction to the Literature of the Old Testament*, as illustrative of the positions claimed, since, if they can be established concerning him, they will apply with greater force to those who, like Professor Cheyne, and many of the German critics, are far more liberal than Professor Driver. It is of course acknowledged that the general method of historical and literary criticism employed, is, so far as its essential features are concerned, rightfully and necessarily applied to any and all books of the Bible. The method is based upon certain principles which are a foundation of solid rock, and its proper use can yield only beneficial and truthful results. But it is in the application of the method that there appears, with many critics of the progressive school, a great lack of "downright fair reasoning from good premises to sound conclusions."



The first point to be made is, that there *is, on the part of Professor Driver and of many other critics, too great a readiness to admit or charge error in the Scriptural records, when a perfectly reasonable explanation of the statements may be given.* Let a single example suffice,—the dealing with the passage in Ezra 4: 6–23. This describes the accusations and hindrances encountered by the Jews from the Samaritans, especially with reference to the rebuilding of the walls of Jerusalem. The difficulty with the passage is that it stands out of chronological order. What immediately precedes refers to the opposition of the Samaritans to the rebuilding of the temple in the time of Cyrus. What immediately follows refers to the completion of the temple in the time of Darius. But the passage itself refers to events occurring in the reigns of Ahasuerus and Artaxerxes. It is clear that these names can refer only to Xerxes and to Artaxerxes, who followed him, and that the old explanation by which the names were taken as referring to Cambyses and the Pseudo-Smerdis, and by which the account was brought into a chronological order, is to be given up. The commonly accepted explanation at present is that the author here follows a topical order and places with the opposition to the rebuilding of the temple that which occurred later in the time of Xerxes, and also that fuller and successful opposition to the rebuilding of the walls which occurred in the reign of Artaxerxes, thus grouping together these various instances of opposition, before going on with the description of the rebuilding of the temple, which he had in hand. Professor Driver, however, rejects this explanation as improbable, since “it is difficult to think that a method which could only mislead and confuse the reader, would have been adopted by the compiler intentionally,” and adds, “It is far more natural to suppose that, for some reason, the true reference of the section was not perceived by him; and that he referred by error to troubles connected with the restoration of the Temple what related in fact to the restoration of the city walls” (p. 515). Now, it is just this needless ascription of error to which exception is taken. Had this been said of the writer of I Esdras, or the Greek Ezra in the Old Testament Apocrypha, it would have been justified, for his account is at many points involved in inextricable confusion. But the writer of the Hebrew Ezra

is, at all other points, historically exact. Aside from a few minute details there is no discussion concerning his accuracy. And at this point one needs only to remember the order of the reigns of the Persian kings, and to admit that any writer has, at any time, perfect liberty to change from a chronological to a topical order, if he so pleases, and there will be no possible danger of being misled or confused in thought. For a writer, whose general accuracy has been well proved, it may certainly be claimed that a reasonable explanation of an alleged difficulty should be accepted, before error is charged upon him.

The same readiness to find the writers of the Scriptures guilty of all sorts of mistakes appears all through Professor Driver's book, and particularly with reference to Esther and Daniel, whose historical accuracy is reduced to a kind of hazy tradition. But in reference to all such cases it is here claimed that what has been shown by the illustration from Ezra is true of the whole method of treatment, viz. : that sound arguments in favor of a view which establishes the writer's accuracy are overlooked or summarily rejected, with the result of claiming errors in the records at many points where it is entirely needless, and where fairness to the author would demand that the reasonable explanation of the alleged difficulty should be accepted.

Another criticism of the reasoning of Professor Driver and of writers of this school is *that by far too great stress is laid on the three chief arguments which are adduced in support of the positions taken*. These arguments are drawn from the internal evidence, from differences in style, and from differences in theological ideas. All these three classes of arguments are claimed to prove far more than they really do prove. The magnitude of the conclusion is out of all proportion to the weight and importance of the arguments on which it is based. In testing their arguments from differences in theological ideas, for example, it may well be asked, Why should there not be differences in theological ideas in different writings from the same author, or even in the same writing? To confine any writer to one set of ideas is absurd. To suppose that any writer would confine himself to one set of theological conceptions or to one method of expressing them is equally absurd. Why should not Isaiah, for instance, at one time

depict the majesty of Jehovah, and at another time emphasize His infinitude? Why may he not leave his conception of the Messianic King (Isa. 9: 6, 7) and take another view of the future, grouping his thoughts around a figure of different character, viz: Jehovah's righteous Servant (Isa. 41 ff.)? What if the doctrine of the preservation from judgment of a faithful remnant, which is characteristic of the first prophecies of Isaiah, be not found to be a distinctive element in the latter part of the book (though it is admitted to be present once or twice by implication)? That is precisely what we should expect in the giving of that enlarged view of the Messianic times which is a prominent feature of the later prophecies.

*Contradiction* in the theological ideas of a writing might prove something as to its authorship; differences even, if strongly enough marked, might have a certain weight, in connection with other evidence; but differences such as these neither prove, nor lend any help in proving, what is claimed as to the book of Isaiah. Yet these are all, positively all, the differences that Professor Driver can allege in support of the composite authorship of Isaiah.

The case is similar as to the argument from style. It is no doubt possible to draw arguments from the style of different writers. But the arguments stand upon a very precarious footing, unless they rest upon a very wide induction of facts. As has been shown most clearly by various writers, a like analysis can prove that a work which is indubitably the product of one author is, on this ground, to be ascribed to different authors. This ought to show, at least, that the greatest care needs to be employed in the use of this argument. One only needs to follow for a little space the discussion in *Hebraica* between Professor Green and President Harper concerning the arguments from language and style in connection with the analysis of the Pentateuch, to become convinced that a very large part of this argument is built upon a very small and insecure foundation. Corroboratory evidence in support of this conclusion is found in a review of Cheyne's *Origin of the Psalter*, published in *The Sunday School Times* for April 2, 1892. The reviewer says:—"It is very generally supposed that the principal part of the evidence in these biblical questions is that derived from linguistic peculiarities; so that people who are not experts in

the study of language have nothing to do but bow with submission to the decisions made by the experts. This is not the case. Professor Cheyne is entirely correct when he says that, although he claims positive results from the linguistic argument, yet it cannot often be more than subsidiary; so that he will be satisfied if he has shown 'that from the point of view of language no decisive objection can be raised to conclusions based for the most part on other grounds.' "

Turning to the argument from internal evidence, — by which is meant the evidence afforded by the writing itself, aside from that which may be drawn from the language and theological conceptions, — we find that this is clearly the strongest of all the arguments that are brought forward. But attention is here called to the fact that a wholly undue weight is attached to this as over against other evidence. Take, for example, the prophecies in Is. 13 : 1 to 14 : 23, and Jer. 50, 51. Both refer to the fall of Babylon. Both are ascribed in the text itself to their authors. Is. 13 : 1 reads, "The burden of Babylon, which Isaiah the son of Amoz did see." Jer. 50 : 1 reads, "The word that the Lord spake concerning Babylon, concerning the land of the Chaldeans, by Jeremiah the prophet." But, because of the alleged internal evidence, both these statements are set aside. They are called only the mistaken work of a later editor, — a most convenient method, and one constantly used by these critics, for the disposal of facts stubbornly opposed to their theories and assertions. But, aside from the alleged force of the argument from internal evidence, there is not a particle of reason for this assumption, and there is no more reason for objecting to the statements of these inscriptions than to any of the headings of Ezekiel's prophecies, which are doubted by no one. The inscriptions of the prophecies have just as much right to be regarded as a part of the evidence concerning the origin of these prophecies, as what may be drawn from the prophecies themselves. To set aside the evidence from the inscriptions because of an alleged conflict with the internal evidence is carrying to an extreme the argument from internal evidence and assigning to it a totally unwarranted superiority. Thus it appears that even the strongest of the three arguments, like the other two, is made to carry too great a weight of assumption.

Further examination of the work of writers of this school reveals the fact that *the inductive method, although constant references to its use are made, is not fully carried out and that conclusions of great importance rest on a survey of the facts which is only partial.* This is true especially of the discussions on the Hexateuch and of those on certain of the prophets. A notable illustration is found in the manner in which what is called "the analogy of prophecy" is determined. This is the real basis of the argument from internal evidence, so far as that is concerned with prophecy. Professor Driver states the meaning of the phrase as follows (p. 224): "The prophet speaks always, in the first instance, to his own contemporaries: the message which he brings is intimately related with the circumstances of his time: his promises and predictions, however far they reach into the future, nevertheless rest upon the basis of the history of his own age, and correspond to the needs which are there felt." As the statement of a general principle, this may be fully accepted. The prophet does live in his own times and speak, primarily, to the people of his age. But when Professor Driver comes to apply this general statement and to argue on the basis of it, he changes it to a very different thing and insists on a closeness of intimacy for every prophecy with its age which is entirely unnecessary and unwarranted. As to the necessity for such a close intimacy between every prophecy and its age something will be said presently; we are here concerned to observe how the conception which Professor Driver has of "the analogy of prophecy" (as this conception comes to view not only in his definitions but also in his processes of argument) is obtained. Clearly from an incomplete induction of the facts. The two prophecies already cited, for example, Is. 13: 1 to 14: 23 and Jer. 50, 51, are claimed not to be genuine, on the ground that the situations which they presuppose had not yet arrived, and that it is not in accord with the analogy of prophecy to anticipate a historical situation in this manner. But observe that the understanding of "the analogy of prophecy" has been obtained by leaving out of view the evidence furnished by these prophecies (not to speak of others like them) and that in the titles of these prophecies there is independent evidence in regard to their origin and so additional reason for their being taken into account in any construction of the principles of "the analogy



of prophecy." This is to be ascertained by an examination of *all* prophecy, and not by the examination of a part with the exclusion of another part on the ground that it is inconsistent with the genius of prophecy, as that is ascertained from the first part and claimed for the whole. To make a partial induction of the facts and to use the results of that work in excluding from consideration other facts is unscientific and absurd.

Turning now to the chief point upon which the alleged argument from "the analogy of prophecy" is made to bear, viz.: the degree of intimacy which a prophecy must have with its own times, it is claimed in this article *that Professor Driver and others press the matter of seeking the historical situation for every prophecy to a wholly unwarranted extent.* They demand, practically, that every prophecy should stand in the closest possible connection with its own times and are not satisfied with any relation short of the most intimate. Particular occasions are sought for certain prophecies, when a general reference to the surrounding conditions is amply sufficient. Much evidence of a connection with the times is set aside in the demand for a closer and more immediate connection with the times. The prophecy in Is. 24-27 furnishes a conspicuous instance of their method of treatment on this line of argument. This prophecy, it is asserted, cannot be Isaiah's because it differs from his writings in style and thought, and because it lacks a suitable occasion in Isaiah's age; and "may be referred most plausibly to the early post-exilic period" (Driver, p. 210). Professor Driver admits that the prophecy is general in character; and that "the absence of *distinct* historical allusions" makes it difficult to know to what period it should be assigned; and that, "though itself of later origin, 'its place in the Book of Isaiah is intelligible,' " because it fitly crowns the long list of Isaiah's oracles upon foreign nations and finally formulates the purposes of God towards the nations and towards Israel, whom the nations have oppressed (p. 210). One would suppose that these admissions would abundantly show that a prophecy does not necessarily demand a reference to a particular historical occasion, but may have a general reference to its own times, while its chief thought is to teach the great truths of revelation, for that advantage both of the prophets' contemporaries and of those who should come after them. The one fact of the relation of this prophecy in

Is. 24-27 to the preceding prophecies against the surrounding nations is a sufficient connection with its own times. Just as the second Psalm needs no reference of itself to any particular wars of David or of any other Jewish king, so this prophecy does not need to be fitted to a particular occasion and to have a third Isaiah come forward in explanation of the composition of its chapters which are acknowledged to "stand in the front rank of evangelical prophecy," and which must, therefore, were they the product of the later age to which they are ascribed, have had the equal of an Isaiah for their origin, just as Chs. 40-66, on the supposition of these critics, had their author in the great unknown, as the second Isaiah. There is no reason, either in the genius of prophecy, or anywhere else, why the prophets should be limited in their utterances to a definite and minutely particular reference to the special circumstances of their own times. This they often had, no doubt; but they also had far more than this. One department of their work should not be magnified at the expense of another department. One method of speaking should not be exalted above all other methods and declared to be the only possible method which they could have used. This is one of the many instances where a sound principle is carried to such an extreme in its application that it is changed into a very different thing and becomes both defective and deceitful.

Much more might be said in illustration of the positions taken above and in citation of other lines of criticism as to the processes of reasoning employed by certain biblical critics; but enough has been said to show that one of the most conspicuous features in the voluminous writings that bring forward the theories and arguments which are opposed to the conservative views concerning the structure and origin of the Old Testament, is a dangerous lack of that "downright fair reasoning from good premises to sound conclusions," which President Harper rightly considers to be absolutely essential to a study of the Bible which is well-conducted and which has any prospect of arriving at the truth.

EDWARD H. KNIGHT.

## Book Notes.

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*Henry Boynton Smith. By Lewis F. Stearns, Late Professor in Bangor Theological Seminary. Boston and New York: Houghton, Mifflin & Co., 1892. pp. vi, 368.*

This volume of the series of *American Religious Leaders* will take a high place by reason of its own merits, — merits belonging equally to the author and to the subject. But it is of special interest to the constituency of Hartford Seminary because the late Professor Karr was the editor of *Dr. Smith's Lectures on Theology*, and taught many classes in substantial accord with his system. One can hardly urge too earnestly the reading of this book by everyone who feels any interest in theology. Small as the book is, it is the life of a theologian by a theologian. It is only by one who is himself a theologian that such a life can be written, and the lamented Professor Stearns had already come to be recognized on both sides of the water as an original thinker in theology. He states at the outset what he conceives a theologian to be, and the statement merits quoting and remembering. "He is a man who has verified the Christian revelation in his own experience, and systematized its facts and truths in his thought." He is one who believes theology "is the source of all that is highest in human thought and endeavor."

The book presents from the point of view of Dr. Smith's inner personal life the task which he accomplished, and the great service which he rendered to the cause of Christian truth. One of its merits is that it helps us to understand how a great Christian thinker comes to be, — the factors and forces that enter into the making of a theologian. Heredity alone, environment alone, does not explain it; otherwise he would have been in the first instance a Unitarian of the New England type, or in the second instance a rationalist of the German type. There was a manifest "plan of God" in his life; there was a free will, put on probation, passed through the furnace-heat of trial, and undergoing "the pangs of transformation" before it could realize its true ideal. Dr. Smith's theology was the most *personal* theology, if we may use the term, that our country has produced since the days of Jonathan Edwards. It came out of great tribulation, — born of doubts, difficulties, and sufferings.

It adds to the value of Professor Stearns' work that he criticises as well as interprets. For example, the deterministic basis and tendency of Dr. Smith's system is freely pointed out. Again, its chief defect as a system, its structural defect, is stated in a single sentence on page 135, "Nominally it made Christ the centre, but practically it did not," for Dr. Smith did not live equally to "Christologize" all parts of his system. For this critical work Professor Stearns was unusually well equipped, and the book is very valuable for the light it sheds upon the development of theology in America, particularly of the old school and new school controversy in the Presbyterian Church.

In a word, we may say that this book is a worthy description of a great man in his intellectual eminence and in his extensive influence upon the theology of his times. [W. A. S.]

*Cardinal Manning.* By Arthur Wollaston Hutton. Boston and New York: Houghton, Mifflin & Co., 1892. pp. viii, 260.

This is an interesting book. Cardinal Manning was an interesting man, and this sketch of his life is written in an entertaining way. Mr. Hutton has some special qualifications for his work, for we understand that he was himself first an Anglican and then a Roman Catholic, although he has since left the latter communion. We infer from one or two passages in this book that he may possibly ally himself now with the agnostics. However that may be, he has given us a thoroughly sympathetic and eminently fair sketch, avoiding both fulsome praise and harsh denunciation. The theological controversies in which Manning had a part are outlined with care and discrimination and without bitterness. Not pretending to be a full biography, this volume of less than three hundred pages gives a very good impression of one who was for many years a great power in England. There is great profit in reading such a book. In the earnestness of our Protestant contention with Rome, we are apt to forget what is really good in her purposes and her priesthood. Cardinal Manning was an ideal priest, of undoubted sincerity and piety, living in ascetic simplicity and multiplying labors on behalf of the poor and the oppressed, and yet strenuously upholding the extremest dogmas of his church. It is good to know such a man. Whatever his doctrinal belief, Cardinal Manning was a true Christian as well as a good Catholic. A perusal of this little book will lead one to judge him and his fellow priests with more charity than is sometimes given. [A. T. P.]

*Rhetoric of Vocal Expression. A Study of Properties of Thought as Related to Utterance. By William B. Chamberlain, Professor of Elocution and Rhetoric in Oberlin College. Oberlin: E. J. Goodrich, 1892. pp. xxii, 365.*

The old theory of elocution, as taught in American schools and colleges, rested on the idea that oratory was a kind of court robe thrown over the thought as expressed in ordinary speech. The relation between the inner sense and the outer covering might be close or distant, according to the traditions under which the conjunction took place. But even where the relation was somewhat intimate it was essentially mechanical. This mechanicalness in the very theory of oratory opened the way to serious abuses under heedless teachers. When carried to an extreme its artificiality became repulsive.

The new theory of elocution is based on the idea that in all rational utterance the thought and its vocal embodiment are organically connected. The whole pedagogical method of the subject is reversed by this conception. Instead of proceeding inward from the manner and details of vocalization in search of the thought which they may or may not contain, the whole effort in the newer teaching is to proceed outward from thought and its possible varieties to the utterances by which it may or may not be fully and effectively conveyed. This method brings elocution into immediate connection with logic, psychology, rhetoric, etc., subjects the importance of which every one concedes. In consequence, there is in progress a gradual restoration of elocution to its true position of eminence in education.

Professor Chamberlain's book is noteworthy as an attempt to furnish a practical text-book of spoken rhetoric (a distinctly different thing from written rhetoric). The whole plan of the work turns on the belief that the contents, arrangement, and design of the thought and feeling which speech communicates are the primary objects of elocutionary study, while voice-qualities, inflections, pauses, attitudes, gestures, and all other details of the manner of utterance, are to be examined merely as vehicles of expression, without value except as means to ends outside themselves. The book is a *text-book*, and as such is beyond the reach of any brief epitome. Its thirty chapters are grouped under four principal heads: (1) The intellectual elements of utterance, including those that furnish material both for perception and for reasoning; (2) the emotional elements, which reveal the speaker's feeling; (3) the volitional, which bring his purpose to light and press it upon the hearer; and (4) the outward means by which utterance is effected, and which give it distinctive qualities as compared with written expression. The analysis and statement of the subject thus viewed is strikingly original and powerful. Much skill



is shown in linking the various topics together, and in providing the successive points with sufficient illustration.

For the most part material for practice is merely indicated by reference. The close relationship between all the aspects of rhetoric is made evident. We cannot praise too highly the pains that the author has taken to vindicate the intellectual dignity of his subject and its claim to rank as a true science and to be studied accordingly.

Of course the only test of the wisdom of the book is to be found in actual use in a class. The terminology strikes us as a trifle peculiar in a few points, and some of the discussions seem needlessly elaborate. But we can readily believe, what we have understood to be the fact, that the author's method is emphatically successful in his own classes. Whether other teachers will be able to use it freely is yet to be seen. Our own conviction is that where the conditions are favorable for a sincere application of what we have called the new theory of elocution the book will be highly useful. But in institutions where there is a greater or less drift toward the old mechanical theory it will doubtless be voted dry and prolix. From our point of view we welcome the book as one of the most thoughtful and most earnest contributions we have yet had to American elocutionary literature.

[W. S. P.]

*Christians at Work. Proceedings of the Sixth Convention of Christian Workers in the United States and Canada, Washington, D. C., Nov. 5-11, 1891. New Haven: Bureau of Supplies, 1892. pp. 488.*

This report, although considerably delayed in its publication, is none the less interesting and valuable. These Conventions of Christian Workers have become now widely known as occasions of great spiritual profit and practical suggestiveness. The next best thing to attending the Convention is to read the unique stenographic report with its charts and illustrations. Judging from the book before us, the Sixth Convention was not inferior to its predecessors in the elements named; and we heartily commend this report to our readers. Probably few will be pleased with all they may read here, for many of these delegates are uncultured and some few have been considered "cranks"; but there is a flavor of life and soul-earnestness that cannot fail to impress one and, aside from the wide view gained of little known forms of Christian work in all parts of the country, there are many suggestions of method which can be utilized in the ordinary pastoral field. We know of no publication more richly deserving a reading by the active pastor, and none more sure to arouse a spirit of zeal in indifferent Christians.

[A. T. P.]

## Alumni News.

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### NECROLOGY FOR 1891-1892.

READ AT THE ANNUAL MEETING OF THE ALUMNI IN MAY.

One year ago seven names appeared in the list of those who had gone out from us in the twelve months preceding, and they had been in the ministry an average of more than 47 years, none of them having graduated later than 1853. To-day we count six more names in the list. Four of them had an average ministerial age of 47 years, a fifth had been in the ministry but 29 years, and a sixth had gone out from the seminary but five years before his death.

AARON RUSSELL LIVERMORE was born at Alstead, N. H., Oct. 28, 1810. He pursued his studies at Amherst College, was a student at Lane Seminary for one year, and finished his theological course at the East Windsor Hill Seminary, in the class of 1839. He was ordained at North Mansfield, Conn., Aug. 30, 1843, and was dismissed after a pastorate of fifteen years (Nov. 10, 1858). Later, he was pastor of the church at Goshen, in Lebanon, from '60 to '68, but resigned on account of ill health. He was also acting pastor at Bozrahville, Conn., from May 1, '71, to April 1, '73. At that time he was obliged to retire from active service, and he went to New Haven, where he resided at the time of his death, which occurred on Jan. 24, 1892, at the age of eighty-one. He was married Oct. 6, 1840, to Miss Mary Gay Skinner, of East Windsor Hill, who, with three children, survives him.

JEREMY WEBSTER TUCK died at his home in Springfield, Mass., Feb. 25, 1892. He was born at Kensington, N. H., Oct. 8, 1811, and graduated from Amherst College in 1840, and from the Theological Institute of Connecticut in 1843. He was ordained at Ludlow, Mass., Sept. 6, 1843, and remained there till '59: was acting pastor at Thorndike, Mass., from '59 to '65; preached for a few months at Indian Orchard, Mass., and at Mystic, Conn., and was installed at Jewett City, Conn., May 3, 1866, where he remained ten years. In 1877 he accepted a call to the church in Westfield, Conn. After remaining there several years, he resigned, and moved into the city of Middletown, where he resided for six or eight years, serving as

assistant to the pastor of the First Church for about four years. He then removed to Springfield, where he remained till his death. He was a man of a sunny nature and a very warm heart — one who quickly made friends, and who was deeply beloved by those who knew him. He was married Sept. 4, 1843, to Miss Irene Montague Moody, of South Hadley Falls, Mass., and Nov. 4, 1845, to Miss Ann Ruby Mowry, of Norwich, Conn.

PEARL STEEL COSSITT, who was for one year a member of the class of 1848, died at his home, in Downer Grove, Ill., Jan. 30, 1892. Mr. Cossitt was born at West Hartford, March 30, 1817. He graduated from Trinity College in 1845, and, after spending one year at East Windsor Hill, he entered Princeton, and graduated in 1847. He was licensed the same year by the Hartford Central Association, and, after preaching for a short time at West Hartland and New Hartford, Conn., and at East Longmeadow, Mass., he was ordained as pastor of the Presbyterian Church at Whippany, N. J., Oct. 21, 1851. In 1854 he retired from the active work of the pastorate, and went West, where he taught for several years, being for a part of the time teacher in the Female College, Terre Haute, Ind. June 17, 1849, he was married to Miss Sarah E. Northrop, of New Hartford, Conn. His second wife was Miss Eliza E. Squires, of Woodstock, Ill., to whom he was married Aug. 14, 1856. March 17, 1879, he married Miss Mary J. Johnson, of Richland Co., Ill. The last fifteen years of his life were spent at Downer Grove, where he died at the age of 75.

FRANCIS F. WILLIAMS was born at Kennebunk, Me., July 31, 1824. He was the child of Christian parents, and in very early life he began to serve their God, and to develop an earnest, positive Christian character. He graduated from Bowdoin College in 1845, and, after teaching in the South for a time — first in a private school, and then in an orphan asylum — he came back to the North and entered Bangor Seminary, and completed his theological course at East Windsor Hill in 1851. He was ordained as pastor of the church at North Manchester, Conn., Dec. 7, 1853. After two years of faithful and successful work his health failed, and he was obliged to resign and spend a short period in rest. Upon resuming the active work of the ministry, he labored at Gilead and Sherman, Conn., at Rockdale and Scituate, Mass., and at Westminster, Conn. He served for eight months in the United States Christian Commission, and afterwards was acting pastor at East Marshfield, Mass., from March, 1866, to July, '68; and at Lacon and other places in the State of Illinois from '72 to '74, and at Boylston, Mass., from June, '74, to June, '77, and at Freetown, Mass., from '79 to '80. He was also acting pastor for a time at Holland, Mass., closing his labors at the

latter place only a short time before his death. He was a man of deeply sympathetic nature, with a kind and loving heart, and his pleasant words and cheerful, cordial manner brought light into many darkened homes, and made his presence a benediction. The last few weeks of his life were spent at Palmer, Mass., where he boarded at the hotel. His health was poor, and at times his sufferings were intense. To a brother minister he spoke hopefully in regard to the future, and expressed a willingness, and even a desire, to depart and be with Christ. Two or three days later, on the morning of Aug. 3, 1891, the hotel was burned, and in the ruins, almost at the outer door, they found his lifeless body. The messenger had come suddenly, in the way that he least expected, but he was found waiting.

ALBERT IRA DUTTON was born at Stowe, Vt., Aug. 5, 1831. He graduated from Middlebury College in 1858, and, after spending two years at East Windsor Hill Seminary, he graduated at Andover in 1863. He was ordained pastor at Shirley, Mass., Nov. 11, 1863, and remained there six years. In 1869 he received a call to the church in East Longmeadow, and was installed there Dec. 8 of that year. While in East Longmeadow he met with a serious accident, being run over by a loaded team. This accident sadly enfeebled his health, and developed a heart disease which finally resulted in his death. He resigned his pastorate at East Longmeadow in 1885, and in October began to supply for the church at Royalton, Vt., and in September, 1886, was installed as pastor. During the next year he was thrown from his carriage while riding, and sustained such injuries that he was obliged to retire from the pastorate. He went to South Framingham, Mass., to take charge of a home for aged and disabled ministers. This home was discontinued after a time, but he continued to reside there till his death, which occurred Feb. 13, 1892, at the age of sixty years. He was married Oct. 29, 1863, to Helen A. Reed, of Groveland, Mass., who, with three children, survives him. The oldest son is Rev. C. H. Dutton, of Ashland, Mass. The daughter graduated from Mt. Holyoke College in 1891, and is now teaching in a high school in Minnesota. The youngest son, who bears his father's name, is at South Framingham. Mr. Dutton served twice during the war in the Christian Commission, and was present at the close of the war, when Lee surrendered. In the work of the pastorate his characteristics were promptness, fidelity, and patience. He was sound in the faith and steadfast in every good work. He met with a good degree of success, and was greatly beloved by his people, and his pastorates were prosperous and harmonious. In his last sickness he expressed himself as "all ready" if the Master should call for

him, and, although the end came suddenly and unexpectedly, he was ready to rise up quickly and depart to be with Christ.

ARTHUR SEVERANCE FISKE died, at Meran, Austria, Oct. 11, 1891, aged twenty-nine. Mr. Fiske was a son of Rev. Samuel Fiske, who was for a time pastor of the church at Madison, Conn., and who was, perhaps, better known to the general public through his letters as the war correspondent of the *Springfield Republican* till his death at the Battle of the Wilderness. The son inherited much of his father's talent, and was prominent in Amherst and Hartford for his excellent scholarship and his ability as a brilliant descriptive writer. He graduated from Amherst in the class of '84 and from this Seminary in '87. From his entrance into the Seminary he showed a remarkable talent for linguistic studies, and upon his graduation he was given the use of the newly-established European Fellowship. He went to Berlin to pursue the study of Arabic, Hebrew, and Assyrian. Here his talents and his noble Christian character won the admiration of his instructors. But a rheumatic affection, from which he had long suffered, developed into a chronic lameness. It was in vain that he sought relief in Italy, and at the Hot Springs of Arkansas, and that, with heroic courage, he carried forward his studies and fought against the disease which had fastened itself upon him. Hemorrhages soon deprived him of the little strength which he had, and he died from consumption on Sunday, Oct. 11. Mr. Fiske was popular, to a marked degree, with both teachers and students. He was deeply beloved, because he was lovable. It was not his brilliant mind and his remarkable attainments that most of all drew to him the hearts of those who knew him, but it was his beautiful Christian character and his sweet and sunny presence which inspired others with new hope, and caused them to rejoice in his friendship. The following minute, adopted by the faculty of this Seminary, expresses most clearly the estimate in which he was held by those who knew him best:

On the Lord's Day, Oct. 11, was called from earth Arthur Severance Fiske, the first Fellow of this Seminary, aged 29 years. Therefore, *Voted*, that mourning his death we mourn for one whose patient, faithful work as student and as Fellow honored the institution with which he was connected; whose rare natural gifts, peculiar aptitude for his chosen field, persistent industry and large scholarly attainments already achieved, prophesied a generous future of wide usefulness to American Oriental scholarship; whose sunny, winning nature, firm and manly resolution, high and pure ideals, warm, steadfast, and docile Christian faith drew us with strong personal attachment to a most lovable character which intense and prolonged suffering of body and of mind made sweeter, stronger, and more Christlike to the end.



## ALUMNI REGISTER.

The following corrections are needed in the Alumni Register which we published in June, 1891, to bring it up to date [August 1, 1892]. The present list does not include the corrections made in August, 1891.

## TO BE ADDED.

HARRY G. BISSELL	.	1892	.	.	Ahmednagar, India.
JAMES A. BLAISDELL	.	1892	.	.	Waukesha, Wis.
HOMER W. BRAINARD	.	[1891]	.	.	Hartford, Conn.
IRVING A. BURNAP	.	1892	.	.	Monterey, Mass.
LLEWELLYN J. DAVIES	.	[1892]	.	.	Chi-nan-foo, China.
LYMAN P. HITCHCOCK	.	1892	.	.	Ellington, Conn.
HENRY HOLMES	.	1892	.	.	East Hampton, Conn.
JAMES HUNTER,	.	[1891]	.	.	Princeton, N. J.
SUMANTRAO V. KARMARKAR	.	[1892]	.	.	Bombay, India.
KASBAR DER KASPARIAN	.	[1893]	.	.	Bangor, Me.
ERNEST R. LATHAM	.	1892	.	.	Huntsburgh, Ohio.
HENRY B. MASON	.	1892	.	.	Hebron, Conn.
CHARLES D. MILLIKEN	.	[1892]	.	.	Canaan, Conn.
HOVHANNES G. PILIBBOSSIAN	.	[1893]	.	.	Andover, Mass.
WILLIAM J. TATE	.	1892	.	.	Windsor Locks, Conn.
JOHN E. WILDEY	.	[1893]	.	.	Newport, N. H.
GERHARDT A. WILSON	.	1892	.	.	Holyoke, Mass.

## TO BE OMITTED.

PEARL S. COSSITT, ALBERT I. DUTTON, ARTHUR S. FISKE, AARON R. LIVERMORE, DANIEL B. LORD, HENRY W. TELLER, J. WEBSTER TUCK, FRANCIS F. WILLIAMS.

## TO BE CHANGED.

NAHABED ABDALIAN	.	.	.	.	Gurun, Turkey.
JAMES B. ADKINS	.	.	.	.	Onawa, Iowa.
AUGUSTUS ALVORD	.	.	.	.	Barkhamsted, Conn.
JOHN O. BARROWS	.	.	.	.	East Northfield, Mass.
EDWIN C. BISSELL, D.D.,	.	.	.	20 Chalmers Place,	Chicago, Ill.
OSCAR BISSELL	.	.	.	.	Holland, Mass.
DAVID BREED	.	.	.	.	Hebron, Conn.
FRANK E. BUTLER	.	.	.	.	Carthage, Mo.
EDWIN H. BYINGTON	.	.	.	151 Baltic St.,	Brooklyn, N. Y.
HOLLIS A. CAMPBELL	.	.	.	.	Seymour, Conn.
WILLIS M. CLEAVELAND	.	.	.	.	Harwinton, Conn.
WALLACE I. COBURN	.	.	.	.	Berlin, N. H.
GILBERT A. CURTIS	.	.	.	.	Warner, N. H.
JULES A. DEROME	.	.	.	.	Cottage Grove, Minn.
GEORGE S. DODGE	.	.	.	.	Worcester, Mass.

CHARLES H. DUTTON . . . . .	Boston University, Boston, Mass.
ALMON J. DYER . . . . .	North Brookfield, Mass.
WILLIAM F. ENGLISH [absent on leave] . . . . .	Hosmer Hall, Hartford, Conn.
HERMAN P. FISHER . . . . .	Ortonville, Minn.
WILLIAM A. GEORGE . . . . .	Paterson, N. J.
ARTHUR L. GOLDER . . . . .	Canton Center, Conn.
JOHN H. GOODELL . . . . .	Oakland, Cal.
FRANK J. GRIMES . . . . .	Keene, N. H.
WILLIAM P. HARDY . . . . .	Sausalito, Cal.
DAVID P. HATCH . . . . .	Paterson, N. J.
LEWIS W. HICKS . . . . .	Brooklyn, N. Y.
FREDERICK A. HOLDEN . . . . .	West Peabody, Mass.
GEORGE H. HUBBARD . . . . .	Norton, Mass.
EDWARD S. HUME [absent on leave] . . . . .	Auburndale, Mass.
PLEASANT HUNTER . . . . .	Minneapolis, Minn.
ALVA A. HURD . . . . .	White Oaks, N. M.
WALTER P. HUTCHINSON . . . . .	North Abington, Mass.
HENRY W. JONES . . . . .	Pasadena, Cal.
ADELBERT F. KEITH . . . . .	Campello, Mass.
EDWARD H. KNIGHT . . . . .	Springfield, Mass.
GRAHAM LEE . . . . .	Korea.
VICTOR E. LOBA . . . . .	Noble, Mo.
CHARLES A. MACK . . . . .	Chicago, Ill.
HERBERT MACY . . . . .	Newington, Conn.
JOHN MARSLAND . . . . .	Susquehanna, Penn.
FRANK N. MERRIAM . . . . .	Ventura, Cal.
ELBRIDGE W. MERRITT . . . . .	Salem, Mass.
THOMAS M. MILES . . . . .	Bristol, Conn.
CALVIN B. MOODY . . . . .	Minneapolis, Minn.
MORRIS W. MORSE . . . . .	Chester, N. H.
VINCENT MOSES . . . . .	West Newbury, Mass.
J. NEWTON PERRIN . . . . .	Williamstown, Vt.
LAURENCE PERRY . . . . .	Jamaica Plain, Mass.
JAMES E. RAWLINS . . . . .	Richmond, Va.
JOHN H. REID . . . . .	New Haven, Conn.
B. RUSH RHEES . . . . .	Newton, Mass.
MOSES T. RUNNELS . . . . .	Newport, N. H.
ARLEY B. SHOW . . . . .	Palo Alto, Cal.
WILLIAM W. SLEEPER . . . . .	Beloit, Wis.
WILLIAM F. STEARNS . . . . .	Andover, Mass.
ALFRED L. STRUTHERS . . . . .	Mazeppa, Minn.
GEORGE C. TSARAS . . . . .	Peiræus, Greece.
DAVID E. VAN GIESON . . . . .	Idaho Falls, Idaho.
WILLIAM S. WALKER . . . . .	Lunenburg, Mass.
HENRY H. WENTWORTH . . . . .	Goffstown, N. H.
CYRUS B. WHITCOMB . . . . .	New Haven, Conn.
JOHN W. WHITTAKER . . . . .	New Orleans, La.
FRANCIS WILLIAMS . . . . .	East Hartford, Conn.
FRED. M. WISWALL . . . . .	Marlboro, N. H.

The dagger (†), indicating lack of ordination, should be omitted after the following names: Carleton Hazen, Peter J. Hudson, Walter P. Hutchinson, Graham Lee, Dryden W. Phelps, Henry D. Sleeper, Henry H. Wentworth, William W. Willard.

## Seminary Annals.

### PRELIMINARY ANNOUNCEMENT FOR THE FIFTY- NINTH YEAR.

**FACULTY.** The Faculty will number twelve resident professors, including, in addition to those already in service, Rev. Charles M. Mead, Ph.D., D.D., who takes charge of the work in Systematic Theology; Rev. Lewis B. Paton, A.M., who will give instruction in O. T. Exegesis, Introduction, and Criticism, and Rev. Duncan B. Macdonald, B.D., whose specialty is the Hebrew language. It is safe to say that the Board of Instruction has never been stronger, not simply in numbers, but in scientific distribution of duties. Various courses of special lectures will be given as usual, including those on Foreign Missions, on Experiential Theology, on the Apocrypha, etc. The Carew Lecturer for the year is Mr. Maurice Thompson, the distinguished author and critic, whose subject is "The Ethics of Literary Art."

**CALENDAR.** In accordance with the newly adopted plan, the year will open on *Wednesday, October 5, 1892*. The first exercise, at which every student is expected to be present, will be a general one in the chapel on the evening of that day. The regular schedule of classes will go into operation at eight o'clock the next morning, so that all adjustments of rooms, etc., should be made on or before Wednesday.

The prize entrance examinations, which every candidate for the Junior Class is urged to attempt, will begin at 9 A. M., on October 5. Those intending to compete should notify the Registrar beforehand, indicating what subjects they elect. [See the Annual Register, page 28.]

The year will naturally fall into three terms, the first from October 5, 1892, to December 24 (11 weeks, counting three days out at Thanksgiving), the second from January 2, 1893, to March 25 (12 weeks), and the third from April 3 to June 1 (8 weeks, with half a week for the Anniversary). The Christmas and Easter recesses will be each one week in length.

**PLAN OF STUDY.** The total amount of required work, together with the ratio of prescribed to elective hours, remains substantially as

last year, as will be seen from the following table. [P. means prescribed; E., elective.]

CLASS.	Term I.		Term II.		Term III.		Totals.	
	P.	E.	P.	E.	P.	E.	P.	E.
Junior,	165	0	120	60-75	60	45-60	345	105-135
General Exercises,	10		10		5		25	
Middle,	165	0	90	90-105	45	60-75	300	150-180
General Exercises,	10		10		5		25	
Senior,	150	0	90	75-90	40	75-95	280	150-185
General Exercises,	10		10		5		25	
Totals,	510	0	330	225-270	160	180-230	1000	405-500

As the electives are mostly designed to provide extensions into different special fields of the work of the prescribed courses, the studies for the first term are all prescribed, while in the second and third terms the relative amount of elective hours steadily increases. Hence the elective choices will not be called for until about December 1, when enough of the work of the year will have been begun to enable the student to choose intelligently.

Another conspicuous feature of this year's schedule is the compressing of all courses into as short a total period as possible, so that each subject shall be treated in exercises that follow each other daily or every other day, thus preserving continuity and momentum in each topic, and so that at any one time the student shall not have more than three or four topics before him, thus preventing dissipation of attention. Great care has been used in developing this principle of arrangement. The most striking application of it is the putting of all the Hebrew of Junior Year into the first term, for the first month of which it occupies the student's entire time. This novel plan, it is expected, will enable the Juniors before Christmas to read freely in the Old Testament at sight, yet with the expenditure of fewer hours in all than in previous years.

A general idea of the work of the first term may be gained from the following summary.

**JUNIORS.** *Prof. Macdonald*, Oct. 6 to Dec. 24, 120 hours; *Prof. Jacobus*, Dec. 5 to Dec. 24, 15 hours; *Prof. Taylor*, Oct. 31 to Dec. 24, 22 hours; *Prof. Pratt*, Oct. 31 to Dec. 24 (individual training), 16 half-hours.

**MIDDLERS.** *Prof. Paton*, Nov. 14 to Dec. 24, 15 hours; *Prof. Jacobus*, Oct. 31 to Dec. 24, 30 hours; *Prof. Mitchell*, Oct. 6 to Dec. 24, 45 hours; *Prof. Beardslee*, Oct. 6 to Dec. 24, 45 hours; *Prof. Taylor*, Oct. 10 to Nov. 12, 15 hours; *Prof. Pratt*, Oct. 6 to Oct. 29, 15 hours.

**SENIORS.** *Prof. Hartranft*, Oct. 6 to Nov. 12, 15 hours; *Prof. Jacobus*, Oct. 6 to Nov. 19, 30 hours; *Prof. Walker*, Nov. 14 to Dec. 24, 30 hours; *Prof. Mead*, Nov. 14 to Dec. 24, 30 hours; *Prof. Taylor*, Oct. 6 to Dec. 24, 35 hours; *Prof. Perry*, Oct. 31 to Nov. 12, 10 hours.

ELECTIVES. The list of electives for the second and third terms can be only very tentatively announced at present. The following topics are probably to be offered.

- I. Department of ENCYCLOPÆDIA AND METHODOLOGY.  
*Prof. Perry.* Bibliology All classes.
- II. Department of OLD TESTAMENT EXEGESIS.  
*Prof. Paton.* Readings in *Isaiah* Middlers and Seniors.  
Sight-reading in *Jeremiah* " " "  
Assyrian All classes.  
*Prof. Macdonald.* Readings in *Genesis* and *Samuel* Juniors.  
" " *Psalms* and *Song of Songs* \*Middlers.  
Sight-reading, with and without points "  
Arabic Middlers and Seniors.  
Readings in *Ecclesiastes* Seniors.  
Aramaic Seniors.
- III. Department of NEW TESTAMENT EXEGESIS.  
*Prof. Jacobus.* Readings in *Galatians* Juniors.  
Sight-reading "  
Special introduction to the Gospels and to *Acts* Middlers.  
Readings in *Romans* and in *James* Seniors.  
*Prof. Perry.* Harmony of the Gospels All classes.
- IV. Department of HISTORY.  
*Prof. Hartranft.* Biblical Theology Middlers and Seniors.  
" " of some special book " " "  
*Prof. Beardslee.* Biblical History Juniors.  
*Prof. Walker.* General History of the 17th and 18th Centuries Juniors.  
Special Studies in Mediaeval History Middlers.  
Topics in Reformation History Seniors.  
History of Congregationalism "  
The Church of the 19th Century "  
*Prof. Mitchell.* Christian Doctrine in the Graeco-Roman Period Middlers.  
Mohammedanism and the Oriental Churches Seniors.
- V. Department of SYSTEMATICS.  
*Prof. Beardslee.* Biblical Doctrine of the Application of Redemption Middlers.  
Biblical Doctrine of the Work of the Holy Spirit Seniors.  
Biblical Doctrine of Eschatology "  
" " " Inspiration "  
Biblical Ethics "



<i>Prof. Gillett.</i>	Historic Apologetics	Juniors.
	Special Studies in Historic Apologetics	All classes.
	N. T. Apologetics	" "
	Logic and the Theory of Knowledge	" "
	Philosophic Apologetics	Middlers.
	Special Studies in Philosophic Apologetics	Middlers and Seniors.
	English Philosophy	" " "
	Recent German Apologetic Thought	All classes.
	<i>Prof. Mead.</i> (Topics not yet announced.)	
	<i>Rev. Mr. Bassett.</i> Experiential Theology	Seniors.
VI. Department of PRACTICAL THEOLOGY.		
<i>Prof. Taylor.</i>	Rhetoric	Juniors.
	Homiletic Method	Middlers.
	Pedagogics	"
	Contemporaneous Preaching	Seniors.
	Evangelistics, Men and Methods	"
<i>Prof. Pratt.</i>	Sociology	"
	Elementary Elocution	Juniors.
	Elementary Sight-Singing	"
	Reading for Interpretation	Middlers.
	Musical Analysis (Harmony)	"
	Biblical Doctrine of Worship	"
	Advanced Elocution (Preaching)	Seniors.
	Advanced Musical Analysis	"
	The Historic Liturgies	"
	English Hymnody	All classes.

IN THE MIDDLE OF JULY Professor Taylor received a call to the new chair of Sociology in Chicago Theological Seminary. This entirely unforeseen event occasioned widespread anxiety, not only in the Seminary constituency, but among the citizens of Hartford of all denominations and in various quarters outside. Strong influence was at once brought to bear to hold Professor Taylor here, including special action by the Trustees and numerous expressions of individual opinion and desire. But we regret to say that just as we go to press the news comes that he has decided to yield to the solicitations from the West. It is of course impossible to foretell now how his place will be filled. The general plan of study in his department, as indicated in the above announcement (which we had already in type), will remain substantially unchanged, though it will be entrusted to other hands. To the arrangement of this work it is safe to say that the best energies of both Trustees and Faculty will at once be directed.

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ONCE MORE THE HARTFORD SEMINARY RECORD begins a new volume. Its experimental period of two years being past, and its permanence being well assured, the editors take great pleasure in presenting the initial number of the third volume. The nature of the administrative arrangement under which the RECORD is henceforward to be conducted is sufficiently explained on a later page. It is only necessary for us to say here that we hope and expect to more than maintain the standard of the magazine hitherto. The contributed articles will always be on subjects of live interest, usually prepared especially for our pages, the work of trustworthy writers. The book-reviews will be confined carefully to the freshest and most important books for the average ministerial reader to know about. The news departments will be as full and accurate as possible. The varied life, scholarly and practical, of the widening constituency which we represent will be, we hope, better and better set forth and established and extended. Hartford Seminary stands for the utmost progressiveness in the development and application of theological science that is consistent with genuine and reverent thoroughness. Whatever is true and right we mean to welcome

OCT. & DEC.—1

and uphold. As a rule, we are not much interested in objecting or negative views, except as they are incident to the progress of positive thought. The Kingdom of Christ in the world, in our judgment, is to be advanced only by the discovery and vitalization of positive truth, holding fast to all the accumulated treasures of sacred learning from the past, yet reaching eagerly forward to whatever new truth or new conceptions or adjustments of old truth that the present or the future may produce. The Kingdom is a living reality. Those who claim to belong to it, and especially institutions wholly devoted to its interests, must give constant evidence by their thoughts and words, as well as by their choices and deeds, that they have in themselves the ever-active and ever-growing divine life which makes the Kingdom what it is.

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BIBLICAL CRITICISM is emphatically a positive science. It is concerned primarily with the construction of a true system of revealed truth and the statement, century after century, of that truth not only in the terms belonging to successive ages, but in terms of more and more perfect approximation to the infinite reality. Our present issue is marked by the bringing together of three articles on this topic. The first is a masterly historical summary by Professor Jacobus of the whole development of the criticism of the New Testament scriptures, with especial reference to its present and future. The second is a pithy treatment by an active pastor of the proper attitude of the ministry to the science of criticism, both in its destructive and in its constructive aspects. The third is an ingenious argument to show that some of the basal logical procedures that are involved in such criticism are liable to be fallacious through incompleteness. We believe that each of these articles contains much that will attract and repay attentive reading.

PERSONS INTERESTED in the "Higher Criticism" should read Article III in the *Edinburgh Review* for July, 1892. Its attitude toward the Wellhausen theories is at once appreciative and critical. The writer thus harmonizes with the view of Professor Robertson of Scotland, who holds that the time has

come to criticise the "Higher Criticism." It is allowed that the dominant school is "strong" and productive of "interesting results." But it is affirmed that it is also "narrow," "dogmatic," "paradoxical," "speculative," much given to "needless and baseless assertions," and heedless of evidence from the monuments. The faults thus named are illustrated in considerable detail. This proneness to *ex cathedra* affirmation and the absence of "closely argued demonstration" are declared to be marks of "disintegration" and "decay." It is charged against Wellhausen in particular that he has never specially studied the Assyrian, Phœnician, or Moabite languages; and that he possesses no personal knowledge of the habits of thought and belief which still distinguish Orientals, or of the historical information contained in the contemporary monuments of Egypt and Western Asia. "He [Wellhausen] seems to regard the ancient Asiatics as though they in no wise differed from the Germans of to-day." The writer then demands that "higher critics" be rigidly held to the testimony of Oriental archæology, instancing in detail the 300 Tel el-Amarna tablets, the Moabite stone, and the light shed by the ancient manuscripts and monuments upon the literary methods of the ancients. As bearing upon these suggestions, should be read an article by Dr. H. Zimmer of Halle on the "Condition of Palestine, 1400 B. C." It will be found translated by Professor Schodde, of Columbus, O., in the *Magazine of Christian Literature* for February, 1892. Already true science is beginning to put an appreciable check upon the "one-sided" assertions of the radical school of Biblical criticism.

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IT IS INDEED REMARKABLE that the General Convention of the American Episcopalians should have put itself on record in opposition to the use of the Revised Version of the Bible. It would not have been strange if there had been great hesitancy about displacing the King James Version. Only a hasty partisan could have desired such a revolutionary action. But that the liberty to use the new in conjunction with the old, for comparison and supplement, should have been denied,—this is amazing. Especially surprising is the reasoning on which the action appears to have been based. The argument appears to have been not that the new version was imperfect or inaccurate,

based on an objectionable text or untrue to its text, but that the familiar cadences and idioms of the old had been broken up and set aside in the interests of literal fidelity! Reduced to its simplest terms, this looks very like exalting literary excellence from the standpoint of English speech over exactness from the standpoint of the Hebrew and the Greek, and raises the query whether tradition is not made more of than truth.

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WE HEARD the other day a criticism on the preaching of Congregationalists, made by a member of another denomination, which provides food for thought. It was to this effect: "You take a thought and develop it logically, while we aim for the man." This may be an unjust criticism, but it will do no harm to raise the question, Is our preaching predominantly intellectual and subjective, rather than objective and personal? Is there any higher claim upon the preacher than to seek to catch men?

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AT A RECENT MEETING of ministers, Tennyson's latest book of poems was brought up for review. Very kindly words were said about it, and witness was borne by the brethren to the helpful influence which the laureate and poets in general had exerted upon their homiletic style and thought. We were glad to hear this, for we do not believe it is an experience peculiar to the clerical circle gathered around the table that afternoon. Poetry is stimulating to any preacher who will read it aright. The secret of successful sermonizing lies in the way of putting things; and poetry helps to just that art. We must keep free from the bondage of worn phrases if we would make the truths we bring before the people tell; and poetry is never ratty. We need imagination to get the truth around to where the light will flash upon it at new and unsuspected angles; and poetry is imagination's power. Read poetry, then — read it thoughtfully, sympathetically, but read it in the light of the Word of God. We say this because, however much it may lift us up, poetry does not help us if, after all, it lands us among the clouds of question and uncertain thought. Its optimism is unsettling, unless it be balanced by what the Bible assures us of the terrible fact of sin. Its pessimism is unsettling, unless it be counter-

poised by the glorious assurances of grace God has given us in His Book. And in these days no ambassador for Christ can afford to stand unsettled as he preaches to men the word of reconciliation which has been committed to him.

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POLITICS AND RELIGION are not supposed to have much in common; statesmanship and missions are not often combined in the popular mind. A feature of the recent meeting of the American Missionary Association is, therefore, the more significant. Three members of the United States Senate and the Commissioner on Indian Affairs were on the program of that meeting. One was at the last unable to be present, but the others turned aside, in the midst of the excitements of a presidential campaign, to discuss the negro problem and the Indian problem in a broad Christian spirit, giving the aid of their special study and wide experience to their brethren. It was an inspiring spectacle to every true patriot and Christian, and it gives just cause for pride to every citizen of Connecticut, both of whose senators were identified with that meeting. Alas, that in so many States such a thing would be an impossibility !

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WE HAVE WATCHED with somewhat mixed feelings a certain phase of the discussion concerning the constitution of the American Board. During the past months we have heard ardent champions asserting that our revered foreign missionary society is organized in exact accordance with the principles of our Congregational polity, and that any change would involve a departure from those principles which we love. But, lo! another bold knight-errant enters the arena to defend the fair fame of the fathers from such an attack and demonstrates that those principles, if legitimately carried out, could not possibly produce a close corporation, and that the American Board is, therefore, an abnormal growth to be as speedily as possible reformed. To decide so warmly contested an issue is not easy; perhaps it is not necessary. For, with all due respect to our fathers and brethren of distinguished reputation who have shared in this discussion, we ask, Is it relevant? What is the real question? Is it not, Is the American Board organized in the best



possible way to secure efficiency of administration and enthusiasm and generosity in its constituency? or, would not a change of some sort improve its management and strengthen its hold upon the churches? Of what pertinence, then, is this discussion about its being or not being conformed to historic Congregationalism? The question is not, what has been, but what ought to be. Is Congregationalism a system so rigid that its precedents must always be followed? Is it not rather a system so elastic that the best way is always open to it? Is not our duty to endeavor to find out what is *best*, and square our plans and deeds with present needs and future ends, rather than with past precedents, however good? It is to the praise of Congregationalism that her polity does not tie her to a mediæval stake, but permits her to roam at will through the broad pasture and to select the best this year produces for this year's needs.

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IN THIS SAME CONNECTION, we notice a little fluttering of fear in some quarters lest the National Council is manifesting a drift toward Presbyterianism. We yield to none in devotion to the principles of our polity, but we ask again, Why should not a step be taken toward Presbyterianism, provided that is the best thing to do? We could not attempt to decide as to the expediency of such action any more than to advise as to the constitution of the American Board. We seek only to call attention to what seems a wrong attitude with reference to these matters. There is no danger that our churches will ever submit to the yoke of the cumbrous ecclesiastical machinery of our Presbyterian brethren, least of all at a time when it is making so much rattle as this year. There may, however, be genuine gain in adopting some of the more modern and hopeful outgrowths of that system. Moreover, how can that longed-for goal of church unity ever be approached, if we are all the time correcting the wisdom of to-day by the precedents of yesterday? The Episcopalian may be tied to the historic Episcopate; the Presbyterian may rest in a never-to-be improved creed, and both thus limit their influence and postpone the day of larger fellowship; but what is to prevent the Congregationalist from improving his polity while he deepens his creed, until he makes the actual a perfect image of the ideal? Why should not we be in advance of all others in reaching the center of unity?

PERHAPS ACTUAL CHURCH UNITY is not as near as some sanguine advocates anticipate. It may be that resolutions passed in convention by Episcopalian, Presbyterian, or Congregationalist, do not mean much. Yet it must be admitted that all such resolutions, with the discussions they arouse, and notably such a conference as that at Grindelwald, do good service in calling attention to the exact points of denominational difference, and in emphasizing their comparative insignificance. As yet we have not seen any real willingness on the part of any denomination to give up its one distinctive feature. The visible unity of Christendom may be far off. At the same time, however, its spiritual unity is daily becoming more apparent.

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WE SUSPECT that the development of inter-collegiate athletics is reaching a point where some sort of reaction will set in. At least, it is evident that the nature and concomitants of some of the recent struggles are occasioning much criticism not wholly confined to those outside of the colleges, though naturally greatest among outsiders. Apparently, the strength and intelligence of this critical attitude are such that sooner or later it will make itself felt among collegians and effect such changes in the regulations and scale of intercollegiate sports as shall free them from their objectionable features, and leave them where every manly and upright person can heartily commend them.

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NOT LONG BEFORE HIS DEATH, the poet Whittier wrote, "All that the world has of civilization and Christianity should cry out against the monstrous cruelty of Russian despotism." We doubt if the world has ever heard such an outcry as is being made over this most unmodern and un-Christian tyranny. Is it not significant, that among, at least, two of the greatest nations of the world, the British and our own, not only a constant stream of books and articles on the iniquitous government of a third great nation is being poured forth, but a "Society of Friends of Russian Freedom" is in active operation with a bright monthly organ, *Free Russia*, published simultaneously in New York, in

London, and in Zurich? Is this not a token of the spreading sense of our essential human brotherhood? And has not this propagandism a divine potentiality?

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THE END OF THE YEAR is a natural time for discussion over the plan and method of Sunday-school lessons for the coming year. This discussion is most useful in many ways, and promises to issue in much greater intelligence and efficiency in this branch of church work. But a confusion between the *topic* or series of topics and the *method* in which they are approached, is very common. The great thing to be desired is improvement in methods of instruction, and this means improvement in the equipment of teachers. The giving up of the International series for some other has no particular importance except as it is accompanied by some radical advance in method. Exactly the same advance may be made without changing the lessons used. Unfortunately, the "lesson helps" that have grown up in such numbers around the International system, have not always been what they might be; and unfortunately, too, the more striking improvements in method have been made by systems started in hostility to the International idea. It is interesting to note the signs that the two parties are coming together, however. Courses of study on the Life of Christ are multiplying from all quarters, including some that have been long associated with the International system; and, on the other hand, a careful inductive quarterly has just appeared from the Baptist Publication Society, for the study of the International series itself. Doubtless, a year or two more will see some solution of the unseemly differences between the advocates of the old and the new.

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IN OUR NEXT ISSUE we shall present Professor Walker's inaugural address on *Three Important Phases of New England Congregational Development*, and give considerable space to the dedication exercises of the Case Memorial Library.

# THE EVOLUTION OF NEW TESTAMENT CRITICISM, AND THE CONSEQUENT OUTLOOK FOR TO-DAY.

INAUGURAL ADDRESS OF MELANCTHON W. JACOBUS,

Hosmer Professor of New Testament Exegesis.

OCTOBER 5, 1892.

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I cannot stand here this evening without confessing to peculiar feelings, even for such an occasion as this. My election to the chair of New Testament Exegesis and Literature in this Seminary places me in the following of remarkable men — men who were noted for their scholarship and for their influence over the world in which they moved — men who by their aptness to teach were felt in the class-room, by their ability to write were known in literary life, and by their power to accomplish were honored by the Church. Now, did my work stand before me to-night untried, this would nevertheless mean very much to me. But a year's attempted efforts make me realize its meaning in a very peculiar way, for I have actually seen how hard it is, and will always be, to walk worthily in the way that has been thus marked out for me. Were I not therefore persuaded that no man's work results in anything unless in itself it be a struggle, and were I not sure that to the struggle of a professor's work, as well as to that of a minister's, there is a divine call, with its promise of sustaining and enabling grace, I would stop even now and turn aside from the course that here awaits me. But in spite of a year's humbling experience, I am persuaded and I am sure, and so I have nothing else to do but trustingly to enter in upon it, — which in God's name and with God's help I do. And so, in obedience to the traditions which gather around the professor's chair, in an institution such as this, I present to you a theme which holds a prominent place in my thinking about the department over which I am called to preside.

One of Germany's noted theologians, for more than a generation professor at one of her noted universities, has said concerning the present biblical criticism: "We have had too many experiences in this respect, have seen too many hypotheses come and go [to be worried at the criticism that is abroad to-day]. Who knows what grave-diggers already stand at the door? We older ones had experience in Baur's criticism of the New Testament, and some of us took an active part in opposing it. Where is that criticism now? How startling was Strauss in his day. But who is there now that has not abandoned the theory that the life of Jesus consists in myths? How many in Germany, even in scientific circles, compromised themselves by their attitude toward Renan's life of Christ? But who now speaks seriously of the French romance?" I have referred to Dr. Luthardt's words as an apology for what must seem, as I make it, a very commonplace remark, and that is, that there is progress in history in spite of the revolutions which seem to mark its way. There is constant movement and advance, although action and reaction seem to be so largely at work. All history is so. For all history is one. One God is behind it. One man is within it. It is the one life that embraces all living. So, whether we take up the history of races or religions, of churches or creeds, of systems of doctrine or organizations of work, we find in each a development, although by alternations. We may expect to find it, then, in the history of New Testament criticism. Advance, progress, development, in spite of action and reaction underneath it all. And if we so find it, our finding will have a very valuable lesson for us to-day. I am perfectly aware, however, commonplace as this statement is, that it goes for nothing unless there be at hand the historic proof that it is true,—which brings us to what I propose as our theme for this evening,—*The evolution of New Testament criticism and the consequent outlook for to-day.*

New Testament criticism is mostly made to begin with the Reformation age. I venture to say that so to begin it is wrong. It is to be admitted, of course, that the great work of criticism has been done since the Reformation time. But criticism was before the Reformation began, before the Renaissance, before the days of Augustine and Jerome, before the golden age of the



Alexandrian School. However faulty it may have been in its method and process of work, however lacking in its spirit, criticism of some sort and kind was practised from the beginning of Bible study in the Christian Church. To make that evident to ourselves we have simply to remember the necessities that rested upon the early Church. When the apostolic age was over and the early fathers found themselves alone in the world, their first work was necessarily the apologetic of bringing out the real harmony of the past with their Gospel, — which meant the study of the Old Testament scripture. And, as Christianity worked itself out into the world, their next work became necessarily the apologetic of holding forth the real power of their Gospel for mankind around them, which meant the study of the New Testament scripture, and further, as out of the Church there developed those who had followed their own opinions rather than the Word of God, there came necessarily on both sides,—outside the Church on the part of the attacking heresies, and inside the Church on the part of the defending faith,—a fresh study of Old and New Testaments alike. Outside the Church the Bible was studied by heretical fathers, to reconcile it with their systems. Inside the Church it was studied by orthodox fathers to make its true interpretation plain. Now, granted the mental poverty and fault of this early biblical study, it was critical nevertheless just in so far forth as it had to do with the documents involved. If there was touched in this study the origin or authorship or structure or character of the Bible books, then there was criticism, whatever its merit or demerit may have been. If in this study a book was accepted as Scripture or rejected as non-Scripture, then there was criticism, whatever the reasons for the accepting or the rejecting may have been; and if we are going to study the development of criticism, we cannot afford to ignore the attitude which these early critics assumed toward the documents before them, and the method which they pursued in their investigation.

It is a matter of interest, then, to recall the fact that the critical work of the first two centuries was based on internal grounds, that is, on evidence contained within the documents themselves. And this was not simply with reference to the Old Testament, concerning whose Mosaic and Prophetic origin

there was then no suggestion of doubt, but with reference to the New Testament, whose separate books, those not yet gathered together into the official canon of the Church, were acknowledged the historical documents we hold them to be to-day. And this statement gains significance when we remind ourselves that this was true not only of the fathers who studied the New Testament inside the Church, but also of the heretics who studied it outside the Church. They never denied the historic origin of the New Testament books. They threw some of them aside, but it was because they did not accept their teaching. The Ebionites discarded Paul's writings, not because they denied there was a Paul, or that he wrote, but because they could not accept his theology. The Marcionites rejected all the apostles' writings except some of Paul's; because only Paul and only this part of Paul agreed with their views. Basilides and his followers rejected the Pastoral Epistles and Hebrews, not because they did not find them genuine, but because they found in them their own ideas condemned. And it was this same position that the later heresies assumed towards the New Testament books. The heresy of Praxeas and Theodotus regarding the Trinity admitted the New Testament scriptures as historic documents entire, and accepted them as the common ground of controversy. With them it was simply a question of interpretation. The spiritualistic heresy of Montanus defended itself from the accepted New Testament books. The whole attitude of post-apostolic criticism, even the opposing and attacking criticism outside the Church, was one of acceptance of the historic fact of the New Testament books. That fact was, in that age, such a fact was so evident, so clear, so unquestioned that there was no other attitude to take. However faulty their criticism may have been, its faults were confined to the methods which they pursued in their internal critical work.

But as the Church grew away from apostolic times, its own attitude and that of its opponents toward the Bible documents changed, and the apostolic books began to be acknowledged or questioned on the basis of the relative presence or absence of external testimony from the earlier Church in their behalf. It needs no special argument to show that this was a perfectly natural change; we might almost say its coming was inevitable,

for distance from the sources made independent testimony important. The fact that the documents were a century old made it necessary to have external evidence concerning them. The Church was no longer in the self-conscious atmosphere of the after-apostolic age, when apostolic facts were so real as not to call for proving. It was entering now upon its actual life in the world, where it stood before men on the evidence of its historic origins, so that as its foes attacked it, or its friends defended it, the appeal was to antiquity against or for. It was, therefore, what we might expect that the systems of error which had departed from the faith should now attempt to deal with the unacceptable books of the Canon on added historic grounds. So we see the Manichæan gnostics freely altering the New Testament text to suit their views, because they held its books to have been of much later origin than Christ and the apostles, and to have been greatly corrupted since their composition. And it was also what we might expect that within the Church certain books began to be disputed and questioned because of the relative lack of historic witness in their behalf. So we see Origen, while questioning the Paulinity of Hebrews because of its internal character, putting down Second Peter as historically disputed in the Church, and Second and Third John as not admitted of all to be genuine; while we find Eusebius referring the final decision of the internally disputed Apocalypse to the testimony of the ancients. So Jerome, in spite, apparently, of personal doubts as to the authorship of some of the books, accepted them all as canonical on the authority of ancient writers. And Augustine, in his essay on Christian Doctrine, held that in judging of the canonical scriptures we are to follow the authority of as many Catholic Churches as possible, preferring those books which were accepted by all the Churches to those which some did not receive. In fact, the New Testament books now became classified according to whether they were acknowledged or questioned; and that acknowledging or questioning was determined according to the relative presence or absence of testimony by the early Church in their behalf. Thus, by the end of the fourth century the attitude of criticism toward the New Testament documents had completely changed. Books now were accepted or rejected, not on the internal basis of their teaching, but on the external basis of the ancient testimony

regarding them; so that, however narrow its horizon may have been, and however little it may have entered into the spirit of true critical work, the criticism of this period opened the way for the critical results of modern times, by bringing into consideration for the canonicity of New Testament books the historic evidence of their apostolic origin. And these results of modern criticism would have been forthcoming long before our day had not this fourth century narrowness of horizon and littleness of scholarly spirit increased, and by its increase brought down upon the Church the darkness and death of the Middle Ages. Under its pall, naturally and necessarily, the appeal to antiquity became a purely formal and fossilized affair; so that the canon was accepted simply because the Church said it was to be accepted, and the Church said so simply because it made no effort to find out whether there was anything else to be said. And the Scriptures themselves came to be interpreted not by a present study of them, but by a quoting of the study that had been done before. And so, whatever science there had been in the Church's critical work died out, and the Church's knowledge of her own historic origin disappeared, and the Church's faith changed to superstition, and the Church's life became corrupt, and the world grew sick of everything that was called by her name.

It was a dark picture, but we understand to-day how its darkness was, in the ordering of Providence, the best background for the light that was to come through the Renaissance and the Reformation. Necessarily at first that light was but a glimmer. The day doesn't dawn with a meridian sun. But this dawning glimmer fell upon everything of the Church and touched, in its falling, the Church's criticism. Its results were not surprising. It simply brought about another reaction. The argument from authority began to be questioned, then opposed, then given up, and the reformers placed themselves squarely upon the argument from the internal character of the books themselves. As Luther found the Gospel in them, he accepted them; as he did not, he laid them aside, at least upon a lower level of acceptance. As Calvin found in them evidence of true doctrine, he accepted them; as he failed to find it, he brought them into question. Beza accepted the whole canonical list, because he found in it all the inspiration of the Holy Ghost.

Now, modern scholars are very fond of saying that, subjective as this attitude of the Reformation criticism was, it had behind it the beginning of that scientific spirit of real historic inquiry which has characterized the Church's criticism in these modern days. We have no quarrel with this assertion. We are perfectly willing to acknowledge the presence of this spirit in Reformation times, but our review of patristic criticism has shown us that its beginnings were far back of this, at the very point in the Church's history where they first became necessary, at the point of the Alexandrian School, when the Church had lived long enough to make historic study of her New Testament books a scholarly need. The ignorance of the Middle Ages broke in upon these beginnings and stopped their growth, destroyed them, in fact, and swept them away. But the learning of the Renaissance brought them into life again, and now, under the new vitality of the Reformation, they had before them the possibility of becoming a true and serviceable criticism for the Church.

It becomes an interesting question, then, with which we are immediately confronted, How was it that, instead of realizing that possibility, they sank away again out of sight, and in their place grew up the new scholasticism of Church usage that determined the canon according to custom and relegated criticism again to the universe of unknown things? That question is answered by remembering that purely subjective criticism can never give a standing-ground to the Church. Its tendency is inevitably toward the destruction of the Bible by shivering it into the thousand pieces of individual opinion. We see this in the handling of the canon by the early heretics, in spite of the historic realities of the apostolic age, in the light of which they yet stood. We see it also in the free handling of the Bible books in which Luther and his followers indulged. But the Reformation Church needed Bible standing-ground, if it needed anything at all. As a natural consequence, therefore, it came to abandon this subjective attitude toward the Scripture. But, ignorant yet of the true position it was to hold, or, at least, careless of the hints it might have gathered from the past, at all events neglectful of its work, it allowed itself to drift into the opposite extreme of the attitude of external usage, so that, before the Reformation century was over, the New



Testament came to be formally accepted, as a whole, without note or comment, and with the old lines of acknowledged and disputed books completely cast aside, and was thus withdrawn from the whole field of historical inquiry as entirely as it had been in the Roman Catholic Church by the restrictive rulings of the Council of Trent.

Now, it is hardly necessary to say that, in such condition of affairs as this, there was need not merely of reaction but of reconstruction in Biblical criticism,—for the Reformation was making a mockery of itself. In that great movement thinking Christianity had cut loose from the Church of Rome; had thrown herself out into the world, with one mission, to preach the Bible, with one aim, to study the Word of God, to understand it, to make it known to men. Her sacred business was to get at the Bible facts and tell them, to discover the Bible truths and unlock them. And now, here it was with its Bible wrapped up in a napkin and buried in the earth, forgetful of the calling to which God had consecrated it, scornful of the birth-right He had given it, a slothful, if not a wicked servant. But God punishes churches as well as men. He punished the Reformation Church. For this new scholasticism having reduced religion to an absurdity, a new apologetic was called for and it was offered, but it was offered by rationalism. It was a shrewd move on the part of the old foe of the Church, and it was successful. The offer was accepted, and the eighteenth century opened with reason established as the champion of the Bible. She proclaimed herself the restorer of the Scriptures to their rightful place of power in the world, and in that act made herself the mistress of the Word of God, and trampled it under her feet. She began, proving the Bible true by showing it to be in harmony with herself. She ended, proving the Bible false by showing it was beyond herself, for everything in the Bible was subjected to the test of herself, and so she became authority in place of the historic Spirit of God.

But all this while, since the eighteenth century began, there had been coming into the study of the Church a scientific criticism. It had been the need of Protestantism from the beginning; but so far there had only been hintings at it. The reformers had breathed somewhat of its spirit, even at the low level at which they stood. But these breathings had been

smothered at the lower level of the following scholasticism. Now, however, under the influence of rationalism, in its reaction from this scholasticism, scientific criticism began to take to itself shape and form.

But I want to stop just here and make clear what scientific criticism is, and I cannot do that better than to point back to the Alexandrian School and call your attention to the position which Origen, Dionysius, and the scholars of that famous period assumed. For it will be noticed that their merit lay, not in holding external evidence to the exclusion of internal evidence, but in addition to it. They opened the way for modern criticism in adding external evidence to the internal evidence already used. Origen questioned the immediate Pauline authorship of Hebrews, because of its internal character, but he strengthened his doubt by the weakness of the historic evidence in the Church to such an authorship. Dionysius, on the other hand, while he doubted on internal grounds that the Apocalypse was from the apostle John, admitted the historic proof of its canonicity. Both kinds of evidence, internal and external, were taken into account. It was simply what would have been done in the earliest age of the Church, if there had been any idea that a formal appeal to historic facts was necessary; and it was done now because it was the first time the need of it had appeared. It is in this combination of the internal and external that the essence of scientific criticism consists. Scientific criticism is, on the one hand, the study of the books themselves in their language and style and thought, in their personal and historical and geographical references. And, on the other hand, it is the study of all the historic testimony of every kind, in any way concerning them, in and out of the Church, back to the earliest times. But the combination of these results is made on the principle that the exegetic opinion must always stand subordinate to the historic fact. Exegesis, however it may throw light upon uncertain history and place it in its true position, must always be wrong where it contradicts history's plain and proven facts. So men have been led to call our discipline "historic criticism." It was this sort of criticism that the Church of the Reformation had needed from the beginning. Perhaps it was too much to expect it of that Church. Perhaps the material for it, in the men themselves and in their critical resources, was

insufficient to make it possible at first. But scholarship had been growing toward that, in the Church and out of it, and now under the influence of rationalism it came to its reality.

But now I want to make another thing clear, namely, this fact, that if this is what true scientific criticism is, — the combination between internal and external evidence, — then there lies in that element of combination the key to all the history of biblical criticism since the eighteenth century began. There is a puzzle in that history. For to every honest student of it, it has been a wonder how, if criticism during this time has been so scientific, it should have produced such false results. That is the mystery about the skeptical criticism of the Continent, — so scientific apparently, and yet so against the historic Bible in its results. But in this element of the combination of the internal and external in true scientific criticism lies the explanation. For this so-called scientific criticism has produced these false results because it has laid a false emphasis on the one side or the other of this combination. In other words, it has not been truly scientific. Let us make this clear. As rationalism developed in the past century, this scientific criticism began to show itself. But scientific as it was in its combination of the internal attention to lexicography and grammar, to diction and thought, with the external reference to historic testimony, it was false in its emphasis on the internal at the expense of the external side. Reason was the test. Historic fact was of little account. The subjective judgment settled what was and what was not Scripture, let the objective record be what it might be. That was the attitude of rationalism, and that was the attitude of rationalism's criticism, and so continued to be more and more as rationalism plunged downward into the atheism that preceded the advent of Kant. And although Kant destroyed this Tower of Babel which rationalism had reared for itself, and, by showing its impotence in things divine, humbled the pride of reason into the dust, yet the scientific criticism which showed itself under his followers continued to be false in its over-pressure of the internal side. For to Kant's system there was no external side. History, according to Kant, was merely a dream; for it was made up of facts, and facts were simply the symbols with which the poetic ideas of the mind clothed themselves so that they could be known. Historic evidence

was therefore worthless. Subjective evidence was after all the only thing. So scientific criticism proceeded along its false way. To be sure, it was touched with the glimmering light which came with what might be called the effort at a historical solution of the synoptic problem, begun by Eichhorn, and continued with such brilliancy by Schleiermacher; still its false position was not abandoned. Subjectivity continued to be the test. For, different as Schleiermacher's system was from Kant's, it was like it in the fact that it made little or nothing of historic fact and much, if not everything, of internal impression. It was a system of pure feeling, and subjectivity is simply a necessary consequence of that. On along its untrue way, then, scientific criticism went into the blank darkness of the night which Fichte let down upon the world of thought; through that and up again, if you will, into the great sunless fog of Hegelianism, till it threw itself into the mythicism of Strauss. There, in its finality, it was indeed what it had always been, false; false in its overpressure of the internal opinion against the external fact; false in its authoritating of the subjective idea over the objective record.

But there a reaction set in, a great reaction, whose effect is felt to-day. Let us get the situation plainly before us. Scholarship had been growing since the Reformation time. With its growth had come increasingly into use the methods of scientific criticism, by which the problems of the Bible books are supposed to be considered in the light of all the evidence that can be brought to bear upon them. Yet in reality this criticism had been unscientific and false; because, while the evidence it brought to bear upon the Scriptures was external as well as internal, it was the latter to which it gave the testing place. The cause of this unbalance lay in the philosophies by which the criticism had been introduced into the theological field and under which it had continued to work. These philosophies were all rationalistic, consequently all subjective, and their rationalism had grown until it had reached its climax in the atheism which came with Fichte at the end. Hegel's pantheism was now in the field. Under its light, or its shadow, as you please, Strauss had thrown out his mythical theory of the Gospels. It was subjective in its criticism like all that had gone before; because myth meant simply that there is no such

thing as written history. Men live and move and act, to be sure; but the record we receive of what they do and say and are is merely the mind's poetic dramatizing of it, its taking out from under the facts their spiritual meaning and giving us that in narrative form. With Strauss, therefore, gospel criticism was simply a matter of subjective exegesis. The history which the Gospels gave was to be found out, not by collating the facts presented in their narrative, but by de-spiritualizing them, and so getting at the shadowy substance that might be found remaining.

Now, at this very point, as a matter of exegesis and on the basis still of a subjective method, the reaction began. There came the critic of Tübingen and said: "This is not the proper interpretation of Scripture; there is something more than myth behind what it gives us; there is there an actuality of history, however distorted it may be, and we shall not rightly understand the Scripture until we have grasped the history." In other words the criticism of rationalism had spun itself out, had come to its last possibility of subjectivity, so that the only next step that could be taken was in the other, the objective direction. Now we are doing the Tübingen School no injustice when we say that in that step lay its chance to make, then and there, the criticism of the New Testament truly scientific, to correct the false exegesis of rationalism with a better philosophy, which would give historic fact its proper place in interpretation, which would balance the internal and the external sides. But the "better philosophy" was not at hand. The chance was not taken. The change that took place was not correction and balance, but reaction and an unbalance on the other side. At this point of history, Baur took his stand and then made his history rule and control and despotize his exegesis. He adopted a theory of the history of the early Church, namely, that it was a history of faction and of fight between Paulinism and Petrinism, started in apostolic times and continued down with bitterness into the succeeding age, until, in the latter part of the second century the breach was healed and the opposing parties came together in a united Church. To that theory he made all his exegesis worship and bow down. Relentlessly through the New Testament books he went. Those that showed signs of that early fight he admitted into the canon as



genuine products of the apostolic age. Those which showed no such signs he cast unhesitatingly out. They were written not when they professed to be, nor by those by whom they claimed to be. At best they were the products of the second century, when, in the hope of uniting these factions, the story of the Church's beginnings was rewritten in a mediating form. They were forgeries. They were apocryphal frauds. No matter what their exegesis, to the Moloch of this historical theory they had to be offered up, — and they were; and biblical criticism, scientific, falsely so called, entered upon what might almost be called a revolutionized career. The old reign of subjectivity was over, but another reign of objectivity had begun. The false emphasis and pressure of the internal side were carried over and placed upon the external side. The unbalance of a literary exegesis was given up for the unbalance of a theoretical history.

That career is over now. Tübingenism, like rationalism before it, ran itself out. It is dead now, and to-day, even in the land where it lived in such glory, there is none so poor as to do it reverence. Like rationalism, it was met on its own ground and beaten. Its historical position was taken up, and piece by piece pulled asunder and proven false. Ritschl broke the way, and since his revolt all criticism has been following in his lead.

We have brought ourselves down to to-day, and the question presses itself upon us, Now that criticism has given up the false position of Tübingenism, what is it going to do in the way of another position to take its place? For these last dozen years New Testament criticism has been in a state of flux. What is called "the new critical school" is in reality a transitional school. It has given up Tübingen's historical position; but it still holds to Tübingen's negative methods of work, and consequently still reaches many of Tübingen's negative results. Now the question is, Where is it going finally to land? What is going to be the position which it will ultimately agree upon as the basis of its critical work? Some such position Biblical criticism must have. What will it be? There is, therefore, again before Biblical criticism to-day just the same grand chance and opportunity there was before it fifty years ago, when rationalism's position had been given up and

Tübingen came upon the ground, namely, the chance and opportunity of correcting the falseness in the old criticism, and establishing once and for all time a truly scientific criticism, a criticism that shall maintain a rightful balance between the internal and the external sides, between literary exegesis and historical fact. Yes, there's a greater chance, for, in spite of all the negative results that Tübingenism has produced, the truth has made immeasurable gains during these fifty years. The old position of rationalism can never be taken again, the position, namely, that there is no such thing as history, that the Gospels are legends, and that Christ is a myth. Tübingen destroyed that by its fight for history, false though the history was for which it fought. And the old position of Tübingen can never be taken again, namely, that the history of the early Church was such as to make impossible the writing of the New Testament in the apostolic age. Ritschl and his modern critical school have destroyed that, so that criticism stands advantaged to-day far beyond criticism half a century ago. There has been gained for it what adds immensely to its possibility of coming to a true scientific position, where a true exegesis shall be united to a true history of fact. Now, is that position going to be taken? That is the question.

We come thus to what may rightly claim to be the interesting part of our discussion,—the signs of the times. We do not wish to pose as a prophet; that is always a venturesome undertaking and amounts generally to little or nothing in the end. If there is to be any prophesying, we wish it to be done by the facts which we shall give. These facts are the signs. Men may read them for themselves.

Some ten years ago a Tübingen professor, by the name of Volter, startled the critical world by cutting loose from the old Tübingen idea of the Apocalypse of John and saying that, instead of its being one integral composition, it was made up of many different ones. In support of his claim he produced a scheme of the book's make-up, which scheme he modified, a few years later, into what may be briefly given as follows: (1) There was, first of all, what could be called an original Apocalypse from the pen of the Apostle John, written about the year 65, or perhaps 66. (2) Into this original Apocalypse was interpolated

another, from the same apostolic author, but written some three years later, 68 or 69. Both Apocalypses were without any trace of chiliasm, in the stricter sense of the word, and made no mention of a second Resurrection nor of a new Jerusalem. (3) In Trajan's time, however, this double Apocalypse was worked over by a Jewish Christian, who believed in chiliasm, and looked for a second Resurrection and for a new Jerusalem, but did not look upon Christ as the slain Lamb, — at least did not apply that name to him. (4) In Hadrian's time there was another recension by another Jewish Christian, who held, as his predecessor had done, to chiliasm and a second Resurrection and a new Jerusalem, but who, unlike him, represented Christ as the Lamb of God. (5) A last redaction occurred about 140 A.D., in the time of Antoninus, and was characterized by a hostility to Paulinism. In this final form we have it in the New Testament. This, to be sure, is a bold position, one that takes a good deal of ingenuity to follow, and a great deal more to defend. But this is the position Völter took.

The same year that he produced this modified scheme of the Apocalypse, in 1885, Vischer, a student at Giessen, under Harnack's instruction, caught the ear of his honored professor, and in fact of the critical world, by producing a paper on the composition of this same book of Revelation, in which he held not merely that it was a derived book, but that its original was not of Christian, but of Jewish origin; and that it had come to its present Christian form by its redactor's inserting in it new material, which changed its meaning. The eleventh and twelfth chapters, which are the center-point of Vischer's argument, give a picture that he holds is unintelligible on the basis of a Christian origin, but easily explains itself when we assume it came from a Jewish pen. The eleventh chapter, as you remember, represents the Holy City as given over to heathen, despoiling it for the space of three and one-half years. But the Temple, its altar, and its worshipers are specially reserved and saved from that fate. Great wonders finally came down from Heaven in judgment upon the heathen and produce repentance on the part of those who were left alive in the city. This, Vischer holds, is thoroughly Jewish. To be sure, verse eight represents Jerusalem as the spiritual Sodom and Egypt, where the Lord was crucified; but Vischer holds that this verse has been inter-

polated to turn the chapter to Christian use. The twelfth chapter, on the other hand, represents the great mystery of Heaven, — the woman with her child and the Dragon fighting against it. The child is caught up into Heaven, and the Dragon is thrown into war with Michael and his hosts. He is overpowered by them and is cast out upon the earth, and in his rage wars again against the woman and the remnant of her seed, but prevails not. Now this, Vischer holds, is the prophecy of a Messiah, but a Messiah who is to come in the future, at the end of the days; not one who has already come, and is simply to re-appear. It is therefore the prophecy of a Jewish Messiah, not of a Christian one. To be sure, verse eleven speaks of the blood of the Lamb, but this Vischer says again is the redactor's interpolation, to put it into a Christian form. And then, outside of these two chapters, numerous passages are cited, which, to Vischer's mind, show unmistakable evidence of having come from one who was a Jew and wrote for the Jewish people, and not from one who wrote, as the apostle John must have done, as a Christian and for the Christian Church. It is indeed a critical marvel, and Vischer admits it so himself, how a Christian writer, wishing to produce a Christian prophecy of the future, should have contented himself with dressing up a prophecy written from a Jewish point of view. A more unlikely literary process could hardly be imagined. But we are simply presenting the position which our critic holds.

This treatment of the Apocalypse was, of course, agreed in by Harnack, Vischer's instructor, and was followed, one year later, 1886, by a similar treatment of the same book by Weizäcker, professor at Tübingen, in which treatment the three series of seven signs, seven seals, seven trumpets, and seven vials are held to be the original nucleus of the composition, around which all the rest of the book was afterwards gathered. And the next year, 1887, there was added yet another similar treatment of the same book from the pen of Professor Pfeiderer, of Berlin, who held, as Völter had done, that the book was made up of several different Apocalypses pieced together, and not, as Vischer had done, that it was one original Apocalypse worked over into its present shape.

All these productions, we see, were centred upon the Book of the Revelation. But, one year after Pfeiderer's book appeared,

1888, there was produced a like attack upon Paul's Epistle to Galatians. It came from the pen of Steck, professor at the University of Bern, and held that this Epistle was a composite writing, having as its documentary basis the previously written Epistles to the Corinthians, and the Epistle to the Romans; none of these four Epistles being of Pauline origin, but all being the work of a certain Christian school, and produced in the first half of the second century. In support of his claim he said that it was evident that the speech against Peter in the second chapter, and the argument for justification by faith in the third chapter, and the allegory of the bond-woman and the free in the fourth chapter, were all derived from Romans; there being borrowings here and there, perhaps, from the Corinthians, while the last two chapters of the Epistle, the fifth and sixth, were derived from these Corinthian Epistles, with borrowings here and there from Romans—a reckless position, of course, for any scholarly exegete to take, but nevertheless the position taken.

Now I call attention to the fact that these two attacks were significant from the fact that, from the beginning of Tübingenism, these two books, the Apocalypse and the Epistle to the Galatians, had been admitted as genuinely the product of the apostolic age, being, in fact, the two pillars on which, it was held, the entire historic New Testament building was reared. Thus the two chief points in the historic literature of the New Testament have been attacked, and both of them on this documentary basis. That would be remarkable enough, but it is not all.

In 1890, two years after Steck's attack on Galatians, there was published an attack on the Epistle to the Romans, which was even more decidedly documentary in its form, and so approached much more nearly to the treatment of the Apocalypse at the hands of Völter and Vischer. In fact, it came from Völter himself, and, in brief, held that the Epistle, instead of being one letter from the one apostle, was made up of seven different letters,—a real apostolic core-letter, found scattered about in various passages throughout the Epistle, and six other letters by as many different unknown authors, some of them Gentile Christians, and some of them Jewish, found in the various remaining parts of the Epistle.

Again, one year later, 1891, there appeared from the pen of



Professor Spitta, of the University of Strassburg, a discussion of the Book of Acts, that, in its theory of the sources of the book, went beyond all previous theories, and said that before its writer lay two documents, both of which covered the whole history from the founding of the Church at Jerusalem to Paul's arrival at Rome. From these two documents the writer of Acts had derived practically all his material, simply playing the part of a redactor and piecing the two accounts together and making them read, as well as he could, like one narrative.

And now, in the last year or so, has appeared the very able and deservedly renowned presentation of the Teachings of Jesus by Professor Wendt, of the University of Heidelberg, in which presentation, naturally, the origin and composition of the Gospels are discussed, and in which discussion not only the well-known theory as to the documentary origin of the Synoptics is presented, but in addition, the theory of an original document for the Gospel of John, which document was of the apostle's own authorship and was added to, from various other sources, and edited after his death by scholars of his school, its redacted and edited form being that which appears in the New Testament.\*

Now all this, remarkable as it is, might not after all be considered significant enough to constitute "the signs of the times," were it not for one or two things that are to be considered in connection with them. 1. The first is: That these views, above given, do not represent mere local points of criticism; but rather general principles which might be critically applicable everywhere throughout the New Testament, *e. g.*, Volter does not hold simply that, among the New Testament books, the Apocalypse and Romans happen to be of documentary origin. It is with him rather a general literary idea which he is liable to apply to all canonical and early Christian literature. He has applied it already to the Barnabas Epistle, and his attack on Romans is only a part of a similar treatment proposed by him for all the four chief epistles of Paul. In fact, in the same work with Romans, Galatians is treated and relegated, like Romans, to a redactor's hands, being in his view, just as in Steck's, a clumsy compilation from Romans and the two Corinthian Epistles.† And so Steck does not hold

\* See in addition to these, Haltzmann's treatment of the relation of Colossians and Ephesians.

† See his article on the composition of Philippians. (Theol. Tijdschr., 1892, II.)

that of these four epistles of Paul, Galatians is the only one that is a compilation. This is a literary principle, which, in his view, runs through them all. Galatians is derived from the two Corinthians and Romans; while the two Corinthians are in turn derived from Romans, and the whole four are preceded by the Book of Acts and the Synoptic Gospels, to which they are all more or less indebted. So again Spitta's treatment of Acts is simply a single application of a general idea which he holds. It has already been applied by him in a similar treatment of the Apocalypse, and he plans to follow it up with another similar treatment of the Synoptic Gospels. These are not sporadic critical attacks. They indicate rather a general critical disease, which has the possibility of becoming epidemic.

2. Further, this is not something entirely new, sprung up in our modern days,—a critical fad. As far back as Eichhorn and Schleiermacher, in the days of rationalism, this documentary theory was suggested as applicable to the Synoptic Gospels. Even at the beginning of Tübingenism the same theory was advanced by Weisse as possible of application to Paul's epistles. And, though it found no following then, being overshadowed by Baur's own theory of tendency-origin, yet, a generation later, when Tübingen was giving up the ghost, this same theory, as applied to the chief Pauline epistles, was revived by the Holland critics and has been continued by them, and by the French critics also, along parallel lines with the Germans whom we have mentioned above. In other words, this is a general coming into shape and form of previous hints and suggestions which has the possibility of becoming permanent.

3. But there is yet another fact to be considered, namely, that a parallel to this criticism lies in the Pentateuchal criticism of the Old Testament to-day. To be sure, from the time of Astruc, in the previous century, the idea of documentary sources for the Pentateuch had been more or less urged by Continental criticism. But then nothing more was meant than that there were documents among the sources from which Moses himself, or at least a contemporary of his, had compiled these opening books of the Bible. Not until Tübingen's time was the suggestion made that this documentary composition of the Pentateuch might be later than Moses's time. But, just as it had been with the hints at that time made about New Testament

documentary criticism this suggestion obtained no following. In fact, Old Testament work was neglected, in Tübingen's attention to the New Testament, until a generation had gone past and Tübingen was departing this life, when Pentateuchal criticism revived and revived along the lines of this suggestion, namely, that the composite parts of the Pentateuch were of later date than Moses's time, that, in fact, (which is now the modern claim regarding them,) they represented a development of Israel's religion, being landmarks along the way, the documents containing the simpler religious and ethical ideas coming first, those containing the more complex and developed ones coming later. Now this idea of development is the very idea that, to a certain degree at least, lies behind the different documents that are supposed to make up our New Testament books. They are said to represent the development of Christianity, to show the growth of its religious ideas, to make it evident and plain that theology in the apostles' times was a much simpler affair than the New Testament would have us believe. These documentary ideas, therefore, which we have here in New Testament criticism, are not, after all, isolated ideas. They have their counterpart in Old Testament criticism. They are part of a general critical movement which has come into real activity in these latter days, and is claiming the possibility of sweeping all other criticisms before it, and forcing them off the field.

4. And, if there is a disposition to make light of this claim, we call attention to this idea of development which goes along with these documents and, as our final consideration, submit that this simply shows that there stands connected with all this documentary criticism, in Old Testament and New Testament alike, the philosophy of Evolution, and that philosophy is to be reckoned with to-day. Tübingenism was based upon Hegelianism and fell, because its philosophy was not only unpopular, but was untrue. This modern criticism finds its strong support in Evolution, and Evolution is popular and, in its theistic and Christian form, is most likely to prove true. In view, therefore, of these considerations, I think it is no exaggeration to say that these instances of documentary criticism which we have before us in the New Testament are significant enough to constitute "signs of the times."

But if so, then what do they portend? Which brings us back to our question, What position is criticism going now to take as the basis of its critical work? Do these signs show that criticism now is going to embrace its chance and opportunity of becoming truly scientific? Do they give us reason to believe that now it is going to establish a right and proper combination of internal and external evidence, and so unite a true exegesis, on the one side, to a true history of fact, on the other? If the facts say anything, they say very plainly "No." Criticism is missing its chance. The combination will not be made, for in this documentary criticism which it is carrying on there is being placed an over-emphasis on the side of internal evidence. The process is showing itself to be purely subjective. If the partitions made of these New Testament books are examined, they will be found to be based on absolutely arbitrary internal principles. If the redactors who are brought upon the field in the various recensions of these books are investigated, they will be seen to be simply the creations of subjectivity. Völter's and Vischer's and Weizäcker's and Pfeleiderer's dissections of the Apocalypse are internal pieces of work at the expense of the external evidence to the early integrity of the book. Steck's partition of Galatians is a purely internal study, which has already collapsed beneath the scientific faults which have been proved against it. So Völter's breaking up of Romans into its seven letters is a subjective process, which, if it were not seriously meant, might almost be considered a companion to the satire on this sort of criticism which the professor-elect to the chair of Systematic Theology in this institution has already published. And so with Spitta's Book of Acts and Wendt's Fourth Gospel. They are an over-pressure of the internal side, on principles which I believe to be in error.

As Tübingenism, then, over-emphasized and over-pressed the objective element in its criticism and made that false objectivity ride all its exegesis, so this documentary criticism is over-emphasizing and over-pressing the subjective element and making that false subjectivity ride all its history. It is deciding authorship by lexicon and grammar, and canonicity by literary style. It is saying that different words mean different authors, and similar words mean forgeries. It is holding that documents are to be dated by their diction and that, because the

Gospels and the Acts are histories, they must have been written before the Epistles. It maintains that no writer can write save in one way at one time. It magnifies differences therefore and intensifies peculiarities; it refines and over-refines, splits and double splits, till it forgets that there is about its narrow view-point a historic horizon that cannot be ignored, if the light of truth is to flood the sacred page.

What then is the outlook for to-day? 1. First of all, summing up the facts which we have presented, the prospect is that we are about to enter upon a phase of New Testament criticism similar, in its outlines at least, to the criticism at present working in the Old Testament. The transitional period is coming to its end. A new period is opening. The confused efforts of the Ritschl-Baur school are crystallizing into the definite movement of this school of Völter, Vischer, and Steck. Hegelianism is yielding the way to Evolution, and documentary analysis, as we have grown familiar with it in Pentateuchal criticism, is being applied largely, if not entirely, to the New Testament books. It will doubtless lead to an attempt to reconstruct New Testament history, as it has led in the Old Testament to an attempt to reconstruct the history of Israel. But that will be a difficult task to carry through, for Tübingen has already fought that battle of reconstructed New Testament history, and has been defeated, and, in that defeat of Tübingen, the facts of New Testament history have been so clearly and so decisively established that not only will Tübingen's battle never be fought again, but no new battle on that field will be likely to have much success. Its present phase, however, is literary rather than historical, a study of the documents themselves rather than of the history which lies behind them. 2. Second, summing up the history of New Testament criticism from the beginning of rationalism's abuse of it, this new phase of New Testament criticism will end, just as all other phases of unscientific criticism have ended, in its own discomfiture and defeat. I shall not, of course, be misunderstood. I believe, just as every Biblical student believes, in higher criticism. It is simply a branch of exegetical science, to be used just as any of its other branches are used. I recognize and welcome the results which its use has brought to the gain of the truth of Jesus Christ, just as I recognize and regret the results



which its abuse has sent in the other direction. But in the end that truth must always gain, whatever struggle and conflict, whatever apparent disaster and defeat may come upon it. It always has done so. It gained by the rationalistic criticism of the eighteenth century, utterly unscientific as that criticism was; for when it was found that there must be something more in the substantiating of the Bible documents than the mere usage of the Church, right though that usage might be, that there was a surer ground on which the Bible was to be held, the deeper drifts of reason and the broader sweeps of the indestructible facts of mind and soul, then rationalism helped to that discovery, though she recklessly leaped beyond it all and went to her own destruction. In that discovery there was a gain for the truth. Again, when it was found that there must be yet something more in the substantiating of the Bible documents than the mere truths of reason, that there was a still surer ground, the broad, strong, certain ground of history, then to that discovery Tübingen helped, though she hung herself with the false history which she held. In that discovery again there was a gain for the truth. Now, apparently, it is being found that, in addition to the proofs of reason and of history, there is to be gained yet surer ground still, ground yet more certain and more sound—that there is to be secured the literary proofs from the documents themselves. Good! Then this documentary criticism will help to its discovery, though just in so far forth as it is unscientific in its principles and methods of work, it must go to its own destruction, while it leaves the same grand, everlasting truth of Jesus Christ, the one and only gainer in the end.

I stand therefore this evening and say: Important as this new phase of criticism undoubtedly is, deep searching as its work will of necessity be, I see nothing in the future to fear. From what it has shown of itself, in the attempts it has already made, I believe it to be unscientific, and therefore destined to destroy itself, while the truth remains firmer in its historic integrity than before. But I do not believe that this result is going to be reached without coöperation on the Church's part, and in that coöperation there are two courses which the Church can pursue. She can stand by and let this new criticism have its own way, occupying the field, controlling the literature, holding the

scholarship, until it has worn itself out with its own vagaries and dies. Then she can come in and, repairing the damage, say: "See what a victory I have gained." Or she can come into the struggle at the start, contesting the field, placing literature against literature and confronting scholarship with scholarship, until this criticism is compelled to yield its unscholarly position and give up its unscientific fight. Then, when truth has gained the battle, she can be grateful to God that she was allowed to be an instrument to that end.

This latter would be the better way, would be the shorter and the quicker way. But to undertake and accomplish it, the Church needs now and to-day to go to her colleges and her seminaries and train her men into a scientific thoroughness of lexicon and grammar, of philology and literary style, of exegesis and Biblical theology, that they may show the falseness of unscientific critics, and, by being scientific themselves, support the truth they hold. The Church can afford to lose no time. She can afford to spare no means. She can afford to do but one thing and that is, with the consciousness of her great responsibility, to make known to the world the Word of God, with the conviction that the Master who has sent her into the world will give her His Spirit to enable her to know that Word, to take that Word, and in the light of all that has been gained for its historic truth in the past, and in the blaze of all that can be brought to bear upon its historic truth to-day, establish that Word in her own convictions, and then preach it to the souls of men.

God giving us the wisdom and the grace, we will try to do this here, not merely that we may supply the Church with scholarship; but much more, that into the Church's pulpits may go those whose faith in the Word is strong, because they know that Word to be true, and who keep strong their peoples' faith in that Word because they preach them its truth.

## WHAT SHOULD BE THE MINISTER'S ATTITUDE TO CURRENT CRITICAL DISCUSSION?

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The question is extensive; its very vastness superinduces dumbness. It is elastic; its reach may cover a needless area. Therefore it is not easily discussed. Moreover, limitations of time, experience, and personal knowledge are always cautionary. Again, views of large things must of necessity be fractional and sectional. One's location is largely the natural dictator of opinion. Touching much to-day the majority verdict is that we live in an era of criticism. The air is thick with interrogation points. Thought is astir. Agitation seems cosmic. Mind gropes amid and grapples with problems of immense importance. Hence Montaigne's motto fits full many a lip, "I do not understand; I pause; I inquire." With scientific mutation and philosophic chaos, with widened liberty of thought and quickened spirit of investigation, it is not strange that inquiry should be rife in the moral and religious realm. Such critical activity surely cannot be criminal, unless mental coma be our standard. Intellectual action in the moral domain is a healthful sign. Quiescence may mean either putrescence or petrification. And it is the organic that may putrefy or petrify. Religious criticism is a recognized reality. The mental microscope and the scientific scalpel are being applied to the spiritual as well as the material. More and more is the religious being put into the test-tube of investigation; the discoverer is busy, and men are ready for results.

In the broadest, most honest sense, what is criticism of super-mundane matters? As applied to the religious, the spiritual, the biblical, what is the sphere of legitimate inquiry? Unvarnished, such criticism may be broadly defined as research for the sake of verification of facts. It is a means, not an end. The usual terms may imply antagonism to revealed things. They may seem to furnish a hook for the hanging of an unkind definition, "a mania for unsettling historical data." In their

realist sense they point positively to the application of reason to revelation—the following of the intellect where the heart has led. It is the use of the scientific method—the only proper method—in matters that concern two worlds. The Christian critic has a right to reverently ask, Why? For reason cannot possibly end where revelation begins. Newman heard himself asking, “How may I attain to absolute certainty in religion?”, and chose the reply of Catholic absolutism. Others may question as honestly, and preferring a freer mental range than is consistent with papal dicta, may summon all the power of intellect to the aid of faith.

Amid this critical environment the attitude of the Christian herald is of no small moment. Noting the pertinacity of doctrinal and biblical discussion, the minister must consider his relation to it. The topic is vital; it touches the cuticle not only, but probes the very life-center. It may be met with tones and terms of haughty assurance and of ecclesiastical egotism, or with the frank confession of the earnest and faithful pupil in the school of divine mysteries. Involving both thought and destiny, it demands of every minister an impartial, impassionate, and sincere consideration. For initially it deeply concerns the individual. A minister's duty, touching every external, is primarily to himself. In no other sphere of labor are self-conditions more fundamental. Dealing with destinies, whatever relates to others must first relate to himself. Whatever may introduce to a better personal apprehension of truth and correlative facts he owes it to himself to heed wisely and well.

A student of sacred learning, he must not, for his own expansion, closet his mind to the digesting of past conclusions alone. All knowledge of a religious character is not already in book form. Whatever may be, as results of studious research, should have a value as well as what has been put into type. Therefore the modern minister should be friendly to research and an attentive auditor to current discussion. Remembering that liberty of thought and expression of results are basal principles in the spiritual no less than in the material realm, he should be open-minded. Realizing his own limitations he should hold himself in a state of unprejudiced receptivity, eager to recognize and appropriate whatever may increase his

own store of religious knowledge and add to his power as an ordained leader of minds and hearts in spiritual avenues. Summoned always to an intelligent understanding and forthsetting of the reasons for "the faith that is in him," he should keep himself open to light that he may the better illuminate. It is his privilege to come into touch with mooted matters, to be cognizant of debated doctrines, to keep sharp vision for the freshest facts relating to revelation, and to be keenly sensitive to the drift-signs of religious currents. Perhaps he has left seminary halls quite a theological tyro. His mental and spiritual constitution may have rendered it almost impossible for him to avoid dropping into dogmatic grooves, in which there appears to be easy running. In reality he is but a swaddling, with some things to unlearn, and a vast deal to learn. To pose, in study, parlor, or pulpit, as a condensed encyclopædia of final statements regarding the more abtruse in religion, is to parade one's folly. It is no shame for a minister to be a veritable agnostic concerning some things. "I don't know" is immensely better about some matters than rigid dogma, the legacy of tradition. To shake one's head in honest doubt is preferable to parrot-talk. To be ready to learn, to be attentive in the direction of confessed scholarship, — to want to know, is vastly better than to have reached an ultimate of personal knowledge. And a good way to learn is to be not so tightly tethered to prescribed ways of thinking as to forbid any wide mental reach. Fetichism is suicidal.

But this very open-mindedness couples closely with the most careful discrimination of which one is capable between the essential and the non-essential in all research and discussion. I suppose we are ever to remember that criticism is busy mainly with non-essentials, and that experience has proven that religious discussion is quite often the promoter of religious dissension. Much of criticism and controversy seems but an utter waste of precious opportunity, for most often it is *not* Christianity, or any very essential part of it, but an individual's idea, that is the spur of research or the point of factional debate. There are burning questions to-day that will leave but a handful of ashes for to-morrow's beholder. There is a good deal of loose modern thought that is little less than modern thoughtlessness. So that, in these matters that touch eternity in their



further reach, the Christian minister needs to be thoughtfully and prayerfully discriminating. No human judgment can be infallible in these matters. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." Cold-blooded intellectualism struggles fruitlessly over many things. What a man needs to know he should willingly let the "Spirit of all truth" help him to know. He will aid to a calm and dispassionate weighing of evidence adduced, and trend us toward a species of judicial temperament concerning mooted things. He will help us to preserve mental and spiritual equilibrium in the moment of excitement, and prevent us from being unfitted by hypotheses for our legitimate labor.

It is well always to recollect that incumbent responsibility should influence us insensibly toward conservative conclusions. "We are God's husbandmen." The obligation of special employment in the King's service renders necessary thoughtful, patient, and prayerful sifting of offered results, whether historical, chronological, philological, philosophical, or doctrinal. As those entrusted with the high privilege of pointing souls heavenward, our duty is dual, to covet the possession of data and such assimilation of the products of others' study as may be possible and proper, but ever to guard lest an interest in the secondary shall lead us to slight the primary and fundamental. There is peril in either ready or blind following of specialists, special pleaders, or speculators. For history proves that while an assumption can never be a demonstration, a hypothesis may crystalize into a very rigid tenet. We are not summoned either to an exhaustive personal search for or supine acceptance of second-hand facts about the Bible, but we are expected to know a deal of what is in the Bible. Our nod of assent is not demanded for every humanly deduced doctrine under discussion, but it is imperative that we should have a limpid understanding as to the essentials of the plan of salvation from sin. Chary of all criticism that seems in any manner to suggest processes liable to sap the essential, unready to yield conviction to aught that in any wise imperils the fundamental, we may, by the Spirit's aid, benefit largely from current discussion, in breadth of thought, depth of faith, and clench of hold upon the eternal verities.

But the question has a yet wider reach wherein our ministerial obligation is paramount. I refer to its not indirect connection with the chiefest business of the Christian minister. Our "attitude" toward "current discussion" is largely dictated by what we are. And by that I mean what we were ordained to be. The modern minister is first and finally a "herald," an ambassador,—one "sent" with a message for the salvation of souls. He is not concerned to prove the existence of his King, the authority of His message, or its absolute inerrancy; he is not the exponent of a final system of theology; he has no business with any post-mortem theories. He deals with permanent values. His vocation is definite,—to win souls. He utters a simple message to win the impenitent to faith, and the penitent to a higher faith. God doesn't need to be bolstered up by our puny reasoning; truth will not be rendered more logical by our logic; theology doesn't need our exhaustive treatment. We are not ordained religious explorers, mental athletes, or nimble disputants. Good old Jeremy Taylor used to say that "when God would save man, He did it by the way of a man." That simply echoes the supreme truth touching a minister's vocation. It is our business to-day, without entering into the turmoil of discussion, or swerving from the legitimate line of gospel work for the sake of pursuing fascinating investigation, just to point human hearts to the living presence of "the Wonderful, the Counselor, the Mighty God, the Everlasting Father, the Prince of Peace,"—the Son of Man among men. We call our religion Christo-centric. That may mean zero or *everything*. But surely it must mean that the Christ, the Son of God, is the moral center of everything essential unto life eternal. It must mean that the Christian herald should be a living director of thought toward and a riveter of faith upon Him who once hung from Calvary's central cross.

There is grave reason to believe that modern Christianity is far too impersonal for the loftiest and most practical purposes. Doubtless a deal of the mysterious and perplexing and disputatious results from swinging away from the Christ as the concrete center of our salvation scheme; the tangential tendency is too frequently towards the abstruse. The most recent spectacle, in some quarters, is that of a stupendous degree of energy consumed in the effort either to preserve old ideas or to evolve

new ones. Some are beaver-busy polishing up mental antiques, while others are intensely active to invent something novel. And thus many a mind is expanding wondrously over the abstract, while many a heart is just shriveling up for very lack of the nutriment of the life-giving concrete. Christianity is pitifully impersonal as lodged and locked up in doctrinal statements quoted as ultimate. The working theory of too much ministerial effort is based upon respect for religious leaders. "John Calvin or John Wesley thought or taught so ; therefore I believe and teach it." "Our church or confession hold thus and so." Such statements rob the ministry of its proper power, and reduce pupils of a system to a level meriting pity. Wedding one's self to printed ideas, bearing the human stamp, will vitiate Holy Ghost power. But the incorporation of the Christ into the heart, producing a palpitating, loving life, must vitalize our effort for both mental belief and spiritual salvation. "The fear of the Lord is the beginning of knowledge," and "if any man will do My will, he shall know of the doctrine."

As a diseased, dying world will never be saved by beauty, intellect, and energy, the trinal elements of Matthew Arnold's Gospel of Culture, so neither will it be affected visibly and eternally by any other than the Gospel of Grace, centering in Christ, and absorbing the Christian messenger. While it is historically true that certain controversies have happily resulted in the conviction that Jesus Christ is the center of revelation and the rallying point of all religious thought, there is grave cause for fear lest present discussions may be trending toward very foreign results. While biblical criticism proceeds and doctrinal disputes continue, while confessions and creeds remain the objective points of attack, while novel theories struggle for recognition, and fantastic notions attract attention, the modern minister must not be diverted from the central truths of the Gospel of Grace ; he must have an overwhelming force of belief in the cardinal thoughts of the Christ-life ; he must possess an immediate and clear vision of the all-loving Father as revealed in the Crucified. The truth of Martin Luther's words still rings, "We have not a painted sin, and cannot be satisfied with a painted Saviour." It is profanation of a high and holy calling to absorb one's powers in the discussion of abstractions when souls are perishing.

The supreme demand of the hour is for men who can preach "Christ and Him crucified," rather than a discussed and disputed Confession; who can love truth more than tradition, and the picture of the Perfect more than the petted theories of any sectarian patron. We need to chalk the line very clear this side the nebulous. We need not be apologetes,—we can be apostles. Our weapon is not the spade, but the sword. Our trust need not be fixed in the Damascus-blade of reason, but in "the sword of the Spirit." Thus equipped, the man of God, facing the man of no God, will "study to show himself approved unto God Almighty, a workman that needeth not to be ashamed, rightly dividing the word of truth."

J. HOWARD HOBBS, '85.

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## ELEMENTS IN A DEFINITION.

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It is not purposed in what follows to abstract a treatise on Logic, nor to rigidly formulate certain logical principles. Still less is it proposed to umpire and decide the apologetic and polemic disputes which at present vex the Church of Christ in other lands as well as in our own. The purpose is a much narrower one. In solving any problem or debating any issue, two difficulties oppose themselves to the acquiescence of all in the conclusions of one. The first is divergence of opinion as to what the problem or issue is. The second is divergence of opinion as to the true solution or determination of it. The former is quite as fruitful a source of controversy as the latter, and is the real point of contention in many cases where both parties in a discussion believe themselves to be at variance only in respect to the second. Stating a problem clearly often more than half solves it. It is hoped that toward securing that end the subsequent discussion may contribute. If certain of the complexities inherent in the content of words used to represent a wide range of facts or ideas can be clearly apprehended; if these complexities can be traced to their essentially simple elements, the co-existence of which in single words have pro-

duced them ; and if, further, it can be seen that, though properly united in a single word, these elements should be distinguished in the discussion of the question which the word suggests,—one step, at least, will have been taken toward reaching conclusions which shall be clear, even if divergent.

First of all, what is a definition? What has been done, or should have been done, when a word has been defined? Generally speaking, a word is defined in terms of a "thing" with certain properties (active or passive), *e. g.*, water is a fluid, colorless, odorless, tasteless, of a certain specific gravity. Such a definition stands as an illustration, in a rough way, of definition in general. A class of objects supposed to be well known is mentioned in this case, "fluid," and the object to be defined is distinguished from others of the same class by certain specific properties. The class, if defined retrogressively to its last term, reduces to existence, "being," "thing." Thus the definition, generalized and reduced to its simplest terms, becomes divisible into the two parts, a "thing" and its properties.

Widely recognized as is this formula, the question nevertheless arises, Is it a formula which, when filled out, sets the interrogatories of the mind thoroughly at rest? In putting this question, no reference is intended to the metaphysical or psychological objections which could be raised to the formula. It is indifferent to us in this connection whether we allow realism or idealism to be true, whether one argues for the existence of a thing back of its properties, or insists that the thing apart from its properties is a cipher. Dropping all such much-snarled-over bones of philosophical contention, the question still remains, Does the above-given general formula, when filled out, supply a satisfying and rest-producing knowledge of the content of the term defined? Such a knowledge the mind craves and to such a knowledge the mind has a right, if it can be secured. From the standpoint of natural science and with reference to the scientific classification of objects of knowledge, it may be said that the formula is sufficient—perhaps more than sufficient. We may feel that nothing more is wanted when the scientist has defined "gravitation" in terms of the mathematical relation between the respective masses of attracting bodies. But do such definitions never leave anything to be desired? Take, for example, Mr. Herbert Spencer's definition of "life." In its



simplest form it may be stated as "the adaptation of the internal to the external." We have here given a "thing" called an "internal," a second "thing" called an external. It is said that the essential nature of this "internal" is expressed in the single property of its "adaptation" to the "external." Do we rest with this? It is a remarkably helpful generalization of a process. It does picture "living." But does it define "life"? "Life" means more to us. The word has a wider linguistic significance than "living." We are unable to shake ourselves free from the desire to formulate what that is, which has been back of the formal process of "adaptation of internal to external," and has brought it to pass. The word "life" has stood to us for that, as well as for the process. If it is confined to the process, we find ourselves groping for another word to express the remainder of our thought. A demand so wrought into the constitution of mind and built into language cannot and should not be lightly silenced with the remark that "scientific investigation shows only what has been thus defined." Whether or not natural science can satisfy that demand or ought even to set itself such a task, is a question it is not proposed here to answer. We only insist that somehow such a demand exists, and that men have not reached the end of their duty in thought till they have formulated an answer to it. Man seeks a full, not a partial definition. Into that full definition must of necessity enter a complex of elements, which for clearness of thought respecting what is defined should be distinguished. They should be distinguished not with the purpose of excluding any, but with the purpose of recognizing the right of all to exist. A Copernican astronomy which denied a place in its system to the earth would be as absurd as a Ptolemaic with its terrestrial center—perhaps even more illogical, for the latter at least, attempts to embrace all recognizable phenomena.

As an illustration of the different elements which enter into the full definition or description of a somewhat complicated object or event, let us cite an incident to the correctness of the analysis of which the experience of the inhabitants of a New England college town will doubtless be confirmatory.

About midnight one Sunday night, the college clock is heard to strike somewhere about one thousand o'clock. On waking, the first question to arise is, "What is that?" Into

common speech is put a scientific formula of mechanism, wave-lengths, and ear-construction, with the reply, "The college clock is striking." But as the strokes multiply, like a sort of prophecy of the end of time, the question passes from "What?" to "Why?" The first answer remains true, but we are no longer content with it. We wish to know something more. The causal problem pushes itself into our question-box. We do not rest satisfied with a description of the "thing"; we want to know why it occurred, what caused it. Now, without reference to our possible philosophical discipleship of Descartes, or Hume, or Kant, or Reid, an answer to the question, "Why?" demands to be included in the definition of the "thing" which roused us from sleep. In the morning we learn that it was caused by the sophomores.

We have not yet, however, reached the end. The question "Why?" is a double-headed arrow. It points forward as well as backward. It aims at the purpose as well as the cause. The starting-point and the goal have both been denominated by the word "cause," and distinguished by the words "efficient" and "final." What was the sophomores' purpose? Why did they make the clock strike? Morning investigation leads to the answer, "To show their smartness as compared with other classes in college."

The end, however, has not even yet been reached. Morning curiosity puts another question, "How did they do it?" "They broke into the clock-room, removed a piece of machinery, and the clock did all its striking for a week."

Here, then, are four elements in the general interrogation, the "What?"\* the double "Why?" and the "How?" Putting the answers into a single sentence we say, "The sophomores, in order to show their smartness, broke into the clock-room, removed a piece of machinery, and the college clock struck one thousand." The objection may arise that this sentence is not a definition of a word, nor of an object, but is the description of an *event*. It relates a whole series of occurrences. It was with the purpose of bringing to the fore at this very point that

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\* "What?" is here used in the narrower sense indicating approximately the known class, like "fluid" in a previous illustration. The answer to "What?" in a wider sense is the whole definition. Confusion sometimes arises from failing to distinguish these two uses of the word.

this illustration was used. Since it is not our purpose to enter into a purely logical discussion, the question may be passed by as to whether or not every object is not really an event and does not necessarily have wrapped up in its complete definition all the elements which enter into the description of an event. We wish here only to call attention to the fact that a multitude of words familiarly used to designate objects are also descriptions of events. We find the essential difference between an object and an event in the fact that into the latter enters preëminently the element of process. If only the result of the process is denominated as the event, still the processional idea is there. An object, on the other hand, is considered as isolated by itself. A stone is an object. Columbus's landing is an event. The latter is in one sense more isolated than the other. There is no other event like it. But in the event is implicit a whole train of antecedents. Objects seem generally to be designated by single words, events to require a descriptive phrase. But such is not always the case. Let the event occur often enough, and we group the involved process into a single word. Great numbers of nouns would be almost void of meaning were it not for the implicit processive, eventual idea. It is questionable if all nouns, except abstract nouns, such as blackness, hardness, etc., do not involve it. Of the many which do include this, the nouns in "-tion" offer themselves as ready illustrations, *e. g.*, "foundation" or "vacation." Such words have a double meaning, the earlier implicit in the later. They mean first a process and then the completed result of the process.\* These serve as illustrations of words which in a comparatively narrow sphere represent, not simply an object, but also an event. Many words have much wider spheres and more complex implications than these. The thought of any one will readily pitch on such. In the use of any such complex verbalized idea, the view-point of the person employing it will largely determine upon which of the series of contained ideas the emphasis will rest.

Let us again for clearness bring the series to mind.

(1) The "What?" is the present state. (2) The "How?"

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\* Observe the distinction, clear in some cases, but obscure in others, between the present participle with the definite article, the noun ending in "-ment" and the noun ending in "-tion," *e. g.*, "the devoting," "devotement," "devotion."

is the method by which the present state came to be, or the series of precedent states.\* (3) The "Why?" is causal. (4) The "Why?" is teleological. Much of the so-called "conflict between science and religion" roots in ignorant or willful misapprehension of either the reality of all four terms of this series, as included in the meaning of a large term, or the propriety of an unequal emphasis from different stand-points of different members of the series. In a scientific treatment† the emphasis is always on the first two members of the series; in a religious or ethical treatment, on the last two. Too much of the heat of modern religious and scientific controversy has been due to the fact that strength of emphasis has been confused with completeness of expression. The bass drum gives the emphasis, but doesn't play the tune. No amount of emphasis on either the first or last half of the series makes unnecessary the other half. The symphony of the universe of thought is not made up antiphonal solos on the bass drum and the piccolo.

1. It should be recognized that science does and should concentrate itself on the study and statement of present states and of the series of past states precedent to the present. It is doubtless true that science gets its impulse, as well as receives its direction, from the law of cause. But in another sense it has no need of cause *in ipso*. Hume is a sufficient philosophical master to guide its researches. Frequently observed succession furnishes all the idea of cause it needs. The same is yet more true of purpose. Though the scientist finds in the adaptation of means to ends one of the most useful keys with which he unlocks the secrets of nature, still in a wider sense a purpose is unnecessary in reaching his result. He has no need of fixing a goal toward which all is striving, and the nature of which conditions the nature of the effort. The cause and the purpose can be set aside as concerns him. "He needs no God in his hypothesis."

2. It should be recognized that ethics and religion do and should concentrate themselves on the study and statement of the purpose and the cause with the intent of rightly relating

\* The first or second form of statement will probably be accepted according as the "How?" is approached from the first or from the fourth term of the series.

† "Science," "scientific," etc., are used in the popular sense as an abbreviation for "natural science," etc.; not in their larger and truer meaning.

the past, the present, and the future, but supremely the present and the future. The ethico-religious treatment of things is fundamentally teleological, then causal. To truly fix the ethical and religious goal and to truly relate thought and life to it, is the speculative and the practical problem of ethics and religion. Really inseparable from this is the question as to the cause of the present state and of its relatedness to the cause. While obviously ethics and religion cannot ignore the analysis of present states and the examination of the succession of past states, the exact "What?" and the precise "How?" are insignificant beside the double "Why?"

3. It should further be recognized that in the unfolding and treatment of the content of any large word the existence of all four elements should be acknowledged, and neither pair be ignored or distorted by the investigators of the other pair.

Man has been defined as a rational animal. Man has also been defined as a religious animal. The words "rational" and "religious" may both be so defined as to make either definition a tolerably inclusive one. But whether one or both or either be chosen, it must be borne in mind that the object of the definition is a unity, not a duality. We may, if we choose, hold to a dualism of matter and spirit paralleling each other in the world of reality in accordance with any one of several hypotheses. But a duality in the realm of spirit without any hypothetical parallelism is intolerable. A man is not two beings, but one. He is not a span of animals, one scientific and the other ethico-religious. In his judgments as to "What?" and "How?" lie implicit judgments, positive or negative, as to "Why?", and the reverse is equally true. But because I believe a certain group of facts to have had a certain cause and to exist for a certain purpose, I have no right to reconstruct them in accordance with some supposed best method of the working of that cause to forward that purpose. Because, on the other hand, examination of the same group of facts shows that their "What?" and "How?" are hardly as I had previously supposed, it does not therefore follow that they were without cause or purpose, or even that the cause or purpose before attributed to them was the wrong one. For the clear and sound use of many large terms, which are really descriptions or treatises in epitome, it is absolutely necessary sharply to discriminate and separately



to treat the elements which enter into their complexity, and at the same time to remember that these elements belong together. A large part of discussion results from forgetting this fact and failing, either by exclusion or by inclusion, to use the words with exactness. Much discussion arises from using words in a narrow sense instead of with their full meaning, and then entering a discussion as if the word had been inclusively employed. Too often we adopt a word, accept it as representative of a group of realities, and then proceed by means of half the realities it contains to attempt the disproof of the other half.

4. It should be recognized that the periodic transference of emphasis from one to the other half of the series of constitutive elements is necessary for progress of thought.

Movement seems to be the law of the world. Movement of thought does not take place outside of, but inside of language. Language does not become richer by the acquisition of flocks of new words so much as by the enlargement of the content of words already in use. Progress in human thought seems symbolized by progress in human locomotion. It is stepwise. Essential to it is the transference of weight from one side to the other. Because the right foot is now on the ground and the left foot in the air, we are not to suppose that the normal human attitude is that of a stork in a marsh or of the grotesque figure caught in the foreground of an instantaneous photograph. To complain that both feet are not always on the ground at once, is to wish to convert man into a mile-stone for the universe to pass by. To believe that the emphasis is always to remain on one side, and still that progress is to be made, is, for the most optimistic, to reduce the movement of human thought to the spasmodic and wearisome uncertainty of the sack-race, with its recurrent falls to earth. In thought-progress we rest one foot firmly on the earth, and in the position there secured prepare to reach yet further forward with the other. The left is not idle nor forgotten, and its swing helps the balance of the right.

In conclusion, let us illustrate our meaning by a glance at two words in "-tion," words of the class before mentioned which represent large and complex ideas. They are "Evolution" and "Inspiration." These two words very nearly paral-

lel each other in the respective realms of natural science and religion. One concerns the book of nature, the other the Bible. Each designates a process by which its volume has become what it is. Each is often used with a dynamic meaning, as if it had produced the result. Each is employed as the expression of an event as well as of a process. Each claims to be a fact, but neither can by any possibility be an object of direct observation. Each may be called a doctrine, a theory, an hypothesis. The ascendant school of scientific thought regards one, in some form or other, as a fundamental doctrine. The ascendant school of religious thought holds a similar position relative to the other. Both schools have at times declared that their respective hypotheses were mutually subversive, not only of the theory advanced, but also of facts on which the theory was based. Without any discussion of the comparative or absolute merit of the two hypotheses, let us, in the light of the preceding discussion, look at the content of the words which express them with the purpose of seeing whether a considerable part of the controversy which has waged around them is not due to a failure to recognize and distinguish the whole content of the words.

In the word Evolution the emphasis of thought is on the first two terms of the before discussed series. This can perhaps be most clearly seen by recalling Mr. Herbert Spencer's definition of it. "Evolution is a change from an indefinite incoherent homogeneity to a definite coherent heterogeneity, through continuous differentiations and integrations." Only these two elements are here apparent. There is given the "What?", *i. e.*, the generalized nature of two states, and the "How?", *i. e.*, a generalized description of the series of occurrences through which passage is made from one state to the other. Homogeneity and heterogeneity equal the "What?"; differentiation and integration the "How?" Is this a satisfactory definition of Evolution? Many theologians, and others too, will say it is not. It is quite useless to argue that a man has a right to define a term as he wishes so long as he uses it consistently. Philosophy and language both have their rights. When a word that has won a place in language is used to express the formula of a philosophy, the power of the individual over its content is limited. Laying aside all criticism as to the

cumbrous verbiage of the definition, at least two criticisms are valid against it. If Evolution is to be the basis of a universal philosophy, the definition is not inclusive enough. No formula is large enough to enmesh the whole universe—matter and spirit included—which does not distinctly recognize and adapt itself to an existent cause and purpose. If against this criticism it be urged that Evolution as defined is meant to be only a description of an observed mechanical succession, then in addition to the above criticism of philosophical insufficiency must be urged a second criticism. The formula is linguistically inaccurate. It includes more than it pretends to define. While claiming to entirely exclude the “Whys?”, these slip in by implication under cover of the word chosen to exclude them. Evolution implies a recognition, hazy perhaps, of both cause and purpose, and the evolutionary hypothesis owes not a little of its wide acceptance to the implications of its cognomen. These criticisms seem valid against the formula. But if on the ground of such valid formal criticism the theologian asserts negatively that the observed facts on which the hypothesis rests are not as the scientist states them, or positively that they are as the theologian, under the influence of another hypothesis, has presupposed them, then the scientist cannot make too sharply imperative his “Hands off!”

The converse is equally true respecting the attitude of theology and science to Inspiration. Without formulating any definition of Inspiration, two elements must be fundamental in it, if the word is to have any legitimate meaning. These elements are causal and teleological. Inspiration as an hypothesis must start with God as cause, and as purpose must set the realizing by man of his ethical and religious possibilities. If the scientist on the basis of an hypothesis drawn from the facts of his peculiar sphere shall deny these fundamentals, the theologian will rightly return his “Hands off!”

Inspiration is not, however, an unattached abstraction. Like other abstract nouns it needs a thing to give it content. As evolution implies something evolved, so inspiration implies something inspired. It has to do with a book, *i. e.*, with a complex of objective facts. If in its zeal for consistent harmony, theology attempts, from its knowledge of the cause and purpose of Inspiration to deduce “what” shall be produced, and

"how" the producing shall be done, in order to accord with the nature of the known cause and purpose, and thus shall construct *a priori* the facts concerning the book, then science is justified in criticism. It will say, first, In a formula like Inspiration, which concerns a book, the "what" and "how" cannot be omitted; second, the facts as to "what" and "how" cannot be deduced *a priori* from a knowledge of cause and purpose. This could be done only in case of an exhaustive knowledge of both cause and purpose. Such a knowledge is necessarily excluded by the infinity of the cause and the ideality of the purpose posited.

An hypothesis of cause and purpose based on facts of the ethical and religious realms cannot be rightly carried over into the realm of natural science as a hammer for the destruction of intrusive facts. On the other hand, an hypothesis based on the nature and order of facts in the sphere of natural science, cannot rightly be used as the destroyer of the facts of the sphere of ethics and religion. This is not to assert that between the two realms an impassible wall stands. But it is to make clear that neither realm has the right of absolute dominion. The ideal condition is the harmonious federation of both. That is, perhaps, not to be secured in this world. There is certainly little in the present outlook to suggest its imminence. Still, something will be done toward the reasonable approach to the ideal when it is fully recognized that there are two distinct and perfectly legitimate starting-points, and that the real attainments made by those moving from one must be respected by those moving from the other.

What has been said of the controversy between science and theology, respecting the content of the words denominating their respective hypotheses, has its obvious application to present controversy among theologians relative to Inspiration. The elements of conflict lie in the content of the word. It must be expected that patient scholarship will emphasize now one, now the other side, now the divine and the ideal, now the human and the historical. It is to be expected that, since men are fallible, they will at times try to crowd under their hypothesis facts which refuse such a mold. So much must be endured. It may be a blessing. Were it not for the resistance of the air, we should never know the delight of rapid motion.

But much of recent discussion about Inspiration, and perhaps most of it in its popular form, seems ignorant of the complex meaning of the term discussed. So long as one man argues about the purpose of the Bible as inspired, a second discusses the first cause of the inspired Bible, a third debates its literary form, and a fourth seeks to expound its historic relations; while all four, because they use the same word Inspiration, believe they are talking about the same thing and are reasoning against each other,—so long will heat without light result from the controversy. It is easy to say God inspired the Bible, hence it must be flawless; or it is inspired only to teach ethics and religion, hence it can be thrown together in any way historically. That kind of argumentation is very evident, and seems very strong to some. But its strength lies chiefly in the athletic vigor with which it leaps logical gaps blindfold to their existence. A large element of controversy in the whole discussion comes from failing fully to define the term discussed. The discussion of "What," and "How," in terms of "What" and "How," and Cause and Purpose in terms of Cause and Purpose with the patient, considerate, and tentative pondering of the true transition from cause to "How," as accordant with purpose on the one hand and "What" on the other, seems to open the only way for a really illuminated, even though stepwise, progress.

ARTHUR L. GILLET, '83.



## Book Notes.

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*Aids to the Devout Study of Criticism.* By the Rev. T. K. Cheyne, M.A., D.D. New York: Thos. Whittaker, 1892. Part I. The David-Narratives. Part II. The Book of Psalms.

Under this title Professor Cheyne presents us with a book that contains enough solid critical information to interest the special student and at the same time is not so abstract and technical as to fail to appeal to the educated Christian public at large. Chapter I, on "How the Book of Samuel arose," contains a sketch of the very latest German theories on this subject, such as can be found nowhere else in English. A convenient table is given of the analysis of the book according to Kautzsch in *Die heilige Schrift des A. T.* (1891), and the brief critical observations that accompany it are suggestive and helpful.

The chief aim of the author, however, is not to contribute to the critical literature of the Old Testament, but to show how the results of criticism may be utilized for the edification of the individual believer and of the church. This is a praiseworthy object, and it marks an important advance in Biblical criticism that the thought of scholars is beginning to turn in this direction. The great barrier to the spread of historical criticism and to the exerting of its due influence upon the thought of the Church has always been the Church's fear of innovation. Because criticism, from the nature of the case, upsets some cherished and venerable delusions, the idea has got abroad that it is destructive in its essence, and the ordinary layman, to say nothing of the clergyman, has in consequence a strong and indiscriminating dread of all that bears the name of criticism. Of course this opinion is absurd. Criticism endeavors solely to form a true estimate of that which it studies, and it eliminates errors only that it may get at the ultimate realities. It ought to require no proof that all truth is divine, however attained, that facts must be received regardless of the disturbance that they make in our preconceived notions, and that the true and historical conception of the Bible is certain to be more helpful than the *à priori* and unhistorical conception, and yet the Church will never recognize this until the critic comes down from his plane of higher knowledge and shows just how the new thought may become a new power in life and how the whole truth of to-day contains more

inspiration than the half-truth of yesterday. At no period in its history has the Church at large formed its final decision in regard to new views on the basis of the intrinsic merits of the case. Theologians and critics may decide in accordance with the arguments; the Church decides according to intuition. It lacks the power to look at questions objectively and the view that it ultimately adopts is the one that it finds most *helpful* to it. In reality, that which is most helpful spiritually always turns out to be most true. Utility is not the ultimate ground of truth in religion any more than it is in ethics: nevertheless, in its highest form it comes out at the same conclusions as a more abstract form of reasoning, and in the larger experience of such a body as the Church, the true and the useful always coincide. The critic who wishes to give his views currency must remember this fact. It will never be enough to show the defects of traditional conceptions, he must also show how much more helpful the new opinion is that he advocates, if he would win adherents from the rank and file of the Church. This is what Professor Cheyne attempts to do in this book, and he deserves the highest commendation for the attempt. As he himself remarks, the work of cutting down and clearing away has been completed, and it should now be the task of criticism to build up. Definite results can now be said to have been attained, and we should ask ourselves the question, What do these results mean for us as Christians?

To illustrate the devout use that may be made of these results of criticism, Professor Cheyne has selected the David-narratives and the Book of Psalms. No choice could have been better, first, because the main points of the analysis of Samuel are as certain as any critical conclusions can well be; secondly, because the Book of Psalms should be studied in the light of the results of the criticism of Samuel; and thirdly, because the devotional character of the Psalms make many people more jealous of tampering with the traditional opinion in regard to their age and authorship than is the case in other books.

Critically, Professor Cheyne, as is well known from his previous works, is an extremist. In the book of Samuel he follows Budde's hyperanalysis closely. Now, while it is clear that two main types of narrative have been combined in the book of Samuel, any further subdivision of these sources is impracticable, and Budde's idea that portions of Samuel have been written by the authors of the sources of the Pentateuch is, with Dillman and Kuenen, to be rejected as unproven. In adopting this latest theory, the author has taken up a number of uncertain elements, and things are enunciated by him, on the basis of this peculiar analysis, as facts to which we must adjust

our religious thought that can hardly be said to be settled facts as yet. This is an element of weakness in the book. In order to make the due impression on the public, he should have confined himself to those points in regard to which there is substantial agreement among critics.

In his criticism of the Psalter, Professor Cheyne is characterized by the tendency to date everything as late as possible. Like Wellhausen, he thinks that the real question is not, whether there are any post-exilic psalms, but whether there are any pre-exilic psalms in the Psalter. None of the Psalms above-mentioned are assigned by him to David, and all are regarded as written long after the exile. In this particular, also, he does not represent the consensus of critics, and the expediency is doubtful of trying to show the religious value of an opinion that cannot yet lay claim to be *the conclusion* of modern criticism.

Professor Cheyne sets out to show that the critical view of the books that he has selected is the most helpful religiously. How far does he realize this end? Only in part, we think. As far as the book of Samuel is concerned, he certainly does succeed in showing that a critical analysis of the work clears up difficulties and removes religious stumbling-blocks in a way that nothing else can do. On the traditional view, the character of David is an insoluble enigma and only becomes a source of edification as we close our eyes to one-half of the narrative, while we look at the other half.

Thus far Professor Cheyne has proved his point. In the other cases it seems to us that what he really has succeeded in showing is, not that the critical view increases the devotional value of the record, but that the devotional value is independent of critical conclusions one way or the other. Large portions of the Old Testament have their value solely in their intrinsic worth, regardless of the fact who wrote them, or when they were written. This is specially true of the Psalms. As in the case of our hymns, we do not think when we read them how they were composed, but what they mean for us. Professor Cheyne shows that his dating of the Psalms is consistent with the highest appreciation of the value of their contents and the keenest sense of their spiritual beauties, but he does not show that the Psalms gain anything on his construction above the traditional conception of them. It was not to be expected that he would be able to show this. However important critical results may be for history, in cases of this sort they are indifferent for the religious significance of the work.

Professor Cheyne's book is written throughout in a beautiful spirit. He puts himself wholly under the power of the deepest thought of

the sacred writings, and no harsh word of polemic against those who have often bitterly maligned him mars the serenity of his tone. Deep reverence for the Word breathes in every page, and no one can read this book, however different his own critical standpoint may be, without feeling helped and uplifted by it. It is a practical proof of that which many sincere Christians have not yet learned to recognize, that the most advanced criticism of the Old Testament is compatible with the most thorough appreciation of its religious contents, and the strongest love for the truth that it contains. [L. B. P.]

*Genesis Printed in Colors, showing the Original Sources from which it is supposed to have been compiled, with an Introduction by Edwin Cone Bissell. Hartford: Belknap & Warfield, 1892.*

This not an original work, but it is a useful work, and Professor Bissell deserves the thanks of the theological world for sacrificing himself to publish a book that will be of great aid to the student, but will reflect no glory upon its author. It is simply a reprint in English translation of Kautzsch and Socin's *Die Genesis mit äusserer Unterscheidung der Quellenschriften*, 2te Aufl., 1891. In this work the editors have endeavored to indicate by the use of different types the documents recognized by recent critical analysis in the book of Genesis. A work of this sort is a valuable guide to the beginner in Pentateuchal criticism, as it furnishes a basis for the comparison of the various literary elements. Long lists of passages, supposed to come from this or that document, only bewilder the student, and some *objective* presentation of the phenomena of the book of Genesis is needed in order that these phenomena may make their due impression. This is what Kautzsch and Socin have done in their *Genesis*. The work has had a useful career in Germany, and deserves to be made accessible to English readers. Professor Bissell has introduced the improvement of distinguishing the documents by the use of colors. This is a great advance; the eight kinds of type employed by Kautzsch and Socin do not differ sufficiently from one another to be readily distinguishable, and the optical clearness is lost, that is the main reason for the production of the book.

The choice of Kautzsch and Socin, as the basis for the work, is a little unfortunate, since this book emanates from the extreme analytical school, and some of the extravagant splitting up of the text that it exhibits may have the result of prejudicing the novice against the critical analysis of Genesis in general. A careful reading of the book, however, in connection with Professor Bissell's introduction, will

counteract any impression of this sort. The introduction contains an exhibition, good as far as it goes, of the reasons for the analysis with observations by Professor Bissell that go to show that the documentary hypothesis in its extreme form, as represented by this analysis, which seeks to determine the source of every verse in Genesis, is untenable and here and there self-contradictory. The strictures on the theory of redaction that is assumed (pp. iv., v.) are worthy of serious consideration.

We recommend this book strongly as a basis for the study of the analysis of Genesis. In connection with Kuenen's *Hexateuch*, which has been translated into English, and with the articles by Drs. Harper and Green in *Hebraica*, '88-'89, it affords the means of easy access to the main results of modern scholarship. [L. B. P.]

*The Early Religion of Israel as set forth by Biblical Writers and by Modern Critical Historians. The Baird Lecture for 1889. By James Robertson, D.D., Professor of Oriental Languages in the University of Glasgow. William Blackwood & Sons, Edinburgh and London, 1892. [A second edition has either appeared or is on the point of appearing.] pp. xiv, 524.*

Professor Robertson could with right, have put upon the title page of this book the Archimedean motto —  $\Delta\acute{o}\varsigma \mu\omicron\iota \pi\omicron\upsilon \sigma\tau\tilde{\omega}$  — for here we have the one  $\pi\omicron\upsilon \sigma\tau\tilde{\omega}$  laid down whence, if we mistake not very greatly, not after hands, but his own will move that most tremendous world of Pentateuchal criticism. For the characteristic of the book is that, though it deals vitally with the question of the origin of the Pentateuch, yet it is nothing less than a book about the Pentateuch; it starts from a historical, and not from a literary, standpoint. On the problems of difficulty surrounding the latter plan of investigation, he speaks as follows on p. 332: "It is greatly to be lamented that so much has been made of the mere question of the authorship of these books containing the laws. Although other books, which are also anonymous, are accepted as materials for history, although the books of the Pentateuch, with sublime indifference, say nothing about their authorship, it has been tacitly assumed that their whole value stands or falls with their Mosaic or non-Mosaic authorship. A broad distinction is evident between the questions — By whose instrumentality or authority was the law given? and, By whose hands were books written which contain the law? The essential question is not as to the early or late date of the books of the Pentateuch, but as to the relation in which the legislation of the Pentateuch stands to the whole development of the history."



Dr. Robertson, therefore, starts from the oldest certain ground — Amos and Hosea, the earliest writing prophets — and asks what was the state of religion in their time, and on what religious past did they look back? This is the main position of the book, and from this he attacks the "critical" theory of the low character of the pre-prophetic religion of Israel. With regard to it, he says, on page 264: "Finally, however, the modern historians should beware of attempting to prove too much in this direction: for the more the pre-prophetic religion is depreciated, the more difficult it will be to account for its sudden rise to the level in which we find it in the earliest writing prophets. There is not only the task of accounting for the continuance of Israel as a separate people, with distinctive beliefs and practices, but there is the greater difficulty of showing how, from the low level that is assumed, it was possible for the religion, by ordinary development, to rise to the ethic monotheism in which it so soon appears. . . . And how was it, that with the first appearance of written prophecy we find the teaching of a much purer faith appealing also to a hoary antiquity for its sanction?"

On the question of the analysis of the Pentateuch, Dr. Robertson has little to say; it is for him of no importance. Apparently, he would freely admit the existence of "documents," and would only contend for the trustworthiness of their contents and the honesty of their authors. Inspiration and inerrancy he also leaves untouched. It is necessary, he says, to meet the critical view on its own ground and examine its foundation. Afterwards, when the historical good faith of the authors in question has been reached, the doctrine of inspiration may be taken up. But, for him, the important fact in the Biblical record is not that certain books were written under certain circumstances by certain men, but that the people of Israel passed through a certain historical existence and development.

It should be remembered, too, that the critical view is essentially a theory of history, and not a literary theory of the structure of the Pentateuch. It can, therefore, only be met from the historical side, and it is such an historical *critique* that we have in this book. He thus, with a touch of humor, turns the tables upon those who would claim for themselves and for their views the sole use of that blessed word "criticism," and states the object of his own book — "The critical theory is fast becoming 'traditional,' and is being accepted by multitudes on no better grounds than those on which the former views became traditional. It is now high time to apply scepticism to the prevailing theory, so that the strength or weakness of its foundation may be made manifest." The only pity is, that the "critics" will not appreciate this.

[D. B. M.]

*How to Read Isaiah, being the Prophecies of Isaiah* (ch. 1-xxxix) arranged in Order of Time and Subjects, &c. By Buchanan Blake, D.D. 2d edition, New York: Chas. Scribner's Sons, 1892.

This volume has three main divisions. In the first division the Scripture text is presented in fourteen parts, arranged in order of time and subject, and including all the illustrative material from Kings, Chronicles, and Psalms. The second division also contains fourteen parts, giving the historical setting of the prophecies, with explanations. The third division has a brief essay upon the religious conceptions of Isaiah, a chronological table, and a glossary.

The aim of the book is to aid the devotional reading of Scripture. "Rabbis, with their national ideas, and uncritical Christian divines with their Messianic exegesis have not unfrequently cast the literal meaning into the background." So the writer of this handbook strives to present each utterance of the prophet in its own proper circumstances and time.

The aim is a worthy one, and this volume is a second edition of a second effort in this direction, a former volume having appeared from his pen on "How to Read the Prophets." It is not so easy, however, to arrange an ultimate and universally accepted schedule of these prophecies. While the date and setting of some are fairly easy to fix, it is very difficult to ascertain the occasion and circumstances of many others. In this matter the discussions are not thorough, though the conclusions are in the main conservative. Many divergencies from critical views may be noted. Our author locates chapter 1 in 722; Hitzig and W. R. Smith place it in 701; Delitzsch and Dillmann, in 735. Chapters 10-12 (omitting 10: 1-4) Driver treats as a unit and dates in 701; W. R. Smith places this utterance in Sargon's reign (722-705); while Blake locates 10: 5-34 in 710, and puts chapters 11-12 later. Chapters 13-14 Driver places in the Exile period; Blake treats them as Isaianic, but distributes them. Driver and Blake place chapter 21 in 710, while several Continental critics date it in the Exile. Chapters 24-27 Blake, with most critical students, dates in the Exile. At many other points there are noticeable variations. A simple and natural theory is offered in explanation of the difficulty in 2 Kings 18: 13 and Is. 36: 1.

The author finds "ample evidence" that the predictive power was "abundantly conferred upon Isaiah." Such definite and fulfilled prediction he finds in the prophecies touching Tyre and Babylon, notably in chapters 13-14, a prediction that antedated the history by 150 years. Still the writer is prone to trace apparent predictions to

natural causes. Isaiah "infers" the future of Babylon from the sturdy resistance she offered to Sargon in his own time. He derives his "forecastings" at times from "eternal principles" and from his own "grasp of the divine purpose." And, like Rev. Geo. A. Smith in his volume in the Expositor Series, the author talks somewhat of Isaiah's "more hopeful" and "more sanguine" early prophecies, and of his later tone of "disappointed hope" and hopes "inculcated" but "never realized."

As a handbook for *reading* this little volume is a help. If one wishes to *study* the critical and chronological problems involved, he would much better take Driver or Sayce. [C. S. B.]

*Erklärung des Briefes Pauli an die Epheser, nebst Anmerkungen zum Brief Pauli an die Kolosser, von J. T. Beck. Herausgegeben von Jul. Lindenmeyer. Gütersloh: Bertelsmann, 1891 (Posthumous).*

*Commentary on St. Paul's Epistle to the Ephesians. By Rev. John McPherson, M.A. Edinburgh: T. & T. Clark, 1892.*

These two commentaries supplement each other. They ought to be read together. The one is concise, the other is elaborate. The one is Germanic, the other Anglo-Saxon. The one is scientific, the other expository. And yet we hardly know whether we ought to make this last distinction; for, while Beck brings everything technically around the Greek of the Epistle, he brings it in a peculiarly suggestive way; and while McPherson expands the Epistle's thought sometimes over pages of his book, he does not expand it beyond the control of the language in which it came from the apostolic pen.

There are points, of course, where neither author will be likely to be agreed with in the position which he takes, but, as a general thing, both are satisfactory in their exegetical treatment, at least of the difficult passages of the first two chapters. Beck misplaces some of the modifiers in the doxology-phrases of Chapter I, and he fails to grasp the true significance of νεκρούς and φύσει in verses 1 and 3 of Chapter II; but in the first fault he is consistent in the carrying out of the position with which he starts; and in the second he has the great mass of commentators in his company. McPherson also fails in this second-chapter passage, though he excels Beck in his arrangement of the doxology-phrases. Beck corrects him in his treatment of the genitives in 1: 6, and in his unfolding of the meaning of ἐκκληνώθημεν in 1: 11; while he corrects Beck in the consideration of ῥουλή and θέλημα in the latter verse, and his disposal of the relative ἐν οἷς in 2: 3. They balance each other well.

Beck follows his Preface with a full translation of the Epistle,

and, as may be seen from the title of his book, adds to its specific commentary part a few pages of sketch-notes on Colossians. He attempts almost nothing in the way of an introduction, though Ephesians is an epistle which needs it so much. McPherson, on the contrary, devotes over one hundred pages to the critical problems which have arisen about the book — chiefly, of course, the problem concerning its intended readers.

We confess to a feeling of disappointment at the results to which he comes. He labors to prove that the apostle had in mind the people of the Ephesian Church, and none others (pp. 45-69). We believe that everything in the Epistle is against him, especially the very singular facts regarding the textual rights of the words ἐν Ἐφεσῷ in the address (1 : 1). They do and yet they do not belong there. The best MSS. (A, B.) are without them, and yet from the beginning of all church tradition this letter has been recognized as the Ephesian Epistle. It is this strange counter-pressure of facts which gives the problem of the reader-circle its peculiarity, and it is in recognition of this that Westcott and Hort, though acknowledging the authority of A. and B., have nevertheless admitted the words into brackets in the text. As a consequence, the ignoring of this peculiarity simply prevents the problem from being solved.

Incidentally, in discussing the order of the Epistles of the Captivity, McPherson takes occasion to say that Philippians was written at Cæsarea (pp. 86, 87). It would be interesting to see the arguments with which he supports his view.

In spite of their faults, however, these two books are well worth the having and the studying. No epistle is more profound than this one to the Ephesians; and if, as it has been suggested, it is time that the word "grace" be brought back into our pulpit preaching, then the Greek Testament of the minister must be opened at this letter of Paul's and it must be absorbed and assimilated into his sermonic self.

[M. W. J.]

*Bernard of Clairvaux, the Times, the Man, and his Work. An historical study in eight lectures. By Richard S. Storrs. New York: Chas. Scribner's Sons, 1892. pp. xiv, 598.*

These lectures were delivered on the Stone foundation at Princeton, and before the Lowell Institute. Lectures one and two discuss the cultural features of the tenth and eleventh centuries. The remaining six concern Bernard more directly, not in biographical sequence, but topically, — as to his personal characteristics, his mon-

astic life, his merit and teaching as a theologian, his subjects and manner as a preacher, — to which is attached a brief survey of his poems. There is also a review of his controversy with Abélard, and the relation of the formative Abbot to general European affairs.

These lectures are rather in the popular than the strictly scientific vein. Addressed to miscellaneous audiences, they present the environments in a more extended, though graphic form than the scholar would require, or the technical monograph would allow.

The style has the splendid qualities which have adorned all the speech and writing of Dr. Storrs. There are passages of rare beauty, such as the portrayal of Bernard's mother, and her influence upon the character of her son, the description of his power as a preacher, the dramatic sketch of Abélard, and the epilogue itself. The translations, too, are of well-selected and illustrative passages, and are generally felicitous.

This life of Bernard is made wonderfully suggestive for the preacher of our day. There is an inspiration in the courage of the author of the *de Consideratione*. There is sweetness and tenderness in the pectoral theology of the Man of Love, as he evolves the stages and functions of love in the *de diligendo Dei* and in the sermons on the Song of Songs. There is sustained enthusiasm in the orator of the second crusade. There is deep spirituality in the *Sermo de Conversione*. There is endless stimulus in the homilies, so replete with eloquent poetry and thoughtfulness. One would travel far for better companionship in the mediæval time than that of him who penned

*Jesu dulcis memoria,  
Deus vera cordi gaudia.*

[C. D. H.]

*The Puritan in Holland, England, and America. An Introduction to American History. By Douglas Campbell. New York: Harper & Bros., 1892. 2 vols. pp. lxxii, 1,088.*

Mr. Campbell has made the most fruitful contribution of the year to the discussion of American beginnings. He undertakes to prove that a large proportion of the characteristic institutions of the United States are not of English origin, but are due to Dutch example, and have been introduced by the English Puritans who came in contact with the Dutch in Holland or with Dutch immigrants in the eastern counties of England. Such institutions, for example, are the system of popular education, the written ballot, the registration of deeds and mortgages, and district attorneys to represent the community in the prosecution of crimes. Mr. Campbell goes much further and



claims that a large portion of our machinery of government is far more owing to Dutch than to English example. Mr. Campbell writes a vigorous style. His love of the Puritan and of Holland is intense. His aversion to monarchical institutions equally positive. He is anything but a New Englander in sympathy and his dissent from New England writers of American history is warmly, perhaps too warmly, expressed. His spirit is more that of a defender of a thesis rather than that of a judge. But Mr. Campbell has done a most important service to American History. He has pointed out factors in our national development which have not been accorded due weight in the past. He has proved a large proportion of his claims, and he has written a book which cannot be improved in any future treatment of American national development.

[w. w.]

*The Ascension and Heavenly Priesthood of Our Lord. The Baird Lecture for 1891. By William Milligan, D.D. London: McMillan & Co., 1892. pp. xvii, 374.*

A lofty and earnest moral purpose marks this series of lectures. While treating a theme confessedly mysterious and obscure, the writer shows a charming combination of temperance and fervor of spirit. Dr. Milligan is an honored scholar, and the scholar's conscience is vigilant throughout his work; and yet the appreciation of the practical needs of the church of to-day and the deeply passionate desire to stimulate her activities to higher and holier endeavors are the outstanding features of the book. Christ, in His earthly and heavenly ministry alike, is our representative. Hence our union is a deep and vital oneness. This living oneness with Christ the lecturer strives boldly to fathom and lay open to view. His effort to trace out and unfold the rationale of this union seems in some features overbold. But the practical motives, which a careful reader will feel, are none the less heart-stirring, strong, and true. It is a book designed and adapted to lead the leaders of the Church to a sense of their need and to the sources of their inspiration and strength.

The parts of the book deserving special carefulness of thought are his penetrating study of the nature and relations of the Melchizedekian and Aaronic priesthood; his conception of priestly sacrifice as an offering in which *life* given, not death suffered, was the dominant and significant idea, fortified by W. R. Smith's researches in his "Religion of the Semites"; his advocacy of the "representa-

tive," rather than the "substitutionary" theory of Atonement; his contention that the Spirit whom Christ gives to His people, is like Christ Himself, divine, human in nature; and his clear and well argued assertion that the conception in the term "salvation" is "compound." The chief excellence of the book lies in its progressive and bold, though perfectly modest and highly spiritual, effort to explore the mystery and appreciate the majesty inherent in our union with Christ. The writer deeply and truly feels that splendid phases of Biblical revelation have been too long and too deeply eclipsed. His book is a needed and noble effort to bring these splendid phases of heavenly life and light forth to the Christian view.

[C. S. B.]

*The Life and Times of Cotton Mather, D.D., F.R.S., or A Boston Minister of Two Centuries ago, 1663-1728. By Rev. Abijah P. Marvin. Boston: Cong. S. S. and Pub. Soc. [1892]. pp. v, 582.*

This bulky life of Cotton Mather is the posthumous publication of an esteemed Congregational minister, who had his training in Trinity College of this city, as student and teacher, and who died in 1889, after pastorates at Winchendon and Lancaster, Mass.

Mr. Marvin has patiently traced Mather's experiences as related in his diaries, and has examined a large portion of his numerous publications. He has little difficulty in showing that Mather's uppermost desire was to serve God and his fellow-men, and that he exercised a laborious and largely successful ministry. He recognizes, too, Mather's great services to an age which had no religious newspapers, in the infinite variety of his printed works, a faithfulness which ministered a real service to the wants of his generation.

Mr. Marvin's book is evidently the result of much labor, and is of value as a contribution to the biography of its subject. In his desire to shield Mather from criticisms to which he was justly liable, it seems to us, however, that he has erred in treating lightly some portions of Mather's history: and, though comparisons are proverbially ungracious, and our theological sympathies are with Mr. Marvin, we think that his work is by no means as suggestive as the little biography of Mather by Professor Wendell reviewed in these pages a few months ago.

[W. W.]

*Christian Ethics.* By Newman Smyth. New York: Charles Scribner's Sons, 1892. pp. 494.

This treatise (the second in the "International Theological Library," edited by Professors Briggs and Salmond) consists of a careful Introduction, pp. 1-47; a discussion of "The Christian Ideal," pp. 49-292; and of "Christian Duties," pp. 293-494.

The Introduction handles the relations of Christian Ethics to Metaphysics, Philosophical Ethics, Psychology, Theology, Religion, and Economics. This essay is remarkable for the fairness, breadth, and unity of its views; though here, as throughout the work, the tendency (for it is clearly a tendency or habit of thought, rather than a conscious effort) to be broadly comprehensive is apt to disturb the true balance and consistency of position and thought. Especially is this true of the attitude toward Evolution in its bearings upon Conscience, upon the relation of Jesus to the past, and upon the doctrine of Christian Consciousness. It would be a useful and interesting study to compare parts of this essay with Dorner's article in the *Jahrbücher* for October, 1892, on the relation of Ethics and Theology, where he presents his own views in connection with an interesting historical study and a penetrating critique.

In the treatment of "The Christian Ideal" in the six chapters of Part I, comprehensiveness is still the watchword. Much place is given the doctrine of the Christian Consciousness as an authoritative and determining source of light and life. The remarks upon the evolution and realization of the ethical ideal in the prehistoric man exhibit the same attitude of mind and habit of thought. Great deference is paid to the naturalistic and evolutionary school of Anthropology, and statements are so made as to appeal to men who, like Lenormant and Spencer, discredit the historicity of Gen. i-xi. Such material, descriptive of the origin of the moral sense in man, seems strangely placed in a hand-book of Christian Ethics. The same posture of belief is apparent in the views of the Theodicy, where it is indeed interesting to see how the author borrows the Divine decrees to help out an evolutionary theory of the origin of sin. In pursuing this study of the evolution of the moral sense through the legal period, the positions taken are more curious than convincing. Abraham, who is typical of his times, is described as lacking in the developed, subjective moral sense. He was under an objective law, like a child. He must obey any mandate without reflection. The command to slay his son he must prepare to obey, though God "did not desire" it even then, and would never order it now. Our inner sense of right is more developed, and we would rightly challenge and disobey any such behest, however conveyed or confirmed. In

touching the Christian era in this development of the moral sense, much weight is given to the view that there is a "potentiality for the Christ in the nature of man," that thus "every man" is "naturally Christian;" as also to the corresponding view that "there must be an eternal human archetype in God's nature."

A few comments suggest themselves: (1) This view leaves the pre-Christian era too much in the dark as regards the Jews. The seventh chapter of Romans, with its cold hopelessness, is cited as describing the Old Testament stage of progress. (2) It applies the doctrine of Evolution to natural Anthropology as though the latter were a complete and absolute science, while yet talking much about a prolonged *prehistoric* era. (3) Some attention should be paid to Gerland's findings of linguistic signs of a higher primitive culture among the Australians, who are now among the lowest of the human race. De la Saussaye's *Lehrbuch der Religionsgeschichte* shows a more becoming caution. (4) It is interesting to observe the clash of this theory of the evolution of the moral sense with the theory of the Higher Criticism that places the cruder ethical stage of the Law *after* the higher ethical teachings of the Prophets.

In the second part, which treats in six chapters of "The Christian Duties," and where the pages should be most clear, detailed, and rich, the author is, in the main, disappointing and commonplace. He has thought his way through the *prolegomena* carefully and, from his point of view, well. But he has by no means made thorough work of Christian Ethics proper. His treatment of the Duties is painfully inadequate, unquestionably so in his discussion of the Duties toward God. To this theme of supreme significance in any fairly balanced system of truth he gives but ten pages in a book of nearly five hundred pages; and the greater part of this space is consumed in discussions over the moral atheist and agnostic.

The book as a whole may be characterized as an effort mutually to adjust and unify Christianity and Evolution, in which effort a high place is given to the rights of the Christian Consciousness. There is thus, in the central position of the book, a fatal inconsistency. But nevertheless this central position is clearly and strongly and consistently held. The effort was bound to be made, and it has fallen to the hands of an excellent representative of forms of thought that have found expression in men like Schleiermacher, Darwin, Kuenen, and Gore. It reflects great credit upon the author, presenting an exemplary temper and manner throughout, being a model of clearness in thought and term, and containing passages of exquisite finish. Especially fine are his pages upon the Idea of Right and the Sense of Sin, his analysis of the Church and State problem, his study of Conscience, and his critique of Socialism. [C. S. B.]

*The Model Sunday-School. A Handbook of Principles and Practices*  
By Rev. George M. Boynton, D.D. Boston: Congregational  
Sunday-school and Publishing Society, 1892. pp. 175.

This is a very practical, helpful, and well-designed little book. It handles the subject both comprehensively and minutely. It treats briefly nearly all the questions which naturally arise in connection with the organization and conduct of the Sunday-school. It assumes or establishes right principles, gives sound advice and wise directions. Now and then we have an imperfect idea or a partial inference. But, on the whole, the work is well done and in many particulars excellent.

We are pleased with what is said of the relation of the Church and the School. The School is the child of the Church,—is the Church itself, so far as the members of the Church go into it. And, except for good reasons, the members should be found in the School, warm in love, and earnest in work. We heartily approve what is said of concerts, festivals, and entertainments. Often they have been so conducted as to be distracting and detrimental to the real intent and work of the School. Let the advice given on these matters be taken to heart, and they may be made to serve efficiently the true end of the School.

Possibly a few discriminating, strong words as to the value of earnest prolonged Bible-study might have been set at the beginning of the book and thus have added to its value.

[E. B. W.]

*The Congregationalist*, Vol. LXXVII. Rev. A. E. Dunning, Editor-in-Chief. Published by W. L. Greene & Co., Boston, Mass.

This standard and able newspaper, by all odds the leading paper of our denomination in America, the chronicle and the guide of our Congregational development, is too well known and too widely loved and respected to need any special words of praise from us. But it is fitting that we note the enterprise and the wisdom that have guided the policy of the paper during recent years, whereby it has kept pace with the rapid growth of our order and the still more rapid development of religious journalism in America. The occasion for this remark is the recent change in its outward form by which it has been made far more attractive and useful than ever before. We congratulate our distinguished contemporary on this change and on every other evidence of its progressive spirit and its deserved popularity.

[W. S. P.]



*The Seminary Student, Vol. I, No. 1, October, 1892. Edited and published by the Students of Union Seminary, New York City.*

Again we have the pleasure of noting the appearance of a periodical in the field of seminary journalism. The *Student* differs from the RECORD in several essential particulars, especially in being a student publication; and yet its motive and *raison d'être* are obviously similar. We believe that every worthy aspirant for success in this field is sure to accomplish much for the elevation and vitalization of the interests of theological study; and the initial number of the *Student* gives excellent promise of efficiency among the constituency of Union. It will be a notable achievement if the desire of the editors to develop a department of *interseminary* news can be realized. Our own experience in this direction two years ago leads us to think that it has peculiar difficulties, but we shall follow this new experiment with interest and cordial good wishes.

[W. S. P.]

## Alumni News.

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### PERSECUTION IN ASIA MINOR.

In the summer of 1891, Rev. Lyman Bartlett, '61, a missionary of the American Board, and located at Smyrna, Asia Minor, secured a permit from the Turkish government to erect a house upon property held in his own name in the town of Bourdour, about two hundred miles to the southeast of Smyrna in the province of Konia. In October of that year, just as the house was being roofed in, the governor of that district stopped work upon the building, demanding that, in order to proceed, Mr. Bartlett give bonds to the Turkish government, and furnish responsible native bondsmen, who would pledge themselves to raze the building to the ground if it was ever used for divine worship or for the education of children. The United States legation remonstrated against such illegal requirements, which were so manifestly in violation of the treaty rights of Americans. These remonstrances of our government were so strong that the demand for bonds was withdrawn, and the ground of opposition to building put upon the plea that the site was "wild land" in the law, and therefore could not be built upon without a special authorization from the Sultan. The case was carried up to the Chief Land Office, where it was not sustained, as there were some four hundred houses in close proximity to the site, all on this "wild land," none of which had this "special authorization."

As the Porte had no other ground for delaying the work, the Grand Vizier assured Mr. Hirsch, the United States minister at Constantinople, that Mr. Bartlett would be permitted to complete his house. In accordance with this assurance, in July of this year, Mr. Bartlett, with his daughter, went to Bourdour to superintend the work of completion. Upon his arrival there, the local governor denied having received from Constantinople any such instructions. Communications were at once opened with the legation, and Mr. Newbury, the *chargé d'affaires*, for the next four weeks obtained from the Grand Vizier the alleged dispatch of one and two orders a week, to the local governor, to permit Mr. Bartlett to complete his house, the governor meanwhile constantly declaring that he had received no such orders.

In the meantime, *i. e.*, during the four weeks, Mr. Bartlett was putting the premises in order. When construction was arrested, the

house was nearly roofed in, the floors were laid, and the walls were ready for plastering. Mr. Bartlett deemed that the security of the property required repairs of the inclosing wall and the construction of a gate upon the street. But the governor stopped the work upon the wall of the inclosure August 9 (to inclose property with a wall requires, by law in Turkey, no permit of any kind), tore down the scaffoldings, and imprisoned the workmen. This left the house entirely exposed and revealed to all evil-minded persons that the governor was strongly opposed to Mr. Bartlett. At the same time he gave private orders to all, who in any way rented property to Protestants, that they be turned out, and so persecuted. Mr. Bartlett went to him and remonstrated against such an order. The governor denied giving the order, but refused to publicly declare that no such order had been given. The people, emboldened by the open support of the governor, began to openly persecute Mr. Bartlett and his daughter. They were stoned in the streets and shouted after, their rooms were stoned at night and their lives were in actual danger, the governor at the same time refusing protection.

On the 10th of August, the legation made complaint to the Grand Vizier that the work was still hindered, notwithstanding repeated announcements that it should be no longer delayed. The Grand Vizier then telegraphed "a peremptory order," which he declared "would finish the matter once for all, and Mr. Bartlett would begin work immediately."

No word came from Mr. Bartlett, and, on the 16th, the legation telegraphed him that final orders had been given by the Porte, asking him to reply by telegraph if further delays occurred. On the night of the 17th, the house was burned, and the great mob that was collected used such violent language that there was imminent danger of personal attack upon Mr. Bartlett and his daughter. The situation was made known at once to the legation at Constantinople, who telegraphed in cipher the case to Washington. The reply from the Secretary of State, Mr. Foster, was all that could be desired. Two war vessels, the *Newark* and the *Bennington*, were dispatched for Turkish waters. Politeness became almost contagious at the palace. Great show of investigation was made. The Porte was satisfied that there was no defense for the action of the local governor, and so, on the 15th of September, 600 liras, \$2,640, indemnity was paid over. Of this sum, 350 liras were to rebuild the house, and the balance was for Mr. Bartlett as indemnity for the abuse he had received. The ships of war did not enter the Bosphorus. Peace reigned for the hour.

After the new house was gotten well under way, Mr. Bartlett went to the city of Afion Kara Hissar in the province of the same name, about seventy miles to the north of Bourdour. Here he was stoned as well as his daughter, and their windows were broken, and their religious services broken up. Mr. Bartlett appealed for protection to the local governor and received nothing but promises. He applied next to the legation, which requested the Porte to have the authorities at Afion Kara Hissar instructed to see that Mr. Bartlett was protected so long as he does nothing contrary to the law. The Porte replied by requesting that Mr. Bartlett be sent out of the country, and upon this request it seems inclined to insist, although it has never pretended to produce any charge whatever against him. Thus the case rests for the present.

The treaties that cover this case are ample; only the Turkish government seems bound to tread upon them, which it will certainly do more and more unless our government insists upon a different course.

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#### WESTERN MASSACHUSETTS ASSOCIATION.

The Alumni Association for Western Massachusetts held its annual meeting on September 27 at Cooley's Hotel in Springfield. The attendance was not as large as usual, owing to an unavoidable conflict with other meetings, but those present enjoyed the social and fraternal character of the occasion. The morning session was occupied with the usual business; then after a recess for dinner, the afternoon session took up the discussion of the topic, Loyalty to the Seminary. After some introductory remarks by President Winch, the discussion was opened by G. W. Andrews of Dalton, who spoke upon reasons for loyalty and the ways of showing loyalty. He was followed by Professors Beardslee and Perry, who were present as guests of the Association, the former representing the Seminary, and the latter the Connecticut Association. The general discussion which followed resulted in the appointment of Messrs. Winch and Knight as a committee to visit the Seminary for the purpose of greeting the Faculty, especially its new members, and of conferring in regard to the interests of the Seminary, the idea being, to make more practical and efficient the interests of the Association in the Seminary, and to furnish a freer means of communication between the two. The committee was also instructed to seek to persuade the other Associations to take the same action, and to report its doings at the next annual meeting. The Association

received three new members, and accepted the resignation of one. The following officers were appointed for the ensuing year: President, A. B. Bassett, '87, Ware; vice-president, G. R. Hewitt, '86, West Springfield; secretary and treasurer, E. H. Knight, '80, Springfield; executive committee, the above officers, with Lyman Whiting, D.D., '42, East Charlemont, and E. P. Butler, '73, Sunderland.

### CONNECTICUT ASSOCIATION.

The Alumni Association for Connecticut held its regular autumn meeting at Hosmer Hall, on November 29. A fair number were in attendance, and the meeting proved one of peculiar interest. The subject for discussion was, "What should be the Minister's Attitude to Current Critical Discussion?" and was introduced by a paper by J. H. Hobbs, '85, of Jamaica, N. Y., which appears on another page of this magazine. A most lively and helpful discussion followed the paper. Besides this, A. B. Bassett, '87, of Ware, Mass., brought greetings from the Western Massachusetts Association, and Professor Pratt made a report on the condition of the Seminary. President Hartranft was also present and made a brief address. A dinner of most satisfactory character was served by the Students' Association, and the recent alumni renewed old associations as they gathered in the familiar dining-room.

The only surviving member of the first class to graduate from the Seminary, that of 1836, died on September 10. JOHN HAVEN was born at Holiston, Mass., September 23, 1808. He graduated at Amherst College in 1834, and at East Windsor two years later. Immediately afterward, he entered upon his first pastorate at York, Me. Thence he removed to the church at Stoneham, Mass., in 1841, where he remained nine years. His principal life work was as pastor at Charlton, Mass., where he remained in active service for the long period of thirty years, from 1850 to 1880. He then resigned, but continued to reside among his people, and to the end was universally beloved and revered by them and by his colleagues in the ministry round about. Mr. Haven was first married to Miss Anna Read, of Warren, Mass., in 1836, then to Miss Martha C. Morrison of Portsmouth, N. H., in 1839, and in 1844 to Miss Martha M. Chadbourn of Concord, N. H., who survives him, with two sons.

So far as is known, the only graduates who are still living that were born earlier than John Haven, though graduating in later classes, are ROBERT E. WILLSON, of Beverly, N. J., '37, and EDMUND WRIGHT, of St. Louis, '39.



On November 3 occurred the death of JOHN F. NORTON, the next to the oldest of the five survivors of the second of the Seminary classes. Mr. Norton was born at Goshen, Conn., September 8, 1809. His college course at Yale College, begun in 1829, was broken off after two years on account of ill-health. Three years later, he entered the Seminary at East Windsor, and graduated there in 1837. For four years he taught at Norfolk, Conn. In 1844 he began his career as a pastor at Milton, Conn., whence he removed in 1850 to North Bridgewater, now Brockton, Mass. His longest pastorate was at Athol, Mass., where he labored most successfully from 1852 to 1867. Other charges were at Fitzwilliam, N. H., West Yarmouth, Mass., and Hubbardston, Mass. Since 1883, he had made his home at Natick, Mass., where, even to the end, he was thoroughly identified with the life of the church and of the town. He was thrice married, to Miss Harriet F. Jenkins of Falmouth, Mass., in 1839, to Miss Sophia W. Eliot of Bridgeport, Conn., in 1850, and to Miss Ann M. Mann of Stoughton, Mass., in 1853, who survives him. His son is a member of the Faculty of the Institute of Technology in Boston.

Mr. Norton was not only a most devoted pastor and faithful preacher, but specially active in promoting educational interests and in the study and publication of local town histories. While in Connecticut, he was for a long time a leader in the formation and maintenance of teachers' institutes, and in the founding of high schools. His services won him an honorary A.M. from Yale College in 1849. Later, when laid aside by feeble health from the active ministry, he published valuable histories of Fitzwilliam, Athol, and Natick. Testimonies multiply to the sweetness, genuineness, and value of his Christian character, to his fidelity and industry, and to the beauty and fortitude of his closing days. Hartford Seminary has reason to be very proud of such a record as he has left.

On September 25, the Eliot Church, Boston, celebrated the fiftieth anniversary of the ordination of its senior pastor, AUGUSTUS C. THOMPSON, D.D., '38. Dr. Thompson himself preached an anniversary sermon in the morning, and in the evening various addresses were made, among them, one by B. F. HAMILTON, '64, Dr. Thompson's colleague; one by JAMES W. GRUSH, '62; one by President Hartranft; and others by Dr. A. H. Plumb and Dr. Thomas Laurie of the Pastoral Union. The occasion was one of notable spiritual significance, both in the fields of personal experience and of church history. Few churches have enjoyed so long, so distinguished, so eminently apostolic a pastorate as that of Dr. Thompson.

THEODORE J. CLARK, '39, and his wife celebrated their golden wedding on October 5, at East Northfield, Mass., at which occasion their friends and former parishioners remembered them with a handsome gift in money.

WILLIAM MILLER, '45, who has been living for some time at New Britain, Conn., has accepted a call to the church in Buckingham.

BENJAMIN PARSONS, '54, has accepted a call to remove from the

Second Presbyterian Church of Seattle, Wash., to Centralia in the same state.

MOSES T. RUNNELS, '56, has accepted a call to remove from Newport to Croyden, N. H.

In August, ELBRIDGE W. MERRITT, '62, of Andover, Conn., gave up his pastorate and removed to Salem. Before his departure, he was presented with a gold-headed cane by the Christian Endeavor Society.

LEAVITT H. HALLOCK, '66, who has been pastor at Waterville, Me., for three years, has resigned to accept a call to the First Church of Tacoma, Wash.

Among the many missionaries in attendance on the recent meeting of the American Board at Chicago, were A. W. CLARK, '68, of Prague, Bohemia, E. S. HUME, '75, of Bombay, India, W. H. SANDERS, '80, of West Africa, and H. P. PERKINS, '82, of Tientsin, China. These, with W. F. ENGLISH, '85, who arrived in this country from Asia Minor in May, and J. L. BARTON, '85, who followed him from the same field in September, form a decidedly notable representation in the United States of the twenty-six Hartford graduates now serving the A. B. C. F. M.

In September SHERBURNE S. MATTHEWS, '71, gave up his position as field secretary of the New West Education Commission.

HENRY M. PERKINS, '72, has resigned his charge at Sharon, Vt.

LEWIS W. HICKS, '74, who has had successful pastorates at Woodstock, Vt., and at Wetherfield, Conn., and who has lately been in Colorado and Texas in search of health for himself and his wife, has accepted a call to the church in Wellesley, Mass., and has begun his work.

ARTHUR G. FITZ, '75, after a seven-years' pastorate at South Paris, Me., has accepted a call to the churches at North Bridgeton and Harrison, in the same state.

The Boston Ministers' Meeting of November 20, was addressed by F. S. HATCH, '76, on his experiences, while he was settled in Connecticut, in opposing Sunday traffic on the railroads.

During November, HENRY H. KELSEY, '79, has been giving a series of Sunday evening talks to young men on "Pitfalls," illustrating his argument by letters from representative men in Hartford, who are in position to see and point out the special dangers of city life. Mr. Kelsey was married on November 22 to Miss Alice W. Miller, of Grand Rapids, Mich.

The enterprising School for Christian Workers in Springfield, Mass., has secured EDWARD H. KNIGHT, '80, for the past nine years pastor in West Springfield, as instructor in Biblical Literature.

WILLIAM W. SLEEPER, '81, recently of Stoneham, Mass., was installed over the Second Church in Beloit, Wis., on November 22, Professor Graham Taylor preaching the sermon.

On October 15, WILLIAM S. KELSEY, '83, of the Berkeley Temple, Boston, was married to Miss Katherine M. Parsons, of Windham, Conn.

WILLIAM F. ENGLISH, '85, till recently at Sivas, Asia Minor, is to be in this country for a time. He has accepted a call to settle at East Windsor, Conn.

The representative of the Seminary at the National Council in Minneapolis in October, was CHARLES S. MILLS, '85, of Cleveland, O.

The first year of the pastorate of DAVID P. HATCH, '86, at Paterson, N. J., has been successful both in spiritual and material growth. The anniversary of his installation was recently observed by the occupation, after an interval of three months, of the renovated and much beautified and improved audience-room of the church building.

FREDERICK T. ROUSE, '86, who has been pastor at West Superior, Wis., for five years, has resigned his charge.

The church at East Hartford, Conn., where SAMUEL A. BARRETT, '87, is pastor, has begun the issue of a very creditable parish paper called *The Church Messenger*. Considerable new interest in the singing of the church is being aroused by a brief series of congregational rehearsals under the leadership of Professor Pratt of the Seminary.

AUSTIN B. BASSETT, '87, was married on July 30, to Miss Mary Ely of New York City, and spent two months in a vacation trip to England and Scotland. Mr. Bassett, as for the past few years, will give a brief course of lectures this year at the Seminary on Experiential Theology.

SAMUEL ROSE, '87, has accepted a call from Boise City, Idaho, to Provo, Utah.

HANFORD M. BURR, '88, having resigned his pastorate in Springfield, Mass., was dismissed on November 11.

HENRY M. LYMAN, '88, after a year at Chicago Seminary, was ordained and installed at Cripple Creek, Col., on August 14.

A. M. SPANGLER, '88, of Mitteneague, Mass., had the misfortune recently to be thrown from his bicycle and to break his wrist.

ALLEN HASTINGS, '89, of St. Louis, Mo., was married on September 13 to Miss Mary S. Longfellow of Machias, Me.

Plymouth Church of Seattle, Wash., under the enthusiastic leadership of WALLACE NUTTING, '89, is gaining finely on its building fund, and is enjoying overflowing congregations at its services.

CURTIS M. GEER, '90, resigned his church in East Windsor, Conn., in September to enter upon his course as Welles Fellow of the Seminary. With his wife he is now in Leipsic, his address there being Königsstrasse, 5 A". His work will lie in the fields of the History of Polity and Canon Law.

PETER J. HUDSON, '90, is doing noble work in Indian Territory as an ordained missionary of the Presbyterian Home Mission Board among his fellow countrymen of the Choctaw Nation. He has charge of two churches and three stations, with his headquarters at Alikchi. He reports that there is a great need of competent teachers among his people who can use both English and Choctaw freely. His own preaching is entirely in the latter language.

MORRIS W. MORSE, '90, after spending two years at Leipsic as one of the Seminary Fellows, has returned to this country with his wife, and is expecting to settle in New England.

CARLETON HAZEN, '90, was ordained at Rochester, Vt., on September 13, and is now in charge of the church there.

A week later, on September 20, Mr. Hazen assisted in the ordination of his classmate, J. NEWTON PERRIN, '90, at Williamstown, Vt.

A letter received some time ago from GEORGE C. TSARAS, '91, gave a sad account of the violent persecution to which he and his fellow Christians had been subjected in Peiraeus, Greece, amounting to a riotous assault not so very different from those which the Apostle Paul so often suffered. Only the continued presence of policemen and soldiers enabled the members of the little church there to be safe in their religious services.

On September 24, HARRY G. BISSELL, '92, with his wife, sailed from Boston, *en route* for their work in Ahmednagar, India, where his father was so long stationed.

JAMES A. BLAISDELL, '92, was ordained and installed pastor over the church in Waukesha, Wis., on November 1, H. D. SLEEPER, '91, assisting in the services.

GERHARDT A. WILSON, '92, of Holyoke, Mass., was married on June 15, to Miss Ella M. Day of Lynn, Mass.

IRVING A. BURNAP, '92, was ordained and installed as pastor of the church at Monterey, Mass., on September 15.

The ordination of LYMAN P. HITCHCOCK, '92, occurred on November 22 at Ellington, Conn., where he has been preaching for more than a year. The sermon was by Professor Beardslee.

On September 29, ERNEST R. LATHAM, '92, was ordained at Richmond, O. He will have charge of the church there and at Fairport.

CHARLES D. MILLIKEN, '92, after a year at Yale Divinity School, was installed on September 29, at Canaan, Conn.

## Seminary Annals.

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### OPENING OF THE FIFTY-NINTH YEAR.

The beginning of the Seminary year now falls in October instead of September, a change which is certain to be highly appreciated annually by both professors and students. The opening of the present year on October 5 was marked by a public gathering in the Chapel, the exercises consisting of prayer by Rev. L. H. Reid, D.D., scripture-reading and an address by President Hartranft, and the formal induction of Professor Jacobus into his professorship. The address of welcome and investiture on behalf of the trustees was made by Rev. George W. Winch, the secretary of the Board. Professor Jacobus responded with an address, which is printed in full in the present issue of the RECORD. Almost all the faculty and the students were present.

The next morning the regular schedule went into effect and all classes began their work almost as if vacations had never been devised. When one remembers how gradually the session was wont to begin ten years ago, the promptness and vigor of the present system in its very first hours are decided causes for satisfaction.

A considerable uncertainty about the spirit and efficiency with which this year was to begin was inevitable. In May the long and distinguished service of Professor Bissell had come to an end, that he might yield himself to the will of one of Chicago's seminaries. In August, Professor Taylor, after a service about half as long, but equally distinguished in another way, had likewise decided to plunge into the whirl of Chicago's enthusiasm in another of her seminaries. Professor Bissell's place had been filled long before his departure by the appointment of two new instructors, neither of whom, however, reached Hartford before the end of the vacation; while Professor Taylor's resignation came so late that no provision could at once be made to fill the vacancy.

These circumstances naturally affected the minds of every one connected with the Seminary, so that it was feared that the new year would open with a perceptible loss of power. Happily, not more than a day or two was needed to dispel this fear. Three new professors, Mitchell, Paton, and Macdonald, began their work, and at once exhibited such eminent fitness in it that it was seen that the natural development of the instructional progress begun three years



ago had not been checked. The subdivision of the departments of History and of Old Testament Exegesis into two parts each was seen to have conspicuous advantages in itself, and the choice of men to fill the several chairs was universally conceded to be most happy. The only drawbacks to a complete satisfaction were the vacancy in the Practical department already mentioned, and the fact that Professor Mead, chosen to the chair of Systematic Theology, was detained in Europe by an accident to his wife.

It was natural that the number of students should have been influenced by the uncertainty of the situation. One student left for another seminary, and six applicants for admission withdrew before entering. Consequently, the number on the roll for this year remains about as that of last year. The list is given in full on another page. It will be seen that the new students fully come up to the high standard of qualifications set last year, and that the colleges represented are mainly those of New England. The Seminary has renewed reason to rejoice in the loss of numbers if it can be accompanied, as the last two years, by a decided gain in preparation and earnestness. Apparently the decline in the number of students is at an end, as several applications for next year are already on hand.

The chief peculiarities in this year's course of study are two. First, all the work before Christmas is prescribed, the electives being placed in the latter half of the year, in connection with a limited amount of prescribed work. This arrangement does not alter the total proportion of elective work — about one-third of the whole — but it has the unmistakable advantages of starting the year's work in unbroken classes, on subjects of primary importance, and of giving the students time and opportunity to make elective choices with wisdom and intelligence. Second, all courses of instruction are compressed as much as possible, so as to give frequent recitations for a few weeks, instead of occasional recitations for a half-year or more. This gives each course the utmost individuality and continuity. It saves both professor and student, since, as a rule, the former has but one subject, and the latter but three or four, before him at any one time. When a course is completed, an examination is held at once, and a new course begun. The experience of the first two months of this system has demonstrated that it is an almost unqualified success. The only exception, perhaps, is in the Junior Hebrew, which was made the *only* subject for the first month. This was felt in advance to be an extreme application of the principle, but was regarded a desirable experiment. Another year, it is probable that the principle will not be applied quite so strenuously at this point, although

the manifest advantages of studying Hebrew without much distraction at first will not be sacrificed.

The unexpected detention of Professor Mead and the vacancy made by Professor Taylor's departure disarranged the schedule for the first term somewhat. That portion of Professor Mead's work that comes before Christmas has been undertaken by President Hartranft, being a continuation of his teaching of last year. The Senior and Junior work in Homiletics is being most acceptably carried on until Christmas by Rev. Edwin B. Webb, D.D., formerly settled over the Shawmut Church in Boston, and now living at Wellesley. Dr. Webb has exercised the duties of temporary instructor with much enthusiasm, bringing to them the ripe experience of his long and distinguished career as a preacher.

Professor Gillett arrived from Europe on December 9, having completed his second year of study. Professor Mead is definitely expected to arrive before Christmas. So that with the opening of the second term in January the ranks of the Faculty will be full.

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### THE NEW PROFESSOR.

At a special meeting of the Trustees, held on November 30, on nomination of the joint committee on instruction, the vacancy in the chair of Practical Theology and Christian Sociology was filled by the election of the Rev. Alexander R. Merriam, A.M.

Mr. Merriam graduated from Yale in 1872, and then taught at Hartford. From 1874 to 1877 he was a student at Andover, and has since had conspicuously successful pastorates at Easthampton, Mass., and Grand Rapids, Mich. Ill health compelled him to relinquish his Grand Rapids charge in 1889, and he has since been living at Brattleboro, Vt., where his health has become fully restored.

In choosing Mr. Merriam, the Seminary hopes to gain the services of a thorough scholar, a preacher of much power, and a man beloved by a wide circle of friends, and nowhere more than in Hartford, where his instruction in the High School is pleasantly remembered. Throughout his ministry he has been deeply interested in all those special and novel forms of Christian activity which are so prominent in these days, and to the pastoral study of which Hartford Seminary has so long been committed.

Mr. Merriam will enter on his duties at the opening of the second term in January.

## REVISED LIST OF ELECTIVES FOR 1892-3.

		Hours.
Open to members of the Junior Class.		
<i>Professor Macdonald</i>	Readings in <i>Genesis</i> and <i>Samuel</i>	30
" <i>Jacobus</i>	Sight-Reading in N. T. Greek	15
" <i>Jacobus</i>	Exegetical readings in <i>Galatians</i>	15
" <i>Hartranft</i>	Biblical Theology of <i>Genesis</i>	15
" <i>Beardslee</i>	Biblical History	30
" <i>Walker</i>	General History of the 17th and 18th centuries	30
" <i>Gillett</i>	Historical Apologetics	30
" <i>Pratt</i>	Voice-Building	15
" <i>Pratt</i>	Elementary Elocution	15
" <i>Pratt</i>	Elementary Sight-Singing	15

## Open to members of the Middle Class.

<i>Professor Macdonald</i>	Sight-Reading (grammatical) in O. T. Hebrew	15
" <i>Macdonald</i>	Readings in <i>Psalms</i> and <i>Song of Songs</i>	30
<i>Mr. Hawkes</i>	Biblical Aramaic	15
<i>Professor Jacobus</i>	Introduction to <i>Acts</i>	5
" <i>Jacobus</i>	Introduction to the Gospels (the Synoptic Problem, and that of the Fourth Gospel)	30
" <i>Hartranft</i>	Biblical Theology of <i>Deuteronomy</i> , 25 selected <i>Psalms</i> , or <i>Amos</i> and <i>Joel</i>	15
" <i>Hartranft</i>	Teachings of Christ, according to the Gospels	15
" <i>Mitchell</i>	History of Doctrine in the Ante-Nicene Period	20
" <i>Walker</i>	Special Studies in Mediæval History	20
" <i>Beardslee</i>	Biblical doctrine of the Atonement	30
" <i>Gillett</i>	Philosophic Apologetics	30
" <i>Pratt</i>	Rhetoric of Vocal Expression	30
" <i>Pratt</i>	Intermediate Sight-Singing	15
" <i>Pratt</i>	Musical Analysis (Harmony)	15
" <i>Pratt</i>	Biblical doctrine of Worship	10

## Open to members of the Senior Class.

<i>Professor Hartranft</i>	Encyclopædia	5
" <i>Macdonald</i>	Readings (philological) in <i>Ecclesiastes</i>	15
<i>Mr. Hawkes</i>	Targum of Onkelos	15
<i>Professor Jacobus</i>	Exegetical readings in <i>Romans</i>	30
" <i>Hartranft</i>	Biblical Theology of <i>Job</i>	15
" <i>Hartranft</i>	Biblical Theology of <i>Thessalonians</i> and <i>Colossians</i>	15
" <i>Mitchell</i>	Mohammedanism and the Oriental Churches	10
" <i>Walker</i>	Topics in Reformation History	20
" <i>Walker</i>	History of Congregationalism	25
" <i>Walker</i>	The Church of the 19th century	25

		Hours.
<i>Professor Beardslee</i>	Biblical doctrine of the Holy Spirit	15
" <i>Beardslee</i>	Biblical doctrine of Eschatology	15
" <i>Beardslee</i>	Biblical doctrine of Inspiration	15
" <i>Beardslee</i>	Biblical Ethics	30
<i>Rev. Mr. Bassett</i>	Experiential Theology	15
<i>Professor Pratt</i>	Advanced Elocution — Public Oratory, especially Preaching, with notes and without	30
" <i>Pratt</i>	Advanced Musical Work	15
" <i>Pratt</i>	The Historic Liturgies	15

Open to members of either the Middle or the Senior Classes.

<i>Professor Macdonald</i>	Syriac	30
" <i>Paton</i>	Exegesis of Is. 40-66, with special reference to the problem of its authorship	15
" <i>Paton</i>	Sight-Reading (cursory) of <i>Jeremiah</i>	15
" <i>Paton</i>	Rabbinical Hebrew — Readings from the Mishna	15
" <i>Paton</i>	Ethiopic Grammar	15
" <i>Gillett</i>	Special studies in Philosophical Apologetics	30
" <i>Gillett</i>	English Philosophy	30
" <i>Pratt</i>	History of English Hymnody	15

Open to members of either the Junior, the Middle, or the Senior Classes.

<i>Professor Perry</i>	Bibliology	15
" <i>Macdonald</i>	Arabic	30
" <i>Paton</i>	Assyrian — transliterated texts, bearing on O. T. History	30
" <i>Gillett</i>	Special Studies in Historic Apologetics	30
" <i>Gillett</i>	New Testament Apologetics	15
" <i>Gillett</i>	Logic and the Theory of Knowledge	15
" <i>Gillett</i>	Recent German Apologetic Thought	15

Of the above 58 offered courses, 46 are called for, and instruction in them will be given between January and June, 1893.

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THE CALENDAR FOR THE PRESENT YEAR provides three terms of study, separated by recesses of about a week each. The exact dates are these: First term, October 5 to December 24, 10 weeks; second term, January 2 to March 25, 12 weeks; third term, April 3 to June 1, 8½ weeks. At the end of the year there will not be an entire week of written examinations, as heretofore, but the examinations will be scattered through the year at whatever points topics are completed. In Anniversary Week, however, there will be several oral examinations, as in past years.

## ROLL OF STUDENTS FOR 1892-3.

## FELLOWS.

EDWARD EVERETT NOURSE,	Bayfield, Wis.
Lake Forest College, 1888; Hartford Seminary, 1891; Ordained, 1892.	
CURTIS MANNING GEER,	Leipsic, Germany.
Williams College, 1887; Hartford Seminary, 1890; Ordained, 1890.	

## GRADUATE STUDENT.

DAVID RHYS JAMES,	Berlin Heights, O.
New College, London; Oberlin Seminary, 1890; Ordained, 1890.	

## SENIOR CLASS.

HAIG ADADOURIAN,	Adana, Turkey.
Central Turkey College, 1889.	
LUTIE REBECCA CORWIN,	Cleveland, O.
WILLIAM ALEXANDER ESTABROOK,	West Dover, Vt.
Licensed, 1892.	
HANNAH JULIETTE GILSON,	Walpole, N. H.
Mt. Holyoke Seminary, 1868.	
AUSTIN HAZEN, JR.,	Richmond, Vt.
University of Vermont, 1885; Licensed, 1892.	
JOHN QUINCY ADAMS JOHNSON,	Nashville, Tenn.
Fisk University, 1890; Licensed, 1891.	
BENJAMIN WOODS LABAREE,	Oroomiah, Persia.
Marietta College, 1888; Licensed, 1892.	
HAROOTUNE SARGAVAKIAN,	Harpoot, Turkey.
Euphrates College, 1884.	
ALLEN DUDLEY SEVERANCE,	Cleveland, O.
Amherst College, 1889.	
NICHOLAS VAN DER PYL,	Boston, Mass.
Licensed, 1890.	
HARRY TAFT WILLIAMS,	Moline, Ill.
Oberlin College, 1890; Licensed, 1892.	
HENRY KNOWLES WINGATE,	Minneapolis, Minn.
Carleton College, 1887; Licensed, 1890.	

## MIDDLE CLASS.

ISO ABÉ,	Fukuoka, Japan.
Doshisha College, 1884; Ordained, 1891.	
WILLARD LIVINGSTONE BEARD,	Birmingham, Conn.
Oberlin College, 1891.	
THOMAS JEFFERSON BELL,	Altamaha, Ga.
Atlanta University, 1891.	
FRANK SHERMAN BREWER,	Ashton, Ill.
Beloit College, 1891.	
HERBERT EDWARD CARLETON,	Hartford, Conn.
Carleton College, 1891.	
OZORA STEARNS DAVIS,	White River Junction, Vt.
Dartmouth College, 1889; Licensed, 1892.	



DWIGHT GODDARD,	Worcester, Mass.
Worcester Polytechnic Institute, 1881.	
JAMES ARTHUR OTIS,	Irvington, Neb.
Doane College, 1891; Licensed, 1892.	
JAMES ALEXANDER SOLANDT,	Inverness, Quebec.
Oberlin College, 1891.	
FREDERICK AZEL SUMNER,	Eastford, Conn.
Oberlin College, 1891.	

## JUNIOR CLASS.

WILLIAM AUGUSTUS BACON,	Medford, Mass.
Dartmouth College, 1890; Licensed, 1891.	
HENRY LINCOLN BALLOU,	Saxton's River, Vt.
Amherst College, —; Licensed, 1892.	
EDWARD NELSON BILLINGS,	Slaterville, R. I.
Amherst College, 1892.	
CHARLES O. EAMES,	
Williams College, 1888.	
ANNIE JOSEPHINE FOREHAND,	Worcester, Mass.
Mt. Holyoke Seminary, 1891.	
GEORGE ELLSWORTH JOHNSON,	Springfield, Vt.
Dartmouth College, 1887; Licensed, 1892.	
FRED THERON KNIGHT,	Roxbury, Mass.
Harvard University, 1881; LL.B., Harvard Law School, 1884.	
EDWARD ALLISON LATHROP,	Northfield, Minn.
Carleton College, 1892.	
ADDIE IMOGEN LOCKE,	Philippolis, Bulgaria.
Mt. Holyoke College, 1892.	
CHARLES PEASE,	Thompsonville, Conn.
Cornell University, —.	
GEORGE BROWN SWINNERTON,	Cherry Valley, N. Y.
Hamilton College, 1892.	

## SPECIAL STUDENTS.

EMMA CAROLINE ADAMS,	Hartford, Conn.
MYRON WINSLOW ADAMS,	Atlanta, Ga.
Dartmouth College, 1881; Hartford Seminary, 1884; Ordained, 1885.	
WILLIAM CUSHING HAWKS,	Hartford, Conn.
Amherst College, 1885.	
OLIVER WILLIAM MEANS,	Enfield, Conn.
Bowdoin College, 1884; Hartford Seminary, 1887; Ordained, 1888.	
JOHN SOLOMON PORTER,	Prague, Bohemia.
Williams College, 1888; Hartford Seminary, 1891; Ordained, 1891.	

## SUMMARY.

Fellows,	2
Graduate Student,	1
Senior Class,	12
Middle Class,	10
Junior Class,	11
Special Students,	5

## THE HARTFORD SEMINARY PRESS.

In May the Faculty made a very careful presentment to the Trustees of the needs and the opportunities of the publication interests of the Seminary. Their memorial, after considerable discussion and reflection, was adopted by the Trustees at their meeting in November. Certain points in the paper are of general interest, and, accordingly, are herewith summarized. With a view to consolidating and making thoroughly efficient and responsible all the publishing work of the institution, a publication agency is constituted, whose duties are (1) to edit and publish all official documents, (2) to edit and publish the *RECORD*, (3) to publish such pamphlets and books as from time to time may be presented for that purpose, the scholarly character of which shall be approved by the Faculty and the pecuniary guaranty for which shall be satisfactory to the Executive Committee of the Trustees, and (4) to undertake such other work of this general sort as may be assigned to it. Very careful stipulations are made as to the exact field of the agency's operation, the avoidance at all times of pecuniary obligations not amply covered by guaranties, and the accountability of the agency at every point to the Trustees. The aim has not been to constitute something for the prosecution of new kinds of work, but simply the systematic organization of the work which is now going forward in an unnecessarily cumbrous way and with inadequate safeguards against pecuniary difficulties. There is no thought of pushing the Seminary into a general publication business, but simply of providing an orderly and accountable permanent committee for the administration of such printing business as the natural ongoing of the institution demands. For the first year, the agency will be administered by Professors Pratt, Gillett, and Perry. The imprint to be used is the "Hartford Seminary Press." It is not intended to make any change in the policy or form of the magazine: but simply to carry it forward on those lines that the experience of the first two years has shown to be practical. At present the only other responsibility to be assumed by the Press is the issue of the Annual Register in January and of other official documents. It is probable, however, that before long arrangements will be completed to transfer to its care the business management of Dr. Bissell's "Hebrew Grammar," and of Mr. Byington's "Open-Air Preaching," both of which are privately administered now. In the management of the *RECORD*, the above members of the Faculty will have the assistance of two or three associate editors from the outside alumni and from the students.

## THE INTERSEMINARY MISSIONARY ALLIANCE.

The Thirteenth Annual Convention of the Interseminary Missionary Alliance was held at Auburn, N. Y., on October 27-30, with over two hundred delegates present from thirty seminaries. The denominations participating were the Baptist, the Congregational, the Dutch Reformed, the Episcopalian, and the Presbyterian. The delegates were the guests of Auburn Seminary, and were royally entertained by the five Presbyterian churches of the city.

The meetings were held in the large First Church, of which Rev. W. H. Hubbard is pastor. The address of welcome was delivered by Professor Darling of Auburn; and this was followed by Professor Pattison of Rochester, on *The Making of William Carey*. These two addresses lifted the Convention at once upon a high plane, which was maintained to the end. The prominent speakers for the different days were Robert Weidensall, Secretary of the International Y. M. C. A., upon *Home Missions*; Rev. H. G. Underwood, upon *Korea*; D. Willard Lyon, one of the Executive Committee of the Student Volunteer Movement, upon *The Call to Evangelize the World*; J. Walter Lowrie, upon *The Need of China*; Robert E. Speer, Secretary of the Presbyterian Foreign Board, on *The Missionary Spirit*; Dr. F. F. Ellinwood, of the same Board, on *Missionary Training*; and Dr. H. C. Mabie, of the Baptist Missionary Union, on *Foreign Missionary Accomplishment*. But the most impressive speaker was Dr. John G. Paton, the veteran missionary to the New Hebrides, who told of his life-work among the islands of the sea. Next to this in impressiveness was the sermon on Sunday morning by Robert E. Speer on *The Great Commission*. Interspersed among these addresses were papers and discussions by students upon allied subjects, and also parlor conferences and devotional services. Not the least interesting of the exercises were the three-minute reports of the different seminaries as to contributions, spirit, organizations, studies, libraries, volunteers, etc., from the missionary point of view.

The Convention as a whole is considered one of the best thus far. The next is appointed to be held with Yale Divinity School in 1893.

On November 2, at the regular Missionary Meeting, the two Hartford delegates, Messrs. Goddard and Solandt of the Middle Class, gave a brief but vivid report of their experiences and impressions at the Convention. Their reports, combined with various other influences from different sources, have had the effect of quickening missionary interest in the Seminary. Doubtless the Convention of next year will give a powerful new impetus to this interest.

## THE AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association held its annual meeting this year with the Center Church, on October 25, 26, and 27. This meeting was far more than a means of informing the churches in regard to the work of the society, and awakening enthusiasm for it. There were some questions of policy very frankly discussed, and the action taken was in some cases of exceeding importance. The refusal longer to receive the grant from the government for support of Indian schools, while not wholly unanimous, was decisive, and the vote revealed a quickness of response to an appeal to principle. The churches must now make up this loss. The emphasis of this meeting was decidedly upon the Indian work; and there was evidenced a more general demand for pressing that work than perhaps has appeared hitherto. The elements of information and enthusiasm were by no means lacking. The program contained an unusually large number of distinguished laymen, including Senators Platt, Hawley, and Dawes, Commissioner Morgan, and Charles Dudley Warner. It was a delight to hear the great problems which this Association is trying to solve discussed by men of such high standing and recognized wisdom. There was also a good supply of the workers from the field, who are so acceptable to the ordinary congregation, and whose fresh facts and earnest appeals contribute chiefly to the enthusiasm of the meeting, and the permanent results among the churches. Unfortunately the program was at several points overloaded so that some speakers were crowded out. On the whole this meeting of the Association will rank high in attendance, enthusiasm, and, let us hope, practical results. To permit the students to gain some of the information and inspiration so plentiful at these sessions, the recitation hours were omitted or adjusted during the three days.

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THE CAREW LECTURER for 1892-3 is the well-known poet and critic, Maurice Thompson, of Crawfordsville, Ind. His lectures on *The Ethics of Literary Art* will be given in May. The lecturer for 1893-4 is President E. B. Andrews, D.D., of Brown University.

THE ALUMNI LECTURERS for the year include the following: A. W. Hazen, D.D., '68, of Middletown, Conn., on *The Teaching of the Twelve*; A. C. Hodges, '81, of Buckland, Mass., on *Bellamy and Hopkins*; J. L. Kilbon, '89, on *The Septuagint*; and M. W. Morse, '90, on *Comparative Religions*. The dates of the lectures have not yet been fixed.

THE PRESBYTERIAN STUDENTS in the Seminary are required by the rules of the presbyteries under whose care they are to take special instruction in Presbyterian polity. The instruction this year, as for several years, will be in the hands of Rev. J. Aspinwall Hodge, D.D., formerly a pastor in Hartford, and now living in Oxford, Pa.

MR. EDWARD E. NOURSE, '91, who has held the William Thompson Fellowship for a year, though without being able as yet actually to begin his studies abroad, is spending several weeks at the Seminary as an assistant to Professor Jacobus. His topics of instruction are Canonicy and Textual Criticism, taken up with the Junior Class.

IN AUGUST PROFESSOR WALKER was approached with a flattering call to the chair of Church History in Oberlin Seminary. The offer was pressed upon him with considerable persistence; but, happily, the persistence and warmth of the arguments that Hartford was able to bring to bear on him, were sufficient to hold him in the service of his Alma Mater in the chair that was specially differentiated for him in 1889. Professor Walker was advanced to the full professorship last year, but his formal inauguration was delayed until November 29. The exercises of this occasion included scripture-reading by President Hartranft, prayer by Rev. George Leon Walker, D.D., remarks by President Hartranft and by Rev. Dr. Webb, the president of the Board of Trustees, and Professor Walker's Inaugural Address on *Three Important Phases in New England Congregational Development*. This striking address will appear in the February number of the RECORD.

PROFESSOR PRATT is preparing a series of outline-notes for the study of the rudiments of elocution and singing, which are to be printed by the Seminary Press. The first of these is a description of the system of daily physical exercises originated by Dr. C. Wesley Emerson of Boston,—a system of preparatory drill for all kinds of bodily activity, including speaking and singing, which is rapidly making its way into all parts of the country. The second of the series, on the rudiments of voice-building, will be issued in a week or two.

AMONG THE RECENT public engagements of the Faculty, we note that President Hartranft gave an address on *Ministerial Training* at the 50th anniversary of Dr. A. C. Thompson's installation at Roxbury, Mass., on September 25, and also an address on November 13 at Middletown, Conn., on *Athanasius*; and that Professor Pratt spoke on October 12, in Danvers, Mass., before the Essex South Conference, on *Spirituality and Church Music*, and on November 21 in Boston, before the Congregational Ministers' Club, on *Some Hopeful Things about our Church Music*.

PROFESSOR PERRY has accepted a proposition from the Fourth Church to undertake some of the work which Dr. Taylor formerly did. He leads the pastor's Bible class, conducts the children's class, and preaches in Mr. Kelsey's absence. Thus the Seminary still remains closely bound to that aggressive Christian organization.



THE LEADERSHIP OF MORNING PRAYERS is shared by all members of the Faculty in turn, each professor having three exercises in succession. The passages chosen for exposition are as follows: Professor Beardslee, *Kings*; Professor Hartranft, *Genesis*; Professor Jacobus, the history of Saul; Professor Macdonald, the "Wisdom" literature of the Old Testament; Professor Mitchell, the words of Christ; Professor Paton, the history of John the Baptist; Professor Perry, the Parables; Professor Pratt, the first book of *Psalms*; Professor Walker, the Epistles of John.

A PLEASANT EVENT in the recent life of the Seminary, was the visit of Rev. William B. Chamberlain, Professor of Rhetoric and Elocution in Oberlin College. Professor Chamberlain is making a tour of observation among a number of the theological seminaries with a view to extending and perfecting the work in his department at Oberlin. He kindly consented to give a brief illustrative reading at the General Exercise of December 14.

WHILE THE ABSENCE of a professor in the practical department has been seriously felt, yet endeavor has been made to carry on all the lines of work belonging to the department. The deputation work, for some years a feature of Dr. Taylor's plan, has been continued, and the Juniors, and to some extent the Middlers, have been detailed weekly to participate in various lines of Christian activity in the city, and make them a subject of study.

THE HOSMER HALL MISSION BAND, which was organized in March, 1887, continued its meetings for conference and prayer during the past year. The following is a record of the addresses and talks given by the members of the Band during the year. *Bissell*, '92, Hartford, Pomfret, and Ellington; *Adadourian*, '93, Bridgewater, Brimfield, Wethersfield; *Labaree*, '93, Hartford, Staffordville, Bolton, Hartford (Presbyterian Church), Middletown (twice); *Sargavakian*, '93, Wethersfield; *Abé*, '94, Hampton, Bloomfield (Methodist Church), Huntington (with stereopticon), Hartford (with stereopticon), Holyoke, Mass.; *Beard*, '94, Wapping, Talcottville, Holyoke, Mass., Staffordville, Hartford. In most cases these addresses were given in Congregational Churches and usually occupied the time or part of the time of the Sunday evening service. They certainly contributed to popular information regarding missionary topics and quickened interest in missionary efforts. The officers of the Band for the present year are: President, B. W. Labaree, '93, Vice-President, Haig Adadourian, '93, Secretary and Treasurer, W. L. Beard, '94.

THE SUMMER WORK of the students was varied in character and widely scattered in locality, as in former years. Among the Seniors, preaching was undertaken by Estabrook at Weathersfield Center, Vt., by Hazen at Middletown, Conn., by Sargavakian at the Armenian Church in Worcester, Mass., and by Van der Pyl at Hankinson and Hillsboro', N. D.; Labaree was pastor's assistant at Oxford, Pa.; Johnson did library work at Hartford; Wingate was traveling in Europe; the other members of the class were studying or resting, either at Hartford or at home. Among the Middlers, Beard

preached at Staffordville, Conn., Goddard (besides a trip to Europe) at Mt. Washington, Mass., and Sumner at Hillstown and Hockanum, Conn.; Brewer was busy with Sunday-school organizing in North Dakota; Solandt served as pastor's assistant at the Fourth Church, Hartford; library work occupied Bell at Hartford, and Davis at Hanover, N. H.; Carleton took special studies at Carleton College; and Abé devoted himself to German in Hartford. Among the incoming Juniors, Bacon and Swinnerton preached, the one at Milton, N. H., and the other at Middlefield Center, N. Y.

THE FALL has been peculiarly favorable for out-of-door sports, and the students have improved the opportunity to acquaint themselves with the environs of Hartford in afternoon walks, while the tennis courts have been in constant use. On November 15, regular gymnasium practice began, under the direction of Mr. W. L. Beard. Through the winter there will be regular drill on four days in the week.

THE HOUR BEGINNING at 6.45 on Wednesday evenings is regularly devoted to some general exercise for both Faculty and students. Once a month the time is given to an address on missionary topics, once a month it is filled by informal talks by selected members of the Faculty, and twice a month it is occupied by miscellaneous rhetorical exercises by the students, with criticism. The Missionary Meetings of the first term are as follows: November 2, Dr. Henry P. Perkins, '82, of Tientsin, China, told of his experiences and of the great needs of China, and the student delegates reported on the recent Convention of the Interseminary Missionary Alliance; December 7, Rev. George A. Hood presented the work of the Church Building Society; and December 21, Rev. Judson Smith, D.D., is to speak on the American Board and its work. The Faculty Conferences have been two: October 19, Professor Perry on *The Library and its Use*; and November 16, Professors Hartranft, Mitchell, and Jacobus, on *Ministerial Dignity*. The Rhetoricals have included the following appointments: November 9, reading of Prov. 8, by Bacon, exegesis of Gal. 3: 1, by Goddard, and a sermon by Adadourian; November 30, reading of Acts 27: 9-44, by Ballou, review of Matheson's "Can the Old Faith Live with the New?" by Davis, and a sermon by Van der Pyl; December 14, reading of Psalm 139, by Billings, written colloquy on *The Advantages and the Disadvantages of the International Lesson System*, by Carleton and Solandt, and an essay by Miss Gilson. The restoration of the system of miscellaneous rhetorical exercises, with its variety and its utilization of all the classes, seems to be arousing considerable interest. The general oversight of these exercises is in the hands of Professor Pratt.

THE ONLY PRIZE SCHOLARSHIP awarded this year for success in passing the entrance examinations was given to Miss Addie I. Locke of Phillipsopolis, Bulgaria, a graduate of Mt. Holyoke.

THE TWO LADIES in the Senior Class, both of whom are to be teachers, have for obvious reasons been excused from most of the prescribed work in sermon writing and in Pastoral Theology, being allowed increased latitude in regard to electives.

THE WHEREABOUTS of those who have withdrawn from the roll of regular or special students are as follows: R. V. Bury, '93, is studying in Yale Divinity School; P. L. La Cour, '94, is studying at Fisk University, Nashville, Tenn.; W. J. Baker is at work in Salt Lake City, Utah; Dr. S. G. Barnes is installed as pastor at Longmeadow, Mass.; E. M. Pickop is stationed over the Methodist Church at Bloomfield, Conn.; A. H. Plumb, Jr., is continuing his linguistic studies at his home in Roxbury, Mass.

DURING THE SUMMER VACATION the work preliminary to moving the books to their new quarters in the Case Library was completed. The basement story of the new building was utilized for a great deal of this work. On September 7, the stack was reported ready for the books, and the librarians, forming in solemn procession, bore the first books in and put them upon the shelves. The honor of being first in the new cases was accorded to the six handsome volumes of the Complutensian Polyglot. After that, there was very little solemn procession, but, on the contrary, there was a great deal of hustling. In three weeks, with four workers steadily at work, 40,000 volumes were brought in, sorted and arranged by subjects on the shelves. This result could not have been attained had it not been for the systematic classification and labeling which had preceded. On the first day of the term, books were delivered over the counter in the new building. While the carpenters and the painters have still some little finishing touches to make, the main room is being constantly used, and with great delight by all. A full description of the building will appear in a later issue, and it need only be said here that its praises are in every one's mouth. The riches of our really fine collection now appear, as books on the same subject are brought together from their scattered hiding-places. The opening of this new Library building marks a distinct stage of advance in the efficiency of the institution.

THE READING ROOM has, at last, left its cramped quarters in the second story of Hosmer Hall. The Thanksgiving recess saw the transfer of the periodicals to the old library room, of which, however, even by large expansion, they can occupy only one end, for the removal of the book-cases reveals a spacious room of beautiful proportions. The preparation of the room for the museum waits for a more favorable opportunity. Meanwhile, there is no need for students to jostle one another as they try to read, and the magazines themselves can almost be heard to sigh with relief over their escape from such over-crowding. A new experiment is being tried in this reading room. No newspaper files or racks of any sort are used. Newspapers as well as magazines, dailies and weeklies as well as monthlies, are simply laid upon the shelves, being folded when size demands, each issue by itself. The reader does not have to hold a heavy file or stretch his neck to see the top or bottom of his paper. He takes a single number in his hands and reads it as he would in his own room. The periodicals have been classified in accordance with the library system, and plain labels make the search for any particular one an easy task.

ONE OF THE IMPORTANT improvements in the physical culture and well-being of the Seminary during the past summer was the erection, on a lot back of the new Case Library, of a fine boiler-house, in which is located everything pertaining to the heating apparatus of the whole group of buildings. This not only removes a source of danger, noise, and dirt from Hosmer Hall, but supplies various deficiencies in the old system, adds the Gymnasium to that system, and, besides, provides for possible extensions in the future. The building and its connections are strikingly complete, as might be expected, considering that the entire arrangement, including the drafting of the plans, and the supervision of the construction, has been under the skillful personal care of Mr. Jeremiah M. Allen, of the Hartford Steam Boiler Inspection and Insurance Company.

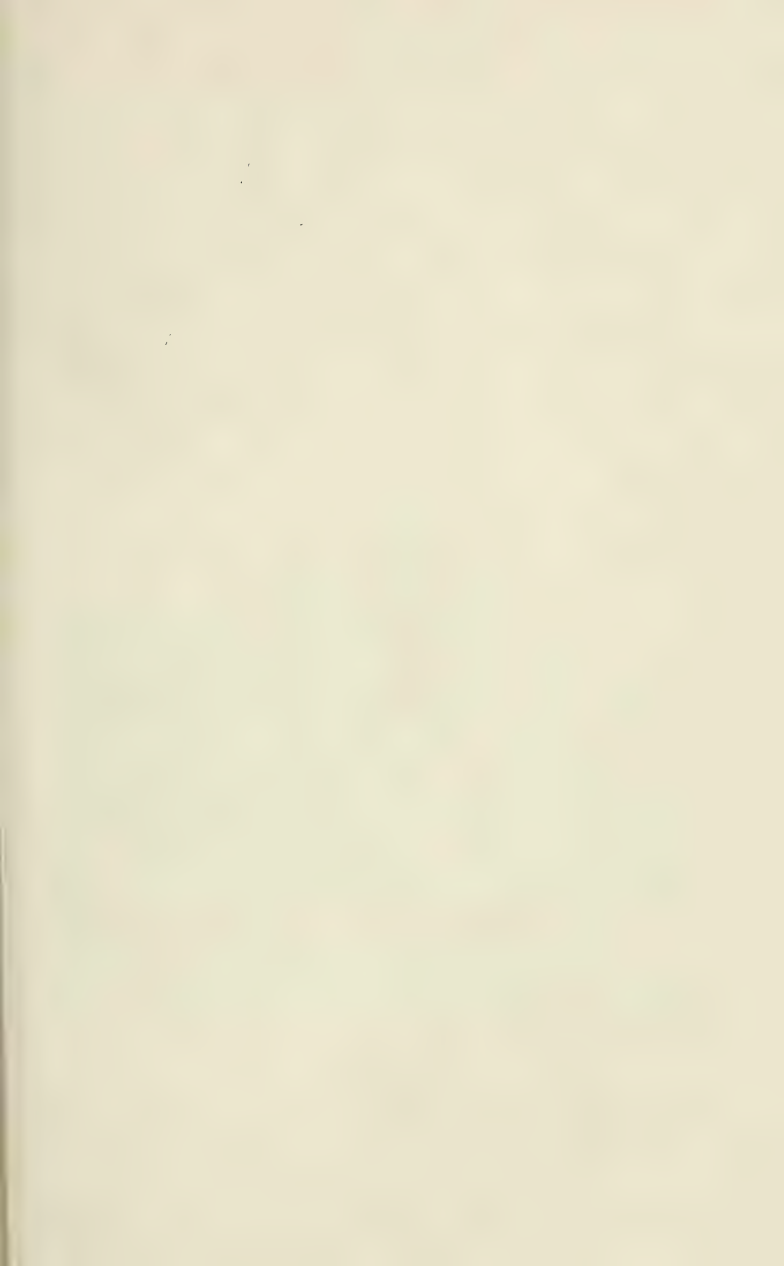
NOTHING DOES MORE for the smooth on-going of the practical, everyday life of the institution than the constant business and mechanical oversight and administration of Mr. John Allen and his son, Mr. Joshua W. Allen, the chairman and clerk, respectively, of the Executive Committee of the Trustees. Everyone who has had the chance to watch the care exercised about the maintenance and improvement of the Seminary buildings, realizes that the entire physical welfare of the institution rests chiefly on the minute fidelity, the prudent efficiency, and the courteous devotion of these officers. The intellectual and moral work of both Faculty and students would be embarrassed at innumerable points were it not for this invaluable support and assistance. Not a little, also, of the credit of this part of the institutional system belongs to the intelligence and industry of the janitor, Axel Anderson. Among the special improvements of this fall none is likely to prove more useful than the substitution of a metallic circuit telephone for the antiquated instrument which has done so much in the past to defeat the wishes and break down the patience of everyone who has used it. Much time and labor have been expended in bringing the hard-wood floors of Hosmer Hall into a wonderful—and dangerous—condition of glossiness and slipperiness. This treatment is said to increase their durability as well as their beauty, but it has furnished some rather forcible, though unconventional, exegetical illustrations of 1 Cor. 10: 12.

THE SCHOOL FOR CHURCH MUSICIANS and the Choral Union are both in successful operation. The list of teachers in the school remains as heretofore, except that Mr. Hale (piano), is replaced by Mr. John C. Manning, Professor Pratt drops out, and Mr. Willis Nowell (violin) is added. The most significant course of instruction is a series of lessons by Mr. E. N. Anderson for the training of choir-masters. This comes nearer the special work of the School than anything thus far attempted. The two choruses of the Choral Union, the one under Mr. Paine, and the other under Mr. Anderson, are both busily engaged with the irregular rehearsals, and both will be heard in concerts before long.

THE SOCIETY OF EDUCATION EXTENSION, an association of Hartford gentlemen under the lead of President Hartranft, and acting for the present

as the local representatives of the Connecticut Society for University Extension, has put forth a very elaborate circular. Apparently the ultimate design is an extensive system of educational enterprises, approaching a university; but for the present, only courses of lectures and of classes are offered. The effort is totally disassociated with the Seminary, except through President Hartranft's intimate connection with it, but several of the professors have permitted their names to be used as lecturers, namely, President Hartranft, *The History of Religious Thought*, and *Genesis*; Professor Jacobus, *New Testament Greek*; Professor Pratt, *The Chief Musical Forms*; Professor Macdonald, *Hebrew*; Professor Mitchell, *Introduction to the Study of History*; Professor Beardslee, *The Life and Teachings of Christ*; Professor Paton, *The Methods and Aims of the Higher Criticism of the Old Testament*. Other lecturers and teachers are Professor L. W. Spring, '66, of Williams College, *Shakespeare's English Kings*; Dr Samuel W. Dike, '66, *The Sociological Study of Social Problems*; George E. Johnson, '95, *Latin*; O. S. Davis, '94, *Greek*; Henry K. Wingate, '95, *Mathematics*; Dwight Goddard, '94, *Spheres of Mechanical Engineering*.







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WE TAKE IT FOR GRANTED that our readers will not object if in this issue we stretch our customary number of pages somewhat, since by this means, in addition to all the regular departments, we give them a series of interesting and permanently valuable addresses on several subjects of unquestionable public importance.

IT IS VERY DISCOURAGING to all friends of the Lord's Day to see the persistent efforts being made to secure the opening of the World's Fair on Sunday. It will be sad if the almost unanimous appeal of the Christians of the country is set aside. It is significant to notice that the stress of the argument for Sunday closing is put not on a moral but on a economical basis,—the workingman must not be robbed of his rest. Are our rulers deaf to moral appeals? or, is there no moral basis for Sunday observance?

"THE CONVERSION OF CHILDREN" was the topic of discussion recently in one of our ministerial associations. The leading speaker urged that the Gospel be presented to chil-

dren precisely as to adults. It was impressively declared and demonstrated that the great central themes of sin, repentance, faith, redemption, pardon, justice, and love were quite within their easy and immediate apprehension. It was pointed out that direct evangelistic efforts among children, by workers with childlike hearts and with the simple but full message of saving grace, had been regularly productive of abounding and enduring results. More than one who heard that discussion heard in it a divine rebuke and a divine appeal. We have been derelict where our endeavors and prayers should have been most diligent. If pastors did but know it, here is their most promising field. More than any other it stands constantly "white unto harvest."

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"PRACTICAL CHRISTIANITY" and "Applied Christianity" are two hard-worked phrases. They are hard-worked because they say what men want to have said. They put into a small compass the modern idea of what the Christianity for to-day should be. City slums, prairie stretches, "our brother in the block," "the Macedonian cry," all summon to deeds. Men are asking not so much what to think as how to do. Methods of doing and their discussion occupy much of ministerial association, state conference, and periodical literature. Whatever affects the religious public affects with especial acuteness the student looking toward the ministry. It has reconstructed his demand and his hope for what the theological school shall give him. He has ceased to look upon that school as a place for securing a stock of theological conceptions. He regards it rather as a place where he shall be taught to work. He does not go to the seminary to get an impenetrable coat of doctrinal armor which he may wear through life and bequeath in rusty rigidity to a marveling posterity. He goes there to get the tools of his handicraft, and to be taught the principles of their use. He does not expect to be an adept at the time of leaving the seminary. He expects to acquire skill in practice. Whether he hopes in the future to contribute to the world's stock of formulated truth or of effectuated love, back of him is the impulse to learn how he can do for himself, not simply to learn what others have done. He would be a tree sending

roots deeper and broader into the rich soil of new learning, stretching its top heavenward and its arms manward, ever higher and wider. He would not be a vine clinging to a wall, however strong its masonry or graceful its adornment or picturesque in crumbling usefulness its outlines. The closed circle of systematized theology has lost for him something of its commanding charm. Newer sciences draw him to the acquisition of *methods* which can serve him in grouping and appropriating the new knowledge which the future may disclose. Make clear to him, he says, how to think, how to work, and in the years before him he will show the product. The curricula of the seminaries of our own and other denominations show a marked adaptation to this demand of the time. The catalogues of Andover, Chicago, Oberlin, Yale, to say nothing of other institutions, show how strong and how various is the effort made to supply the needs. The course of study of Hartford is well worth a careful perusal, as showing one carefully formulated attempt to adapt a theological course to the practical needs of an applied Christianity—applied to thought and to deed.

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WE COME INTO CONTACT, to a greater or less extent, even in our Seminary life, with the Endeavor Society. We will have largely to do with it in our soon coming pastoral work. It is well, therefore, to recognize the fact that this Society has come to a most important problem-point in its career.

Had we asked, at its start, what its chief concern must be, we would doubtless have been answered that the Society must give its first attention to its own existence by removing the prejudices against it likely to arise in the Church's mind, and showing that there was a place for it in the polity of the denomination and the work of the local church. Had we asked, later in its course, what its most important labor was, we would probably have found it to be the perfection of its organization. It must not only win the Church's favor, it must develop its own organization and bring it into its best living condition. We believe that both of these tasks have been accomplished. There may be a few quarters yet in which the Society is not accepted; but the Church in general has



acknowledged its right to exist. There may be yet a few new committees to appoint, there doubtless always will be some new lines of labor to work out; but its machinery is pretty well *now* in place and in running order.

If we ask, therefore, what the Society's great work is now to be, it becomes a most important question. These first problems were merely preliminary. This last one will be essential. These first were progressive; the second was an advance upon the one that went before it. This last must be an advance upon both. The Society cannot go back and grind the old grist over. These old questions are, to all intents and purposes, closed. The Society is *now* accepted and organized. What now is to be the Society's *work*? We believe the answer to this question has been given in the emphasis which, in the New York Convention, was unconsciously and instinctively laid upon the Society's responsibility for missions. In the Convention that term may perhaps have been limited to what we technically understand it to mean. We would broaden it out until it comprehends everything in the way of evangelizing the world of young people round about us in our villages and cities, in our counties and States, in our own and other lands. Definite mission work is the Society's problem now, and we do not hesitate to say that her right to exist being now admitted by the Church, her own organization being *now* perfected, she must give herself to this work, or she will show that, after all, she is a mere form in the Church's life—a dead thing, with nothing else to do but to amuse and entertain itself.

The Society's great testing is now before it. As we love the souls of the young, may we help her to stand it and so fulfil the mission which we profoundly believe God has given to her.

# THREE PHASES OF NEW ENGLAND CONGREGATIONAL DEVELOPMENT.

INAUGURAL ADDRESS OF WILLISTON WALKER, PH.D.,

Waldo Professor of Germanic and Western Church History,

NOVEMBER 29, 1892.

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Three hundred years ago this autumn, in the month of September, the first modern Congregational church, which was to be marked by any degree of permanence, completed its organization by the choice of the officers whom its membership believed to be designated in the New Testament. The first re-statement of Congregational principles on English soil was indeed earlier. Robert Browne had gathered his church at Norwich in 1580 or 1581, and had left its exiled fragments in quarrel in Holland a few months later. Before 1592 he had become reconciled to the English ecclesiastical Establishment, and had abandoned the advocacy of a cause for which he had undergone much of obloquy and persecution. But Browne's work bore fruit, directly or indirectly, and by 1587 a congregation was formed at London, united together by a covenant, and possessed of sufficient self-recognition to issue in 1589, through its two leading members, a statement of church polity. It had even performed the churchly act of excommunication; but so closely had its members been imprisoned, that it was not till the autumn of 1592 that a lull in the persecution permitted the much buffeted London church to choose a pastor, teacher, ruling-elders, and deacons. A few months later, in April and May, 1593, the teacher, John Greenwood, and the two most prominent members, Henry Barrowe and John Penry, sealed their devotion to Congregational principles by martyrdom. But since the autumn of 1592 the succession of Congregational churches has continued uninterrupted to the present day. For three centuries Congregationalism has been extending in ever widening circles of influence from the humble beginnings at London.

The anniversary character of the season in which our

gathering to-night takes place makes any apology needless, if apology ever were fitting on the platform of a Congregational Theological Seminary, for devoting the few minutes at our disposal to a glance at one or two of the more conspicuous features of the long story of suffering and achievement which links us to the men who completed their conception of a New Testament church in London three centuries ago, and into the spiritual heritage of whose work we have entered; and, since a selection from the multitudinous themes of profitable contemplation which that history presents is imperatively necessary, I shall ask your attention at this time to the changing emphasis which has been put by our Congregational body, during the three hundred years which have just closed, on doctrine and on polity.

If we follow the course of a river like our own Connecticut, we are impressed by the fact that, while the mighty stream pursues the same general direction, it seldom flows long in the same straight line. Its current shifts from side to side, now bending in the one direction, now in the other; tearing away its banks here and leaving its former channel there; yet, in spite of all these vagrant turnings, aiming at the same ultimate goal and steadily moving onward, as if by an irresistible impulse, to its union with the sea. So it is in the history of the Kingdom of God. Under the guidance of the divine Spirit the church glides strongly onward toward its completion; but its course is fretted by bars of human weakness, and turmoiled by rocks of human passion, and even when flowing most freely, its current seldom moves long in the same direction, but bears now to one side and now to the other, so that to the observer who takes into his view only a brief span of the church's progress, it often appears that its current is reversed, and he almost doubts whether it can be the same stream as that which seemed at an earlier stage of its course to be flowing in quite another direction.

This change of emphasis in the thought of the church, from one age to another, has its most conspicuous illustration in the field of Christian doctrine. The Greek fathers, when our religion was yet a recent faith, devoted their energies to the discussion of the nature and divinity of our Lord. The current ran in that direction. The Latin mind seized by preference on

the nature of man as its theme for investigation, and so forcefully was the current bent from its direction in the earlier discussion that it has hardly lost the impetus to this day. With the Reformation, the burden of emphasis again shifted, and the prime topics of men's thought became the problems of the immediate relation of the believing soul to God, and the extent and seat of authority in matters of faith. And in our own time these questions have, in their turn, sunk into the background, and other problems, involving the nature of inspiration and the composition of the Scriptures, have taken the burden of attention. These mighty shiftings of emphasis, from age to age, are no mere shuttle-cock play of chance, beating blindly in one direction or another. They are parts of an onflowing current. None of them but have their place in its progress. But how various they are, and in how diverse directions they seem to lead!

This fact of variety, from generation to generation, in the aspects of Christian truth which most closely attract men's interest, so conspicuously illustrated in the experience of the church universal, characterizes also the story of Congregationalism during the last three centuries. If we examine the history of the body of which we are members, we shall find that, while it has continued to be marked by the same general traits, its topics of interest and discussion have greatly varied; so that its life up to the present time falls into at least three well-defined periods, distinguished from each other by the relative interest shown in questions of polity and of doctrine.

The first and longest of these periods extends from the beginning of modern Congregationalism to the Great Awakening with which are associated the names of Whitefield and Edwards. During the century and a half of this epoch, the thoughts of Congregationalists were centered primarily upon polity, and doctrinal differences were little felt and little debated. That this was the case was the natural consequence of the circumstances under which Congregationalism arose. That system of church government was the result of a consistent application of the great Reformation principle of the exclusive authority of the Word of God, not only to doctrine, but to polity and Christian life. The early reformers of the first rank, Luther and Zwingli, recognized the desirability of modeling their systems of church

government upon Apostolic example, and seem to have held to a form approaching Congregationalism as the ideal. But, to their thinking, the all-important problem was that of doctrinal reformation, the rescue of the Gospel from its mediaeval perversion; and the excesses and weaknesses of some of their followers inclined them to forego the application of the same test to polity as to doctrine, and to substitute a would-be temporary dependence on the aid of civil powers. Calvin was far more an organizer than they, and was much better able to bring his system of church government to the test of the Scriptures. But even Calvin confessed, on one occasion at least, that an important part of his polity was adopted primarily to meet the exigencies of his position. The fact was that the great reformers were so engrossed in the doctrinal struggle that polity entered but secondarily into their thoughts. Some of the bodies to which the Reformation gave rise, notably the despised Anabaptists, who were objects of persecution on the part of Catholic and Protestant civil authorities alike, tried to make full application of the Reformation test; but the leaders in that great movement stopped far short of any such trial of polity by the standard of God's Word as they demanded in regard to doctrine.

But by the last quarter of the sixteenth century the battle for purity of doctrine had been largely fought to an issue. Europe had divided between the supporters of the Reformation and its opponents on much the same lines that now separate Protestants from Catholics, and men were able, in Protestant countries, to ask whether the work of the Reformation had been as thorough as it ought to be, and whether the test of conformity to revelation which they had made the rule of doctrine was not also applicable to polity. In proportion as it was felt that the doctrinal battle with Rome had been substantially won, men turned to examine problems of church government.

Nowhere was this examination more needed than in England, for in no country of Europe did the Protestant church retain so much of Roman ceremonial and organization. And therefore in no Protestant land was the question of the proper polity of the church so earnestly and fruitfully debated. Two parties in England tried to carry the Reformation test to polity, the one large and conservative, the other small and radical.



The Puritans would have the ceremonies and constitution of the church conformed to the New Testament pattern, but they would wait for the hand of civil authority, moved by the slow process of peaceful agitation, to begin the change. The Separatists would withdraw at once from the English Establishment, and endeavor, without the help of the magistrate, and without waiting until the entire national church was ripe for the change, to form that portion of Christian England, over which their influence extended, immediately and of set purpose in conformity with the pattern which they believed they saw revealed in the Word of God.

The settlers of New England came chiefly from the Puritans, but, thanks to the example of Plymouth and the practical civil and ecclesiastical independence of the colonies from restraint by the mother country, the polity they adopted was that of the Separatists, the most radical and determined of the critics of the Church of England, and the most consistent of all English parties in the application of the Reformation test to church government. Coming from such sources, and representing a tendency which was a logical and necessary consequence of the Reformation, it is no wonder that the interest of the early Congregationalists of New England in church polity was absorbing.

The early New England Congregationalists and their brethren who remained in England were not doctrinal innovators. In common with the great Puritan party at home, the emigrants accepted the general system of faith which Calvin had expounded, which was reproduced in the Articles of the Church of England, and which, down to the introduction of Arminian novelties by the High Church party in the reign of James I., was the practically unquestioned form of belief of the Establishment. It was a plain appreciation of this doctrinal unity that led the Congregational exiles at Leyden to declare to King James in 1617, when they were seeking royal permission for their proposed settlement in America, that :<sup>1</sup>—

“To y<sup>e</sup> confession of fayth published in y<sup>e</sup> name of y<sup>e</sup> Church of England & to every artikell thereof wee do w<sup>th</sup> y<sup>e</sup> reformed churches wheer we live & also els where assent wholly.”

And the same unity of belief was strenuously asserted in 1643-4 by the Congregationalists in the Westminster Assembly

<sup>1</sup> *Seven Articles, Art. i. in Coll. N. Y. Hist. Soc., Second Series, III: i. 301.*

in an affirmation to Parliament that they would never have ventured to urge their views of church polity, (to quote their own words):<sup>1</sup>

"If in all matters of *Doctrine*, we were not as *Orthodoxe* in our judgements as our brethren [the Presbyterian members of the Assembly] themselves. . . . But it is sufficiently known that in all *points of doctrine* . . . our judgements have still concurred with the greatest part of our brethren, neither do we know wherein we have dissented."

But Presbyterians in those days, as on some more recent occasions, were inclined to cast doubt on the doctrinal soundness of their Congregational brethren; and therefore, to make their agreement in belief doubly evident, the greatest of early New England Synods — that at Cambridge, — heartily approved the doctrinal portions of the just published Westminster Confession, and expressed the desire, in the preface which they caused to be prefixed to the famous Platform, that:<sup>2</sup>

"Now by this our professed consent & free concurrence with them in all the doctrinals of religion, wee hope, it may appear to the World, that as wee are a remnant of the people of the same nation with them: so wee are professors of the same common faith, & fellow-heyres of the same common salvation. Yea moreover, as this our profession of the same faith with them, will exempt us (even in their judgmēts) from suspicion of heresy: so (wee trust) it may exempt us in the like sort from suspicion of schism: that though we are forced to dissent from them in matters of church-discipline: Yet our dissent is not taken up out of arrogancy of spirit in our selves."

These statements of representative bodies and leaders of early Congregationalism were reaffirmed by the second and third generation on New England soil, for the preface to the Confession adopted by the Massachusetts churches in 1680, a Confession which they borrowed almost word for word from the Savoy modification of the Westminster declaration, asserted:<sup>3</sup>

"There have been some who have reflected upon these *New English Churches* for our defect in this matter [of Confession of Faith], as if our Principles were unknown; whereas it is well known, that as to matters of Doctrine we agree with other Reformed churches: Nor was it that, but what concerns Worship and Discipline, that caused our Fathers to come into this wilderness."

Forty years later these words of Increase Mather were repeated by his son Cotton in the *Ratio Discipline* in the affirmation:<sup>4</sup>

<sup>1</sup> *Apologetical Narration*, London, 1643, pp. 28, 29.

<sup>2</sup> *Cambridge Platform*, ed. 1649, p. 2.

<sup>3</sup> *Preface Conf.* 1680, p. v.

<sup>4</sup> p. 5.

"There is no need of Reporting what is the *Faith* professed by the Churches in *New England*; For every one knows, That they perfectly adhere to the CONFESSION OF FAITH, published by the *Assembly* of Divines at *Westminster*, and afterwards renewed by the *Synod* at the *Savoy*: And received by the Renowned *Kirk* of *Scotland*. The *Doctrinal Articles* of the Church of *England*, also, are more universally held and preached in the Churches of *New England*, than in any Nation; and far more than in *our own* [England]. I cannot learn, That among all the Pastors of Two Hundred Churches, there is *one Arminian*: much less an *Arian*, or a *Gentilist*. . . . It is well known, that the Points peculiar to the Churches of *New England*, are those of their *Church Discipline*."

There were, indeed, a few ripples to break the absolute tranquillity of this early doctrinal calm. The first of New England Synods met in 1637, when the Massachusetts churches were not a decade old, to consider the so-called "Antinomian" views which Mrs. Hutchinson and her husband's brother-in-law, Rev. John Wheelwright, had advanced to the distraction of the Boston church. But their theories, which much resemble those of modern Perfectionists, quickly passed away. The discussion left no permanent traces behind and did not affect the colonies as a whole.

Thirteen years later, William Pynchon, the founder of Springfield, Mass., and one of the few laymen to contribute to theologic literature during the colonial period of New England, set forth a theory of the atonement at variance with the Anselmic view then prevalent in all Puritan thinking. His book, the *Meritorious Price of our Redemption*, anticipated in large measure the conception of Christ's work which the younger Jonathan Edwards was so successfully to advocate, a century and a half later, that it has become known as the "New England theory." But New England was not ripe for such speculations in 1650. The Massachusetts Legislature ordered Pynchon's book to be burned, and appointed Rev. John Norton of Ipswich to make reply. Pynchon was not convinced, but he founded no new school of thinking, and his publication led to no more permanent result than the Hutchinsonian dispute had done.

More generally disturbing to the doctrinal peace of New England in this early period was the incoming of the Quakers and the Baptists. But the Congregationalists seem to have regarded the Quakers as subjects for police restraint rather than theologic argument; and the Baptists, without becoming objects of general controversy, secured a fair degree of tolera-

tion by the close of the first decade of the eighteenth century. Yet neither Quakers nor Baptists succeeded in arousing any special interest in doctrinal discussion, and to the end of the period of New England story with which we have now to do, both bodies remained small and uninfluential.

The comparative fertility of the early New England mind in the realms of doctrine and of polity is well illustrated in the Synods or Councils of the seventeenth century, and the discussions out of which they grew and which flowed from them. The first New England Synod was called, as we have seen, to settle a doctrinal dispute. But the next general meeting of ministers, that at Cambridge in 1643, was occasioned by the advocacy of Presbyterian views at Newbury. In 1646 the Cambridge Synod met, and the result of its work, continued in 1647, and 1648, was the Cambridge Platform, the most elaborate and carefully wrought out statement of Congregational polity which the seventeenth century produced. It was the product of a comparison of three carefully drawn tentative platforms, and was, in parts at least, strenuously debated. But there is no evidence that the Westminster Confession, which the Cambridge Synod approved as a fair statement of the doctrinal beliefs of the New England churches, evoked any general discussion.<sup>1</sup>

After the Cambridge Synod, the next events of importance in New England ecclesiastical history were the meeting of the ministerial representatives of Massachusetts and Connecticut at Boston in 1657, and the Synod of Massachusetts churches at the same place in 1662, to consider the so-called half-way covenant question. No problem in early New England history compares with this in keenness of debate, in voluminousness of printed discussion, or in permanency of interest. Division appeared in the Synod itself, and the controversies that ensued racked all the New England colonies and divided ecclesiastical practice. Yet the question was primarily one of church polity. It was not a theory of the nature or work of Christ, or an explanation of the way of salvation, or even a new view of the functions of the church; it was a practical question of the extent of church covenant, and of the relations of those in church covenant to the ordinances and discipline of the church.

<sup>1</sup> Some queries were raised concerning "the doctrine of vocation," but that was all. See *Cambridge Platform*, ed. 1649, p. 2.

Seventeen years later than this half-way covenant Synod, a new assembly of Massachusetts churches was convened to deplore the evils of the time and to devise a remedy. This Reforming Synod of 1679 prepared an elaborate exhortation to the churches, the composition and approval of which took up the greater part of the session of ten days. Such portion of the Synod's time as was not employed in this work was devoted to an assertion that the proper material of a council consisted of representatives of the brethren of the churches as well as of ministers. But it is interesting to note that this Synod felt the desirability of a confession of faith sufficiently to appoint a committee on the subject as the concluding business act of its session, and to designate a time in the spring of 1680 when the Synod itself should reassemble and consider the result of its committee's work. Here, then, was a matter of importance enough, one would suppose, to keep all New England in a ferment of expectation. But far from it, when the Synod met Increase Mather was chosen its moderator, and his son records that :

"He was then Ill, under the Approaches & Beginnings of a *Fever* ; but so Intense was he on the *Business* to be done, that in *Two Days* they dispatch'd it."

Increase Mather himself tells us how this hasty piece of work was performed :<sup>2</sup>

"This Synod, . . . consulted and considered of a Confession of Faith, That which was consented unto by the Elders and Messengers of the *Congregational Churches in England*, who met at the *Savoy* . . . was twice publicly read, examined and approved of."

Twice to read through the Savoy Confession, which is simply a revision of that of Westminster, was task enough for two days. One slight emendation was made by the Synod in a point primarily of church polity, but the whole of those minute and elaborate doctrinal expositions, the revision of the least one of which now causes our Presbyterian friends such laborious days, were accepted as the creed of the Massachusetts churches on two hasty readings.

The final Synod of early New England history was that at Saybrook in 1708. Its purpose was distinctly one having to do with church polity, for the Legislature of Connecticut, which

<sup>1</sup> Parentator, p. 87.

<sup>2</sup> Preface to Conf., 1680, pp. v, vi.



called it, affirmed that its object was to "consider and agree upon those methods and rules for the management of ecclesiastical discipline which . . . shall be judged agreeable and conformable to the word of God." The elaborateness of the preparation for its sessions by preliminary meetings in each county for the preparation of drafts of church polity, as well as the after-discussions, show that the only interest of importance at Saybrook was that of church-government. Like the Synod of 1680 in Massachusetts, the Saybrook Synod approved the Savoy Confession as a doctrinal standard. But there is no evidence that this Confession caused more discussion than in the Massachusetts body, and in also approving the Heads of Agreement the Saybrook Synod accepted a declaration of the equal sufficiency of the doctrinal parts of the Articles of the Church of England, the Westminster Confession, or Catechisms, and the Savoy Declaration.

Certainly, it is clear, in view of these facts, that the weight of emphasis in the thinking of early New England was on polity, rather than on doctrine.

II. The religious movement of the fifth decade of the eighteenth century, known as the "Great Awakening," ushered in a new epoch in New England thinking,—an epoch in which doctrine rather than polity was chief. Though brief in duration, this revival movement was marked by greater intensity of feeling than any similar outpouring of the divine Spirit that New England has ever seen. The half century which preceded the Awakening had been a time of religious barrenness; the type of piety had been formal, unemotional, largely dependent upon external means of grace. Two generations of men had taken their places in active life, scarcely any of whom had witnessed a revival season; even the ministers, faithful and painstaking as they were as a class, hardly understood at first the signs of the spiritual quickening, so unknown to them was the experience of a general religious interest in the community. This comparative spiritual lethargy of New England was suddenly ended. A premonitory impulse at Northampton in 1735 and 1736 was followed by a general movement from 1740 to 1742, in which, under the preaching of Whitefield, Edwards, the Tennents, Parsons and other evangelists and pastors, nearly one fifth of

<sup>1</sup> Conn. Rec., v. 51. Strictly speaking, this is said of the preliminary county meetings.

the population of New England was added to the number of professed disciples of Christ. To parallel such a movement at the present time the New England churches would need to receive a million additions in the course of two or three years.

Such a revival was a momentous fact, and though its gatherings into the churches ceased almost as abruptly as they had begun and the permanent spiritual fruits were far less than might have been expected, it was productive of important consequences. One consequence was the new impulse which it gave to doctrinal investigation, especially through the leadership of the man whom the revivals made the most prominent of New England ministers, Jonathan Edwards. The Great Awakening first divided New England religious thinking into schools. There had been discussions before, centering about questions more of polity than of doctrine, and of which that regarding the half-way covenant had been chief. But these debates, while productive of division here and there, did not affect the general unity of view in regard to the main doctrines of Christianity and the method of bringing men into the Kingdom of God. When, however, the revival movement had made itself felt, the attitude of good men toward it was various. Some heartily supported the new methods of Christian work, approved the dramatic exhortations of the more prominent evangelists, and insisted on a conscious experience of a change in a man's relations to God as the only proof that a man was truly a Christian. Others felt that the impulse that controlled the meetings was an evanescent enthusiasm, rather than an abiding force, and doubted whether the results of the labors of the itinerant preachers were as permanent as those of the regular ministry; while they held also, that the surest way to become a Christian was to employ the ordinary means of grace with diligence, rather than look for a sudden change in feeling. The party of the revival was nicknamed the "New Lights," its opponents the "Old Lights," and between them New England divided into conservative and progressive schools. Each party had its full share of men of worth, and each had its dangers. If the Old Lights were composed of many men and churches of real piety and sobriety of judgment, there naturally attached themselves to this party, also, those who made little of the divine element in conversion, and exalted the ethical at the ex-

pense of the spiritual. Hence it was that, though the soundness of the Old Light party as a whole is unquestionable, it contained many churches that later developed Unitarian principles. On the other hand, if the New Lights were aggressive and spiritually wide-awake, some of their leaders and churches fell into actual fanaticism, and some from this party passed over to the Baptists or swelled the ranks of the other sects which have shared in our Congregational heritage.

These sharp divisions in regard to the revival movement led to discussion of the principles which underlie all efforts for human salvation; thought was turned, as it had not been directed for a century before in New England, to questions of the ability of man to share in the work of conversion, and to the nature and source of that state of sin which separates man from God. And the leader in these discussions, the father of modern New England theology, was the most prominent of the New Light school. No wonder that the views of Edwards in regard to ability, conversion, and divine sovereignty, coming to men profoundly stirred by the Great Awakening, aroused response and raised up disciples. They became the views of the New Light party. They seemed a new presentation of the old Calvinism, adapted to meet current thought and actively evangelical. Doctrine, for the first time in the history of New England, became the great topic of ministerial discussion; and this new emphasis in the thought of the land continued far into the present century. The spiritual offspring of Edwards, Bellamy, Hopkins, the younger Edwards, Emmons, and their associates, carried on his work, modified and developed the features of his theology, and created a true native divinity, a view of Christian doctrine not simply borrowed from the older reformers, but peculiar in some points to the country of its birth. New conceptions of the atonement, of divine sovereignty, of human ability, or at least conceptions hitherto almost unknown in New England, were presented and widely accepted. Nor was this new interest in Christian doctrine productive of development exclusively in evangelical channels. A criticism, rising to a positive denial, of many of the features of Calvinism became not uncommon. This negative attitude of mind, generally called Arminianism, but differing widely from the positive and revivalistic Arminianism of the Wesleys,

questioned the extent of human depravity, doubted the absolutely authoritative character of the Word of God, and laid stress on morality as the essence rather than the fruit of a Christian life. As the last century turned into the present, this Arminian tendency advanced into full Unitarianism, and a rupture on doctrinal grounds tore the Congregational body into two unequal sections.

This doctrinal ferment turned men's thoughts completely away from polity. The old purpose, to establish a church on the Scripture model, which had brought the early Congregationalists to New England, and which, even if much diminished from its original intensity, had dominated Congregational thinking down to the Great Awakening, had now fully passed away. Likeness in doctrine now seemed a closer bond of union than similarity in church government. The Calvinistic section of the Congregational churches soon felt itself more in sympathy with the Presbyterians of the Middle States than with those of their own polity and lineage whose sympathies were anti-Calvinistic. Ministers passing from regions where Congregationalism was prevalent to sections permeated by Presbyterianism changed their church affiliations as readily as they changed their residences, and Presbyterians coming to New England were as cordially received. The descendants of those who had crossed the ocean to establish what they believed to be the only polity authorized by the Word of God now seemed to believe that polity was a matter of geography rather than principle,—that a church westward of the Hudson ought to be Presbyterian as surely as one east of that dividing stream should be Congregational. This breakdown of distinctions in church government which the fathers had held of importance had many curious illustrations. It affected all the New England States, but most of all Connecticut, which by reason of its Saybrook system of church order and its geographical proximity to the Middle States was sometimes disposed to think itself neither Congregational nor wholly Presbyterian, but a third something better than either. From 1792 onward till the rupture between the Old and New Schools in the Presbyterian body, representatives of the Connecticut churches sat regularly in the Presbyterian General Assembly, and Presbyterian delegates had a part in the General Association of Connecticut. From 1794

these representatives had full power to vote in the meetings to which they were sent. This emphasis placed on doctrinal likeness, and the breaking down of lines drawn on the basis of the polity of which these churches were the historic representatives, led the Hartford North Association, for instance, at a well attended meeting in February, 1799, to vote<sup>1</sup>:—

“This Association gives information to all whom it may concern, that the Constitution of the Churches in the State of Connecticut, founded on the common usage, and the confession of faith, heads of agreement, and articles of church discipline, adopted at the earliest period of the Settlement of this State, is not Congregational, but contains the essentials of the church of Scotland, or Presbyterian Church in America. . . . The Churches, therefore, of Connecticut at large and in our districts in particular, are not now and never were from the earliest period of our settlement, Congregational Churches, according to the ideas and forms of Church order contained in the book of discipline called the Cambridge Platform.”

Here, then, was a body of representative ministers so oblivious to their own historic origin as to deny that there had ever existed in Connecticut the form of polity for the establishment of which New England had been settled, and of which the leaders in the occupation of Connecticut had been prominent expounders. But this blindness to the facts of history,—a blindness due primarily to indifference to polity,—was not confined to the Hartford Association. No less representative a body than the General Association of Connecticut appointed a committee at its meeting in 1805 to “publish a new and elegant edition of the ecclesiastical constitution of the Presbyterian church in Connecticut,”—meaning thereby the Saybrook Platform,—a document which, however much it may depart from the early views of Browne or Barrowe, or even Cotton, and Hooker, and the Mathers, is far more Congregational than Presbyterian.

But had this lack of interest in the distinctive features of Congregationalism been confined to such expressions as I have quoted, little harm would have resulted. Unfortunately, they were a sign of a widespread feeling that distinctions in polity, at least between Congregationalists and Presbyterians, were matters of indifference, to be adjusted by convenience and locality. New England theologians drew no sharp distinctions in their instruction in polity; ministers rarely preached on the subject from their pulpits. And the natural willingness

<sup>1</sup> See Walker, *Hist. First Church in Hartford*, Hartford, 1884, p. 358.



of men to coöperate where they feel the distinctions to be unimportant led, in 1801, to the formation of the "Plan of Union" for the joint conduct of Home Missionary enterprises in what were then the new states and territories of the West, but which now constitute the center of our population, states like New York, Ohio, Michigan, Indiana, and Illinois. This "Plan of Union," entered into by the Presbyterian General Assembly and the General Association of Connecticut, was intended to be entirely fair to both sides. But in actual practice it worked to the detriment of the Congregationalists, because they were geographically the more remote from the new settlements, and especially because their interest in polity was less than that of the Presbyterians. The result was damaging in the extreme. Estimates are of course conjectural in large degree, but a contemporary observer of the early operation of the "Plan of Union" declared that by 1828 it had given over 600 churches to Presbyterianism, a large proportion of which were Congregational by heritage,<sup>1</sup> and a modern student has affirmed as a result of careful investigation that, during its whole operation, it "transformed over two thousand churches, which were in origin and usages Congregational, into Presbyterian churches."<sup>2</sup> No wonder a speaker at the Albany Convention of 1852 could say: "they have milked our Congregational cows, but have made nothing but Presbyterian butter and cheese."<sup>3</sup>

If the "Plan of Union" was the most disastrous result of the lack of emphasis on polity in our second period of Congregational history, it was by no means the only illustration of the break-down of denominational feeling. The American Board of Commissioners for Foreign Missions, the American Home Missionary Society, and the American College and Education Society all began as channels for the united work of Presbyterians and Congregationalists, and the meaningless epithet "American" in the titles of these now thoroughly Congregational organizations is a legacy of the time when men had not enough interest in our polity to give to it institutions of its own.

III. But happily a third period came at last. The swing of

<sup>1</sup> Z. Crocker, *Catastrophe of the Presbyterian Church*, New Haven, 1838, p. 144.

<sup>2</sup> A. H. Ross, *Union Efforts*, p. 7.

<sup>3</sup> Heman Humphrey, *Proceedings*, p. 70.

the current away from the side of polity gradually ceased. The beginning of this new epoch is not so easy to define as the commencement of the era which we have just considered. No conspicuous movement among the churches, like the Great Awakening, ushered it in. No conspicuous leader like Jonathan Edwards developed a widespread interest in new lines of religious thought. Yet slowly the Congregational body began to wake at last to some sense of its heritage of polity. In spite of "Plans of Union" and general suspicion on the part of the churches of New England, some men planted purely Congregational churches at the West, and the astonished Congregationalism of the East at last perceived that these churches grew and were a credit to our denominational name. One or two pastors in prominent New England pulpits, like Rev. Dr. Leonard Bacon of New Haven; and later, vigorous men beyond her borders, like Rev. Drs. J. P. Thompson of New York, Samuel Wolcott of Ohio, J. M. Sturtevant and W. W. Patton of Illinois, and T. M. Post at St. Louis, saw clearly the distinctive merits of our own polity, felt a pride in its maintenance, and urged its historic, scriptural, and practical claims for acceptance wherever their influence extended. The Presbyterians too, who had heartily joined in the "Plan of Union," but who had never swung so far away from interest in their peculiar polity as Congregationalists had done, aided the dawning of the new denominational self-consciousness in the Congregational body. Their Old School faction grew suspicious of the churches formed under the "Plan of Union," as filled with doctrinal novelties which an undiluted Presbyterianism, it was alleged, might have purged out; and at the meeting of the General Assembly in 1837, which caused the division in Presbyterian ranks between the Old and New Schools, the Old School party formally repudiated the "Plan of Union," and, as far as they could, read the churches of Presbyterian affiliations which had been founded under it out of the Presbyterian fold. Yet, though this action did something to awaken Congregational feeling, it was received by most of the Congregational churches with an apathy now almost inconceivable, but perhaps explainable in part by the eagerness of the exiled New School wing of the Presbyterians to maintain the old relations with the Congregationalists.

As a result of all these influences, the direction of the current

gradually changed. The alteration was slow, but by the beginning of the decade of 1840 to 1850 it was faintly perceptible in the existence of a young Congregational Association in New York, formed six years before (1834), and the successive establishment of similar associations in Iowa in 1840, Michigan in 1842, and Illinois in 1844. Yet it became first clearly manifest, as regards the denomination as a whole, on the assembling of the Albany Convention of 1852. This body, the first gathering representative of American Congregationalism in its entirety which had met since the adjournment of the Synod that framed the Cambridge Platform in 1648, assembled in response to an invitation, sent out by the Association of New York, asking each Congregational church in the United States to be present by pastor and delegate. Called thus, the churches answered willingly, and some 463 representatives from seventeen States gathered in the sessions of the Convention. Its proceedings were understood from the first to have primary reference to the furtherance of denominational interests in the newer parts of our country. In accordance with this mission, and in response to the new interest in Congregational polity of which this Convention was a sign, the assembly voted its disapproval of the "Plan of Union," urged a more intimate acquaintance and a warmer fellowship between the churches of the East and West, and called for \$50,000 (which proved nearly \$62,000 when the response came) for the erection of church edifices in Ohio, Michigan, Wisconsin, Iowa, Illinois, Missouri, Indiana, and Minnesota.

From the Albany Convention to the present time the story of Congregationalism has been one of ever deepening and broadening consciousness of its mission and of its right to be. Its real unity has more and more demanded tangible expression. The opportunities afforded by the close of the Civil War led to the call of a National Council which came together at Boston in 1865, and not only considered the exigencies of the hour, but put forth a statement of faith, and a *résumé* of our polity. The manifest usefulness of such an assembly and the favor with which it was received by the churches induced them to take the further step of establishing, in 1871, the Triennial National Council. This body has, indeed, met with slight opposition in some quarters as a possible menace to the independ-

ence of the local churches ; but it has already practically outlived criticism, and its hold upon the churches has strengthened with each recurring session. It has been an organ for the discussion of plans of denominational advancement, it has secured the preparation of a widely accepted statement of faith, composed in the language of living men, and intended to present a consensus of the present belief of our churches ; it has brought about the representation of the churches in some of our once independent benevolent societies, and will in time doubtless make all of them, as they should be, directly responsible to the churches whose benevolences they administer. All this implies a great and healthful increase of interest in the polity of the Congregational body. That polity is no longer a matter of indifference; it is a real bond of unity. It is no dead system thought out and crystallized in a bygone age. Its essential features are indeed the same as at the beginning, but now, as in the seventeenth century, it is taking on new forms and developing new instrumentalities adapting it to the changing needs of men. The National Council, the representative benevolent societies, the state and county associations and conferences, are as legitimate developments of Congregational polity as the self-governing local church.

Yet while Congregationalists have returned to something of their ancient appreciation of their polity, albeit without so full an assertion of its exclusive scriptural authority as the fathers were wont to make, or so confident an assurance that the New Testament writers intended to lay down any hard and fast system for all ages, they have not turned away from an original and independent interest in Christian doctrine. The stream, to use our frequently repeated figure, seems now to be running fairly straight towards its goal, without great turning to the one side or to the other. It is interesting to observe that the increase in denominational self-consciousness in the Congregational body has been marked by two attempts to restate its doctrinal position. The first of these efforts for a new formulation of its faith was made at the National Council of 1865, and resulted in what is known, by reason of its presentation on the historic graveyard hill-top at Plymouth, as the Burial Hill Declaration. Excellent as this document is as a memorial of the feeling of the hour and place, its rhetorical form, its gener-

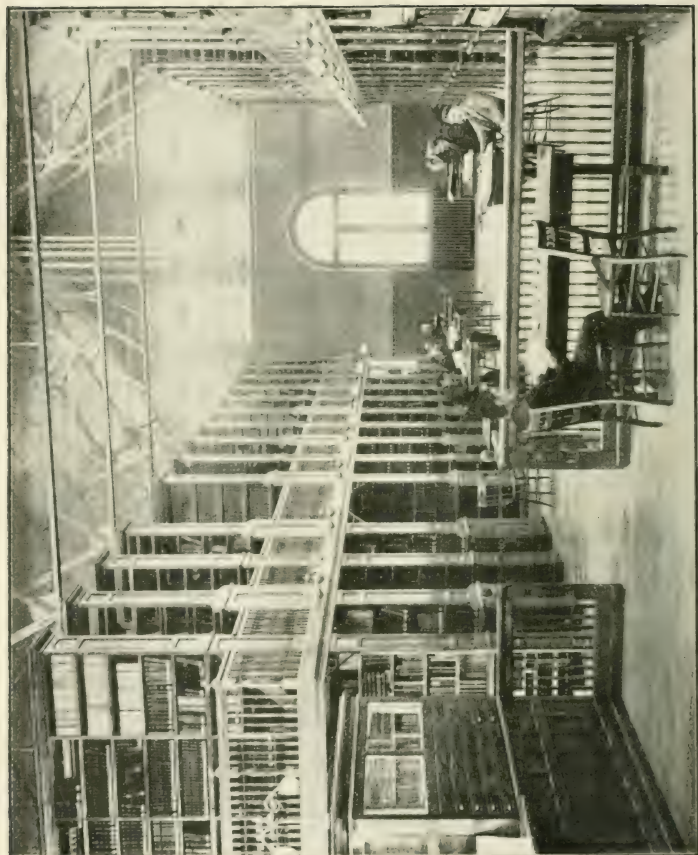
ality of statement, and especially its local coloring and exuberance of diction, have rendered it of little service as the statement of faith of individual churches. These limitations of the Burial Hill Declaration were apparent to the National Council, and that body, therefore, at its session of 1880, took measures to do more thoroughly the work which the Declaration of 1865 was designed to accomplish. A committee of twenty-five, as widely representative as possible, in geography and in theologic sympathies, was selected to state the churches' faith. Twenty-two of them united in the result,—usually known as the Commission Creed of 1883. To discuss the merits or defects of that Creed is not our purpose here. No Congregational church is bound to accept it, though a goodly number have done so. It comes with no authority save what it carries in itself. But it was adopted with probably as great a degree of unanimity as would be attainable in any commission similarly representative of any Protestant body in America; and it has given to our Congregational churches what no other American religious community of prominence possesses,—a modern creed, written by living men, and stating the truths of the faith which we profess in the terms of current speech. But the point to which I wish to direct your attention is that these two attempts at a restatement of our doctrinal position show that in the revival of interest in our polity the importance of doctrine has not been overlooked. They witness to the living interest of the Congregational body in the truths of the Gospel we profess, and they manifest the fact also that in doctrine as in polity the two centuries which have elapsed since the Synods of Cambridge and the Savoy have been centuries of growth. While the essential features of the Gospel scheme are the same that the older confessions exhibited, the more recent statements are marked by a wider sympathy and a greater simplicity.

Our review of some of the features of Congregational history conveys its own lesson. It has shown us a story of progress, but of progress accompanied by emphasis first on one department of Christian thought and then on another. In the early period, naturally, perhaps inevitably, interest in polity drew away from original and independent thought in the domain of doctrine. In the second epoch the development of doctrine



was more marked than at any time before or since in New England story, but it was at the expense of a proper regard for our system of church government. As I have said, in the present period, which, judging by the length of the others, we have only just begun, the balance between polity and doctrine has thus far been well maintained. The stream of progress in our denomination inclines neither to one bank or the other. Its onward course comes from the impulse of the Divine Spirit; He alone can direct it to its ultimate goal. But it is within the power of man to increase or diminish its deviations to the one hand or the other. It is our duty as Congregational Christians to maintain the current in its present direction. It is especially the duty of a Theological Seminary to strive to this end. Doctrine and polity should be held in equal view; not doctrine without polity, as has been too frequently the case with us; not polity without much stress upon doctrine, as is the practical usage of some denominations who occupy the land with us; but doctrine and polity side by side as themes of instruction, each treated as important, and each the complement of the other. It should be the aim of a Congregational Seminary to equip the churches with ministers well grounded in the truths which appertain to salvation. It should be its aim also to show them that Congregationalism is something more than custom, that its principles are drawn from the New Testament, and its practices are more accordant than those of any other polity with the genius of the political institutions of our country; that, where intelligence and piety are present, it fosters better than any other system of church government the development of a full-rounded, self-reliant Christian character, and tends to make its adherents what the Gospel intended them to be, free men in Christ. In so far as a Congregational Seminary does this two-fold work it will be true to the lessons of the history of the body to which it belongs, and, what is vastly more important, true also to the Master whose Gospel, if it prescribes no form of church government as essential, nevertheless declares principles which should be the touchstone of all church polity as certainly as His words are the test of all Christian doctrine.





INTERIOR OF BOOK ROOM.

## DEDICATION OF THE CASE MEMORIAL LIBRARY.

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January 18, 1893, marks the date of another long step forward in the progress of Hartford Seminary. The library, which for years has sighed in darkness, sneezed in dust, and steamed in dampness, found itself housed in quarters abundant, light, and dry, and the building dedicated and set apart to its own peculiar proprietorship. The long and patient suffering of the books has been rewarded, and the satisfaction expressed in the faces of Trustees, Faculty, and friends showed that the silent misery of those dearest friends of learning had not failed of a sympathetic sorrow in human hearts.

The January meeting of the Board of Trustees was held in the afternoon. The extreme cold made the attendance somewhat smaller than usual, and the same cause operated to diminish the attendance of out-of-town friends at the Dedicatory Exercises in the evening.

These Exercises were held in the new library building. A glance at Mr. Allen's clear description of it, and at the plan and other illustrations given herewith, will show that in the main library room, between the stacks, is a clear space 20 feet wide and 80 feet long. This, opening by wide doors into the generously proportioned entrance hall, formed an appropriate room for the exercises of the evening. A large portrait of Mr. Case hung on the wall opposite the entrance, a reminder, had reminder been necessary, of the personality of him whose wishes were embodied, and whose character expressed in the building which bears his name.

At quarter before eight the Faculty, with the Trustees and guests from out of town, took their places on the temporary platform erected across the western end of the hall. Dr. Webb, the President of the Board of Trustees, presided with rare grace of manner and felicity of utterance. In the absence of Dr.

Walker of Hartford and Dr. Burnham of Springfield, to whom the program had assigned those respective parts, the invocation was given and Psalm cxxii was read by Rev. George A. Hall of Peabody, Mass. The Rheinberger Club then sang Sullivan's anthem, "I will Mention the Loving Kindness of the Lord." Mr. Anderson himself sang the solo with fine taste and delicacy of interpretation.

Mr. J. M. Allen, one of the Executive Committee of the Trustees, and for years a friend of Mr. Case, and who was in continual consultation with him in planning for the building, gave an exceedingly interesting historical address in which will be found a full description of the building itself. At the conclusion of Mr. Allen's address, Luther's hymn, "Ein' feste Burg ist unser Gott," as harmonized by Mr. Anderson, was sung by the male voices of the Rheinberger Club.

After the singing of this hymn, Mr. John Allen, the chairman of the Building Committee, to which, on behalf of Mr. Case, had been entrusted the erection of the library, and Dr. Webb, representing the Board of Trustees, stepped to the front of the platform, and Mr. Allen formally transferred to the Seminary the completed structure in the following words :

*"Mr. Chairman and President of the Board of Trustees :*

It is now nearly three years since I, as chairman of the Executive Committee, was notified that Mr. Newton Case, then the senior member of the Board of Trustees of this Seminary, desired to make arrangements for the carrying out of a plan long cherished in his mind of erecting at his own expense a new Library Building for the Hartford Theological Seminary. On receiving this information I immediately called a meeting of the committee, and at that meeting, held April 14, 1890, the following vote was passed :

*Resolved*, That it is with great pleasure and satisfaction that we learn, through President Hartranft, of the very generous proposition made by Newton Case, Esq., to erect and complete, at his own expense, on the lot on Broad Street, recently presented by him to the Hartford Theological Seminary, a suitable building for a library for this institution, and that this committee will heartily recommend to the Board of Trustees at their next meeting the passage of a vote of thanks to Mr. Case for this munificent gift.\*

This recommendation was made and the vote passed at the annual meeting in May, 1890. It was also



‘*Voted.* That John Allen, J. M. Allen, and C. D. Hartranft be a committee to confer with Mr. Case, and to arrange details, in order that the work on the building may commence at the earliest possible moment.’

This committee held a number of meetings in conference with Mr. Case, the result being that in a few weeks plans were completed, contracts made, and the work begun on this building, all under the immediate direction of Mr. Case, who, a few months later, was taken from us by death. It is to be sincerely regretted that his life was not spared to see the building completed, as there is no doubt it would have given him great satisfaction to have witnessed its progress, and to have advised, from time to time, with those who were acting under his instructions. His wishes, however, were well known to us, and have been faithfully carried out.

And now, sir, representing the committee, and in their name, who have acted as agents for Mr. Case, it is my pleasure on this occasion to report that the work on the Case Memorial Library is finished, and, believing it to be complete in all its appointments, I do now deliver this building to you as president of the Board of Trustees of the Hartford Theological Seminary, with this key, which, though small and insignificant as it may seem, is a master of its kind, and will lock and unlock any and all doors in this building.”

Dr. Webb, in accepting the building, spoke as follows :

“*My Dear Mr. Allen:*—In behalf of the Trustees, whom I have the honor to represent in this service, I accept this key as a symbol of power and of a precious trust—a trust to be sacredly cherished and transmitted unimpaired to our successors.

In receiving this key from your hand I cannot refrain altogether from some recognition of the services which you, as chairman of the Executive Committee, have rendered in bringing this work to its present happy completion. Few men, at their own charges, would have come here day after day, as you have done for months, to oversee and direct the progress of this work with closest economy and all-encompassing fidelity. I know well your reluctance to have even your merits mentioned. But, in behalf of the Trustees, I can do no less than to assure you of our appreciation of your labor and sacrifice and to thank you, here and now, as a public benefactor.

And your co-worker and friend, like yourself, bearing a name that stands well up at the top of the alphabet, the intuitive, self-taught, wise, and practical architect, the thought of whose brain is embodied here in these symmetrical proportions and in these admirable facilities for profound and practical study, but for whose interest and influence this work would not have been undertaken—I know that I express your own grateful feelings towards him, as well as the unanimous feeling of the Trustees, when I tender to him our warm and hearty thanks. In one of Hugh Miller's books, *The Footprints of the Creator*, which I read long ago, speaking of the breaks and steps and advances of God's work in creation, he says, 'The magnates walked first.' And so here, in our additions and advances the Allens walk first.

And yet another man there is connected with this library, whom builder, and designer, and Trustees, and Faculty, and students, and all lovers of good learning will delight to honor as long as his name, cut in the rock, shall distinguish this beautiful library as the memorial of his beneficent life. Newton Case was a man who possessed the highest nobility of character. Whether his quiet giving here from year to year during a considerable part of his life, and his last magnificent offering to the Seminary, has influenced the Rockefellers and Armours in their greater gifts for God and humanity, I know not; but of this I am assured, that his example—his example of Christian service and Christian benevolence—will live, and influence others, in the years to come, to go and do likewise.

All honor and praise and thanksgiving to the modest, magnanimous giver; and honor and gratitude to those also who, in like spirit, shall come after him and contribute to usher in that glad day when all shall know the Lord, from the least to the greatest."

After the hearty applause which followed Dr. Webb's happy remarks had ceased, President Hartranft spoke with great force and wisdom of what a library should be in itself, and in its relation to the public of scholars and readers. It would be difficult to conceive of a more appropriate dedicatory address. In its introduction the announcement was made that the Seminary, through the generosity of friends, had been able to secure the

private library of the late Professor Lipsius of Jena, which is especially rich in modern theological works, and which numbers about 4,000 volumes. The announcement was also made of the advancement of Mr. Perry, the Librarian, to the grade of Associate Professor of Bibliology. The hearty welcome which the audience gave to this announcement testified to the general appreciation of the energy, skill, and courtesy with which Professor Perry has administered the affairs of the library during the difficult period of transition from the old to the new quarters.

After President Hartranft's address, Dr. A. C. Thompson of Boston offered the dedicatory prayer, the Rheinberger Club sang Gounod's anthem, "Send Forth Thy Light," and Rev. Joseph H. Twichell, who was Mr. Case's pastor, made the closing prayer. The Doxology was then sung by all present, and the benediction pronounced by Rev. Francis Williams.

The exercises throughout were dignified, enjoyable, and impressive. No small part of the effect of the whole was due to the remarkably fine quality of the music. Mr. Anderson and the Rheinberger Club received the heartfelt thanks of all present.

#### NOTES.

Our four illustrations of the Case Memorial Library include respectively (1) a general view of the front of the building, (2) a general view of the interior of the book-room, as seen from the entrance-hall, (3) the memorial mantel in the entrance-hall, (4) a ground-plan of the main floor of the building.

President Hartranft's forcible words on the importance of the practical as over against the æsthetic in the construction of library buildings, and his emphasis on the library itself as intended for the dissemination of knowledge rather than its entombment, ought to find a wide popular echo.

The cry of the past was "More shelves for the books!" The cry of the present is "More books for the shelves!" The fuller opportunity for classified arrangement of the library, while it emphasizes most satisfactorily the strength of the collection in some directions, emphasizes even more desperately its weakness in others. Not only do many empty shelves cry out for occupancy, but many lonely, almost solitary books cry out for fellowship.

In connection with these dedication exercises it is fitting to recall the librarians of the Seminary since the institution moved to Hosmer Hall. Dr. Hartranft was the first, he having been placed in the position when he

first came to Hartford. He held that position until 1884. Rev. Henry H. Kelsey, who graduated in 1879, and Professor Ernest C. Richardson, who graduated in 1883, held successively under him the position of assistant. Professor Richardson was made Librarian in 1884, and remained in charge until two years ago, when, upon his removal to Princeton, Professor Perry, of the class of 1885, was called to the position. It should be observed that through the whole book-buying period, which Mr. Allen so graphically describes, Dr. Hartranft was Librarian. It was his keen recognition of the opportunity, his enthusiastic pursuit of it, his immense bibliographical knowledge, his sound judgment, and his true ideal of what a theological library should be, that gave to ours the peculiar excellence which it surely possesses.

The Librarian and his assistants did not seem to be specially terrified by the ideal of librarianship which Dr. Hartranft set forth. It has even been suggested that that part of his address was copied from a photograph of the present custodians. At all events, here is one of the cases in which the ideal and the actual have come to be almost identical.

It is cause for congratulation to all that Dr. A. C. Thompson and Rev. Francis Williams could take part in the dedication of the library. There are few living who can count back so many years of connection with the institution, none who can recall so many years of active and efficient interest in its affairs. Mr. Williams is at present the senior member of the Board of Trustees. His election in 1858 antedates by ten years that of any other member now on the Board. Dr. Thompson was by the side of his brother, Professor William Thompson, in sympathy and counsel till the death of the latter, and has remained no less true to his memory. Dr. Thompson graduated in 1838, and the Seminary to-day counts only two graduates his senior, while Mr. Williams graduated only three years later.

The prominence and quality of the music were specially appropriate to the dedication of a library which contains such an unequalled collection of English hymnology and such an excellent general musical library. The selection of Luther's hymn was also fitting in view of the remarkable collection of works of and about Luther now on the shelves. It is a misfortune that no special library endowment exists to provide such abundant funds that the pre-eminence of the library in these and other respects can be assured, and at the same time the deficiencies in certain other directions be supplied.

The Rheinberger Club is a mixed chorus of picked voices under the direction of Mr. E. N. Anderson, who is one of the instructors in the School of Church Musicians. The exercises at the dedication served to give one of many illustrations of the value to the Seminary of such a School, which though having no organic or financial connection with the institution, is still in sympathy with it and is under its general patronage.







WATER IN THE BOSTON HALL.

## HISTORICAL ADDRESS.

By JEREMIAH M. ALLEN, Esq.

In the year 1880 this Seminary moved out of its rented rooms in Prospect Street into its present spacious and commodious home. We named it "Hosmer Hall" in honor and loving memory of James B. Hosmer, who, by the princely gift of his entire estate, made it possible for the Trustees to provide for its students accommodations and facilities for prosecuting their theological studies which in most respects were unsurpassed by any similar institution in our land. Mr. Hosmer signified his intention to thus endow the Seminary some time before his death, and requested the Trustees to select and purchase a suitable location and commence the erection of the buildings at once. He lived long enough to ride out one pleasant afternoon and see the foundations when they were only a few feet above the ground. In a conversation with him shortly after, he said: "Make the foundations solid and let the superstructure be substantial, a worthy emblem of our faith. The Seminary stands for the defense of the truth." These words were very forcibly and earnestly expressed. His last days were much occupied with earnest thought and prayer for the welfare of this Seminary. It was with expressions of great satisfaction and delight that he listened to the report of the work as it progressed. He died September 25, 1879, at the advanced age of 97 years.

When the buildings were completed, dedicated, and occupied, every heart overflowed with thanksgiving to that kind Providence who had laid our lines in such pleasant places. The buildings provided the students with a complete home, lodgings, refectory, class-rooms, reading-rooms, chapel, and library, practically under one roof. The library-room looked large then, and with only about 18,000 volumes it seemed almost a waste of room. We thought it would accommodate us for at least twenty-five years; certainly it would, unless Providence put it into the heart of some generous friend to endow this important department of our equipment. That generous friend

soon appeared in the person of Mr. Newton Case. He had for twenty five years been a warm friend and trustee of the Seminary. He was chairman of the committee that selected and purchased the land on which the Seminary buildings stand, and chairman of the building committee. To this work he devoted untiring energy. He looked carefully after every detail of construction and at the same time managed all the financial affairs of the Seminary, being its treasurer, which office he had held for many years. Any work which he could do, or influence which he could exert in behalf of the Seminary, was a labor of love. Every morning on his way to his office he spent an hour or more in consultation with his associate and in careful supervision of the work. Comfort, convenience, and special adaptation to the work of the Seminary was constantly uppermost in his mind. His purpose was to have all the material and workmanship of the highest order. He said: "The finish must be plain, but substantial; excessive or florid ornamentation would not comport well with our creed." How far his ideal was realized can be seen by going through the various rooms of Hosmer Hall. The buildings were dedicated and occupied May 13, 1880. Mr. Case had manifested some interest in the Seminary library when it occupied the buildings in Prospect Street, and by liberal gifts had largely increased the number of its volumes so that when we moved into our new quarters, the volumes numbered, as stated before, about 18,000. He realized the pressing need of enlargement in this department of the Seminary equipment, and frequently alluded to it when Seminary matters were the subject of conversation.

About one year after Hosmer Hall was dedicated and occupied, Mr. Case made a journey through portions of the West and South where he had large business interests. The speaker accompanied him and we traveled together for several days. Our conversations were often on Seminary matters, and particularly was the library and its needs uppermost. Theological circles were more or less disturbed by the discussions of the higher critics, re-adjusters of the history and books of the Bible, and scientific skepticism. It was therefore all-important that the library should be well stored with books containing the history of our religious and theological belief, and so far as possible they should be the original sources of such knowledge.

It was suggested to him that there should also be books bearing upon the scientific investigations and thought of the day. For while scientific knowledge itself, alone, is not saving knowledge, it nevertheless opens up another view of the wonderful power of God as manifested in His works of creation. The inspiration drawn from the study of His works immediately surrounding us will stimulate to higher and nobler aims in life, and the study and contemplation of His vast creation as manifested in the hosts of the heavens, will lead us to understand how insignificant we are in comparison; and yet, how blessed that we are permitted to call Him Father. Under the influence of such surroundings and thoughts we shall walk more reverently in the presence of Omnipotence. "Yes," he said, "our students must be provided with all the armor necessary for good and faithful soldiers. They will have many hard battles to fight with skepticism, philosophical and scientific, and they must be well drilled and equipped." On our return from the South, we spent several days in Washington. We called upon the late Prof. Spencer F. Baird, secretary of the Smithsonian Institute, and arranged with him to send the Seminary the publications of that famous institution. We also enlisted the sympathies of the Hon. John R. Buck of this city, who was then Member of Congress from this district, and largely through his influence succeeded in getting the name of this Seminary entered on the list of educational institutions to which the Government sends its publications. Many valuable books have been and are being received from this source. When we arrived home, Mr. Case said: "That was good work we accomplished in Washington. I wish you would now go out and raise some money to buy some theological books."

Not long after this the Rev. Dr. Hartranft was advised that some of the large private libraries in England were to be broken up and sold at auction. The Sunderland Library was one of them. Catalogues were secured and it was found that the library was rich in the lore that our Seminary needed. Mr. Case manifested deep interest in this opportunity and requested that the books most desired be checked off and their cost ascertained. This was done, and after due consideration, for Mr. Case never did anything in a hurry, he gave authority to purchase the books at his expense. That was a

day of thanksgiving in the Seminary, thanksgiving to that kind Providence who had moved Mr. Case to so noble and generous an act. But this was not all. Other opportunities were opened for the purchase of rare books in nearly all ancient and modern languages, and Mr. Case was equal to the opportunity. He had become impressed with the feeling that his mission was to furnish the Seminary with the library it so much needed. Books came in by the loads, until the shelves were all filled. Temporary cases were prepared and these were filled. Books were piled on the floor and on the top of the cases, and finally overflowed into adjoining and adjacent rooms until four additional rooms were filled, together with a large portion of the basement. In this condition the books could not be classified, nor were they available for use. What was to be done? We had a large and valuable library of books, but no suitable place to stack them. The pressing need now was a new library building. To whom should we go for the money to build a new library building? Mr. Case said we must make an effort to raise the money, and as he had already made such a large gift for the books, we hardly had the courage to ask him to do more.

On March 25, 1882, he quietly purchased the lot adjoining our buildings on the south and had the deed made in his own name. He informed the speaker of the purchase shortly after, and said he would like to have it carefully measured and a plot of it made. This was done and the plot handed to him. Nothing more was said about it for some months. One day he called at my office and said he thought that would be a good site for the new library building and he would like to know how large a building could be built upon it. A mere outline sketch was made and handed to him. For a long time he said nothing further except that we must raise the money for the new building elsewhere. Finally he called one day to see how the matter was progressing, and I said to him: "Mr. Case, we cannot raise the money for that building, and I don't believe you really want us to. Suppose Mr. Jones should give us \$75,000 or \$100,000 to build a library building, he would expect to have it named 'Jones Library.' It would be awkward to say to people, this is Jones's building and these are Case's books, and the chances are that it would be known only as 'Jones Library,' and your magnificent



and all-important gift would be buried under the architecture of Jones's building. Mr. Case, you must build the building, and then it will be Case Library inside and outside, and further, why could you not make it a memorial to Mrs. Case, your dear, departed wife?" With tearful eyes he bowed his head and finally said: "I think that is probably the best solution. I will build the library building."

Shortly after this he requested that a plan of such a building as would be suitable for the accommodation of the books we then had, with provision for large increase in the future, be made. Dr. Hartranft, Mr. E. C. Richardson, the librarian, and myself met and discussed the subject. I felt that there was an opportunity to carry out an ideal plan for a library building, which would be unique in its arrangements and complete in its accommodations. It should not be built for architectural display, but, while maintaining a style of architecture that should be attractive and pleasing to the eye, outside and inside, and such as to be in harmony with the other Seminary buildings, special attention should be given to the internal arrangements, for upon this would depend the convenience of access to the books and their use in special lines of investigation. The dimensions of the land were favorable for the erection of such a building as was suggested. A pencil sketch of the main floor was made showing in detail how the rooms were to be arranged, also of the second story of the front portion of the building. This plan met with the approval of Dr. Hartranft and Mr. Richardson, and was then submitted to Mr. Case, and all the details fully explained. He studied it very carefully and approved it with evident satisfaction. He said he was gratified that the plan was not a copy of any other library building in the country. It was then suggested to him that an architect be employed to make complete and finished drawings of plans and elevations, under instructions that the plan, as originally made, should be followed without material change. With his approval Mr. George H. Gilbert of this city was employed. The plans were soon prepared, and with but slight changes the original idea was maintained. Mr. Case examined the finished plans and signified his full satisfaction with them. I desire to say here that Mr. Gilbert faithfully carried out the views of the

building committee, and his suggestions in regard to external and internal finish and general construction have been valuable.

The building committee appointed by the Board of Trustees were John Allen, J. M. Allen, and Dr. C. D. Hartranft. Dr. Hartranft's heart was in the work from its inception. No one more fully realized the advantages of a well-equipped library than he, and his hearty co-operation with his associates on the committee is gratefully appreciated by them. Ground was broken for the foundations of the building in May, 1890. Upon Mr. John Allen, the chairman of the building committee, has mainly devolved the burden and responsibility of making contracts, purchasing materials, and the supervision of construction. He has been indefatigable in his labors, giving careful attention to every detail. He could not have manifested a deeper interest if the building had been his individual property. We all owe him a debt of gratitude for his faithfulness and devotion to the interests of the Seminary, and for his wise counsel in the progress and completion of this important work. The builders were Mr. John R. Hills, who built Hosmer Hall, and Mr. Stephen D. Stoddard, both of this city.

A brief description of this building is proper here. The style of architecture is Norman, modified to harmonize with the Seminary buildings. The dimensions are as follows: extreme length, 148 feet; extreme width, 65 feet; height, from walk to apex of tower, 79 feet; height from walk to apex of roof on front building, 60 feet; height from ground to apex of library room roof, 50 feet. The front portion of the building is three stories high. The entrance in front is through a large arched porch, 14 feet wide and 14 feet high, enriched with moulded brick and stone architrave, with the name CASE MEMORIAL LIBRARY in raised letters cut on the face. The main hall is 42 feet long and 25 feet wide. On the south side is the Memorial Mantel of carved oak, 9 feet 6 inches wide and 13 feet 6 inches high. Out of this hall open the reception-room, reading-room, staircase hall, librarian's room, corridor connecting with main building, and the large doors into the library room; this last opening is 12 by 12 feet. On the second story is a small hall for special lectures, and rooms for reading and study, the design being to provide rooms for those who are engaged in any special work or investigation where undisturbed quiet is desired. An

electric elevator will ultimately be put in place, and speaking-tubes to the librarian's room be provided so that any book desired can be called for. The library room, in which we are now sitting, is 88 feet long, 50 feet 4 inches wide, 17 feet high at the walls, and 32 feet at the center. It is fire-proof in construction. The floor is supported by iron beams and brick arches. The same construction enters into the floor in the room underneath. The wall dividing this room from the front part of the building is solid brick, with no openings except for the elevator and the main entrance, which is provided with sliding doors of iron.

This is the consummation of the ideal which was suggested to Mr. Case and the committee when the subject of a new library building was first discussed. How well it is adapted to the purpose for which it is constructed you shall be the judges. Mr. Case saw the ground broken and the work begun, but, as in the case of Mr. Hosmer, he was not permitted to see the work completed. He went from us to his summer home, having made provision for carrying on the work during his absence, with the hope and expectation of returning in due time to aid by his counsel in the consummation of his cherished plans and purposes. But Providence ordered otherwise. He returned to Hartford in August with a fatal disease fastened upon him, and died September 14, 1890, aged 83. Thus was lost to sight our dear friend, a princely benefactor, and wise counselor. "He rests from his labors and his works do follow him." The massive and graceful simplicity of this building reflect alike his character and purpose. It is his enduring monument. His name will be enshrined in the heart of every friend, and especially in the hearts of the students who go out from these halls to their life-work. They will be scattered over the face of the earth, and the name of Newton Case will be cherished with profound gratitude. James B. Hosmer, Newton Case, — names of two highly respected citizens of Hartford. They were intimate friends in life, both profoundly interested in this Seminary. Their fitting and enduring monuments stand side by side, — Hosmer Hall, Case Memorial Library.

## DEDICATORY ADDRESS

BY PRESIDENT CHESTER D. HARTRANFT.

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The chronicle of Hartford for the year of our Lord 1893 will tell of a notable January, that witnessed the dedication for the people of two substantial libraries, whose

“Hoard[s] of truth you can unlock at will.”

The Case Memorial was begun before the General Public Library, and is, after all, the last to be completed. The ceremonies of the first occasion have scarcely closed, before the dedicatory rites of the second edifice are begun. May these two enterprises, thus bound together in the inception of their new life, continue in ties of friendliest interchange and comity.

Few institutions can boast of trustees such as the three whose thought, life, and labor have entered into these compact and ample walls, — Newton Case, Jeremiah Merwin Allen, and John Allen. I mention these names designedly in this order: for if the first was the giver, the second was the deviser, and the third, the executor. Mr. J. M. Allen, whose universal abilities have done so much for the elevation of our communal life, was long affiliated with Mr. Case, not only in intimate social and business relations, but also in the erection of Hosmer Hall. To his taste, skill, and indefatigable supervision, we owe its designed adaptability to the end in view, its comfort and its adornment. Mr. Case had long desired him to project the plans for this memorial structure, and they stand before us in their practical realization, with all their interlinked problems of ventilation, light, and heat. This building is an imperishable monument to the skill, generosity, and sacrifice of our honored friend, Mr. J. M. Allen. Shall we seek for a synonym of fidelity to duties in hand? We should have to go far to find an equivalent so adequate as the name of John Allen. During the entire protracted period of construction, he superintended everything, from the digging of the cellar to the ultimate furnishings;

and that, with such patience, such devotion, such accuracy, such a combination of judgment and taste, as one finds rarely in one man. Summer and winter have witnessed him unremittingly at his post, and generally for the greater part of each day, not to advance himself or his own interest, but to give himself without stint to the progress of the Seminary. No man could show a greater love for an institution growing under his moulding hands; and he watched all things with jealous affection and care, that there might be no imperfection, no flaw, no waste, no false economy. His name will live with this noble building. May he be spared to rear many another for the service of our holy faith.

Mr. Gilbert, the architect, has proved his efficiency by the grace, vigor, and thrift of the construction, and by keeping constantly in mind the purpose for which this edifice was reared. And what a debt we owe to the administrative tact and wisdom of the librarian! The rapidity, accuracy, and many-sidedness of his every endeavor, are beyond our praise. We all feel the impulse of his infectious enthusiasm. It is a crown to the rejoicings of this hour and to the librarian's zeal, to announce the acquisition of the library of Professor Lipsius of Jena, so rich in the recent literature of the Church. Further, that the Board of Trustees, at their session this day, have, in recognition of his services, advanced Mr. Perry from Instructor to Assistant Professor of Bibliology.

The literary fertility of our country, and especially of New England, in the 17th and 18th centuries, is the occasion of no little marvel, although judged by to-day's standard of productivity, it might seem paltry. The absence of sufficient and stimulating libraries might well have excused our fathers from any considerable intellectual fruitage. Certainly there was a distinct dearth of exact scholarship in consequence of this destitution in books; and every endeavor in that line was within the narrowest spheres. The definitive labor of the student requires him to spend his force in the search for facts, and the collation and elaboration of them with a view to their orderly presentation; this was seldom possible in the earlier days, save in limited antiquarian directions. As a further effect, the realms of research in natural science, while offering a less conventional field, and one less dependent upon written records, were yet



comparatively little cultivated; except in rarest instances the student habit of patient investigation had not been formed. Nor can we ever have the highest qualities and displays of scholarship until this defect is remedied by the complete accumulation of materials. There must be the amplest provision of sources to attain the largest developments in any scientific activity. The means of knowledge lying within the range of manuscripts and books must remain sealed, save to a very few, when the manuscripts are distant and inaccessible, and so long as the books, although purchasable, are not secured upon any large or enduring system. There is at this juncture nothing so needful as the wise, methodical gathering and arrangement of literary facilities, and the reproduction by accurate processes, of the vast array of documents in all lands. Surely there ought to be an organized movement to multiply the great manuscripts of the European libraries, and to make them available for students on this side of the water. The various forms of photography ought to be brought into a more extensive and articulated play for the accomplishment of this end. The same thing should be done with the unique, the rare, and the fundamental books. Further, an ampler and more uniform arrangement of archives should be established. The records of the past, national and state, ecclesiastical and social, should be carefully gleaned, housed, and tabulated. Archivism has become an art, and a great study. We should have skilled archivists, who are scholars, as well as penmen; who know how to decipher every script, to tell its content, and to put the totality into historic and related groups for the use of specialists. This is one of the particular public requirements of our country at this special stage of our civilization.

We may truly say that the founder of this library had this fountain of scholarship and apparatus in his mind from the beginning. If Hartford Seminary was to win any eminence as a scientific institution, its possibility of success was seen by him to lie in this path. The deep affection for this school exhibited by Mr. Case, had a constant increment from this conviction; it gradually posited itself into a determination to make it sure. We never could hope to cope with older seminaries without laying this basis. We could have no encouragement to believe that professors of high attainments could be attracted

hither, without supplying these wells and granaries from which they could draw their drink and food. In forwarding this view, Mr. Case at once took hold of the library, which, in 1878, numbered only 7,000 volumes, for the most part, however, well selected. He supplied occasional sums for its enlargement; and, what is a good sign of institutional life, the alumni were impelled to contribute toward a fund bearing their own name. The project took a more definite shape when Mr. Case was called upon to part with his wife. The thought of a memorial became speedily and fondly fixed in his heart, and he only waited for the suitable period in which this wish could be put into architectural language. Meanwhile his contributions for the systematic buying of books became settled. Then, too, such special prizes as the Sunderland library and the Stewart collection, the Lutherana, and others smaller in number, appealed to him at once, and his benefactions assumed larger proportions. The lot on which this building stands was acquired with the goal in full view. The building in which our treasures were housed had not space enough for the accumulations, which overflowed into the cellars and the dark rooms of Hosmer Hall, and remained for years in daily jeopardy. The consultations were frequent; at last the final determination to proceed was reached, and a memorable day it was, for himself, as well as for us. I can see him yet as he, in his concise, emphatic, yet most sympathetic way, gave his assent to the momentous step. How fitting that the Printer and Publisher who had won his way toilsomely to the summit, should find his monument in a library whose benefits should be for the Church and for the People! The building is eminently suitable as a representative of him who gave it; it is simple and strong as Mr. Case was conspicuous for simplicity and strength; and it is a blended memorial of two whose lives were blended.

The library is noteworthy for several points of excellence. The plan of book-purchase was by no means that of securing choice prizes only, but rather that of obtaining the outlines of every branch of theological science, and these in their chronological order. Its bibliography is very ample and generous, and ramifies into quite minute directions; the exegetical section has a very prominent and serviceable equipment, under which the Hebrew literature has an unusual representation. The historical

monuments are fairly rich, especially in parts of French history; the patrology has a really superior working apparatus. The *Lutherana* and *Schwenckfeldiana* of the Reformation period are extraordinarily affluent. But no territory is covered quantitatively or qualitatively so well as that of liturgies; there are many choice editions of the liturgies; there is a beautiful outline of musical literature, and a most noble and exhaustive collection of hymnology. But, of course, in the use of the apparatus, one is constantly made conscious of what is lacking; the lacunæ are startling and appalling; the reader feels the pressure of exceeding great poverty in the material, and a painful pinching in the funds. But that is one of the experiences of all institutions and serves the function of preaching its necessities. There is no fulness anywhere; were a scholar to sit down to any one topic and seek to trace the sources for the facts and their discussion, he would simply and reluctantly perhaps, have to confess the perplexing deficiencies, as well as gratefully use the amplitudes. There is such a thing as library economy; there ought also to be such a thing as library wealth and library completeness.

And what should be the purpose of such a library — its books and its building? Men frequently buy books for indulgence of personal luxury, as they buy furniture or pictures. Others again, for the gratification of decided individual tastes; they love this or that branch of learning or literature; they delight in the variety of editions and the sumptuousness of the binding. Others are afflicted with a mania, and have no rest until the mere whim of variety or uniqueness is satisfied, with no thought of the content. Others accumulate simply for scholarly aims; the books are the instruments for attaining certain intellectual results; the great object is to reduce these facts to form, and sometimes to publish them.

*Libraries* which are not private have always been amassed for some advantage of use, limited or unlimited, whether the books are reserved or are loaned. That which gives the largest usefulness should be the law of every corporate library. Indeed, I do not see why any private collection, whether of books or art, should not be controlled by the same motive. The putting of barriers about the books, the restrictions placed upon the readers or the scholars, are so many obstacles to efficiency;

they mark a distinct percentage of loss, where there might be an incalculable gain ; they are a subtraction from mental force, from consecrated time and from accumulated results. A library should therefore seek the utmost freedom. In this library we do guard against the mistake of insufficient time. It is wrong to confine the opening to certain narrow hours and often to certain days. Better have fewer books and more service, than shut up the treasures, bar out the scholar and the reader, and subject the investigator to all manner of delays, hedging him about with restraints when his minutes are most precious. A visiting student, whose means and hours are few, should be accorded the utmost liberty in the whole matter of time. To close the library in the evening, when nine-tenths of the people have their only leisure, is sheer stupidity, folly, or tyranny. A library should be like a public fountain, kept running night and day. Do not put extinguishers upon the light and allow the people to grope in mental darkness. The library is not the thing to be benefited, it is the seekers for knowledge, who are under social and business inhibitions of minutes and hours ; for our periods of occupation are not always the same ; yet they are precisely the persons who need this refreshment and help. As the church should be open from early morning until late at night for worship and for deeds of brotherly kindness, so the library should be incessant in its beneficent ministrations.

Another injurious interdiction is that placed upon the circulation of books. Works of reference, where a library is hampered in means, and where the series is for common advantage, must of necessity have some limit imposed upon their use, so that the greatest number may be helped ; but, to the body of literature, there should be no barrier ; not only in the building, but in the taking out of volumes to the home. Everybody does his most thoughtful reading and writing in solitude, and that closet of the mind and of the body should either be furnished by the institution, or else the books should be allowed to go out of the edifice ; it is a fallacy that a book is meant for the shelf and for the blessed locality of four walls, as if it had to be chained and guarded. Once there were literal chain-libraries ; now the fetters are of a different form, but no less real, and they are just as bad, if not chronologically worse, than was the original fashion. A book is nothing but a silent witness unless it is used, and to compel it

to be a silent witness when it wants to be used, is a cruelty to the author and to the reader. If the people and the scholar impose the silence and obscurity, that is their own responsibility. Costliness, binding, rarity, and the manifold subterfuges of book avarice, afford no real excuses. Better have a damaged covering, better have a rarity stolen, than to condemn its contents to perpetual obsolescence or show-case display because of a rogue or two.

Another fallacy is to make a library contribute to the support of professional caste and social distinctions. A limitation of hours naturally leads to some such mistake. A law library should not be confined to the use of lawyers; nor a medical collection of books to physicians; nor should a theological library fence itself about with a churchly pale. The people need the theology as much as the ministers, if not more; the access to its literature should be free to the public; the doors should be open to all classes and conditions; if the Church welcomes all who come, so should the books of the Church be ready for all who would search for spiritual truth.

Another fallacy in library management is to suppose that incivility and discourtesy in the service are marks of conspicuous efficiency in the officials. Should not rather everything in the ministration be replete with hearty salutations and cheer? Should not the book-dispensers be as fraternal as the books themselves, and meet every advance with refinement and gentleness of manner? The frigid word and the *blasé* air which turn the house of thought and imagination into a repulsive and gloomy abode of bores, have been the unfortunate blocks in the way to a hearty and larger use of many libraries, institutional and general. In some quarters there reigns a Trappist silence, as if the chief object were to encourage the recollection of death; or as if every one had come to consult the book of the dead, or the biographies of departed saints and sinners. One is constrained to think of the inscription on the portal's high arch in the Inferno:

"Lasciate ogni speranza, voi ch'entrate."

"All hope abandon, ye who enter here."

One hesitates about going twice to the desk of the supercilious tender, to consult as to one's needs; or a second time to the repellent librarian, who does not want to be the helper of the people.



In this erroneous idea of service may be included the endless system of checks and counter-checks, and yard upon yard of red-tape, which delay the delivery and return of books. The multiplicity of devices only impedes the attainment of what is the chief element and cause for the existence of the library at all. There is always the danger of magnifying the machinery as an end in itself, or as the purpose for which the institution exists. The quantity of stamps, the variety of cards, the number of letterings, the method of registration, all these come to usurp the supreme place, and to circumscribe in so far the free consultation of the books. Let us aim at simplicity; let us invent such devices as will facilitate and not complicate the handling of the tomes.

In another respect the service is liable to become a hindrance, and that is in the number of the rules imposed; and then to superimpose upon this foundation of law, an entire Talmud, which shall still further fence the way. Complex and special legislation has the invariable tendency of destroying respect for law itself. Here, too, simplicity is the only wise method. I can well remember how my youthful ardor as a student was well nigh quenched in a certain large establishment for books, sometimes called by courtesy, a library; it was, and yet is, a vivid illustration of how not to do it; of how best to miss the aims for which a collection of books is made.

Another great fallacy is to regard the building and its furniture, yes, even its books, simply as property. This is one of the most difficult prejudices to break down in the entire province of education. It obtains in our Protestant institutions to an extraordinary degree. Unquestionably, every edifice and its garniture must be carefully guarded and studiously preserved from abuse; nevertheless, none of these public buildings exist for their own sake, beautiful as their architecture may be; imposing, exact, harmonious, suggestive as the plans and their material exposition are, these are not the ends for which they were erected. The church was meant for worship, and the more you can open it for this idea, and the greater the throngs which frequent it, and the more recurrent its services, the nearer it is to its object. A museum is reared for the exhibition and illustration of the materials of nature, history, and art; its galleries, its frames, its stone copings, its mouldings, are the

instruments and not the ruling thoughts. So a library is not, primarily, intended to set forth the architecture and architect, or the construction and the builder; it is not erected in order to keep the building carefully closed that it may be saved from the tread of muddy feet, or the jostle of visitors; or to shield the management from the deadly fear of a dent in the choice wood, or a scratch on the elaborately carved timber, or the wear of the tiled floor. The handling of the contents is the supreme function of a library; the more its treasures are fingered, the better is it for the moral end *per se*, for which its walls were squared. And I am sure that the beloved man whose heart evolved this structure would insist that he placed the monument here not for tears, not for silence, not for a graveyard, not for show, not for reserves, but for the amplest, largest, and freest use by the people of those splendid goals for which men have thought and reasoned and felt and labored.

Closely linked with this property-sophistry is another, namely, that the architect's first principle in a plan is to satisfy the æsthetic, and hence to rear a structure that is impracticable for the scope of library administration, reading, and authorship. The purely æsthetic qualities must give way to the utilitarian, or rather the central object of a library must control proportions, effects, symbolisms, ornaments; and I opine that no symmetry will be lost, no true proportions violated, no symbolism obscured, if the architect begin at the right point. The fashion has been, on the Continent especially, to convert useless palaces into libraries; a more vicious idea was obtained in all too many structures, where the architect has reared a monumental edifice without regard to the necessities imposed by book disposition and book use. Architecture has suffered in originality, and has remained a slave to exhausted classic and mediæval forms, because she insists on types instead of individuals. So painters and sculptors have failed from pertinacious adherence to classical forms of beauty, or to general schools of principles, instead of studying the individuals; even so, natural science suffers from over-generalization to the exclusion of specials, from clinging to the universals instead of the particulars. Beauty and truth alike will proceed from the patient study of the individual, and the individual in its special characteristics, which differentiate it from all others, that have,

nevertheless, points of likeness. So architecture will find its emancipation by understanding the special aims of its buildings; and this will aid it also in breaking away from class-edifices, and will give us a unique plan for each separate pile. May libraries hereafter be still further delivered from ancient and worn-out forms of exteriors and interiors.

Among the uses which this building and its contents is designed to subserve, there is conspicuous the practical training of students in encyclopædia. It is needful to give them a survey of all sciences in their interrelation, on the basis of logical classification. They should see an exemplification of a systemized arrangement of the books that belong to their profession as a whole, and to its specialties. It is well, not only to have the tools, but to behold them in orderly lineage, and above all to be permitted to handle them. The theory of this library is that the student shall have free access to the shelves, that he may become familiar with sources and literature by the daily contact with the wide realms of the humanities and the divinities; and this encyclopædic distribution cannot but have a broadening educational effect, like travel in unknown lands, or the performing of experiments in a laboratory, or the use of the telescope to scan the great spatial fields.

The provision for the faculty is also designed to be thoroughly ample and generous. The same freedom of approach and employment is granted them; the larger opportunity for research is accorded through the right to private rooms, where the special bibliography may be gathered about them, and undisturbed rest in the pursuit of their studies can be assured. This is an eminent economy of time and incidental machinery; the results upon elevated scholarship, and upon fertility of production can be measured only by the talent and wisdom of the professor, and the amplitude of the material put at his command.

In the same manner it is desired to meet the wants of specialists, who may betake themselves to our facilities. They will hail an institution that makes privacy and nearness to the apparatus possible conditions. The author or student who is investigating any particular topic requires, most of all, quiet and unbroken continuity of recourse to and avail of the stores. With the mechanical appliances of the day, this delay and the incidental disturbances can be reduced.

There is also the opportunity for the people in general. So-called theology is sometimes considered as not now occupying so large a space in general reading as it once did; the augmentation and attractiveness of imaginative literature, and especially the over-production of the novel, the enlargement of the book publishing trade, the interest excited by modern science in its magnificent variety of discovery, all these are supposed to have subtracted from the proportion of readers in theology. It may be so directly for systematic divinity, but it is certainly not so for the other branches. The very questions discussed in the magazines and the newspapers which handle current topics show a remarkable alertness and concern for theological opinions and methods. The continued growth of commentaries and of Sunday-school books in general would not suggest such a diminution; the fundamental problems connected with the relation of Christianity to philosophy, and the disputed affiliations between the divine science and the theories of natural science, have created an immense apologetic, which would not have sprung up in response to a mere crisis of polemics, unless there had been a demand for the same. It must also be affirmed that history has pushed its research by the modern methods into all branches of the Church's records, and that the vast body of books annually issued in this branch alone must be in reply to a decided and universal zest for such treatises. No less have the vital inquiries into the essence of the Church itself, the deep themes of liturgies, the debates that have shaken so many of our communions, stimulated scholars into exact explanation of these ecclesiological topics. Similarly, one of the pervasive and passionate questions of systematics, viz., eschatology, has evoked an orchestra of instruments oppugnant, cacophonous, and inharmonious, as are unresolved discords, but all in reply to the eager inquiry of the people, as well as the faithful scholarship of theologians. Hence we were led long ago to make our library public. It was the wish, too, of Mr. Case that it should have freest use. Knowledge should not be the property of a class; technical knowledge does have to be so more or less; but even then the opportunity should be given to the public conscience to decide which it will choose; this conscience should not be made for the public. The stimulus from reading may stir up to higher conceptions of duty and to a larger spirit of

sacrifice and consecration for the special work of the Kingdom of God. Let the people read the books and decide for themselves. In all the grave polemics of the day it has often been deplored that sacred things are dragged into the common life, or that the masses get perverted views, because they have not the trained faculty for discrimination, and therefore construct their theology according to their prejudices or their feelings. Yes, but all this is part of the responsibility of being created with a moral nature and having capacities, intellectual and spiritual, for whose legitimate exercise we are accountable. Men and women make mistakes at their own risk in this sphere, as elsewhere, nor do I see that the unprofessional make any more than the professional. Let the people come and read. Let them take the books for meditation and study. Let them broaden themselves theologically by careful contact with the fertile tendencies, materialistic and transcendental, of the day. We must live in our times and find our true way among its complex and unsolved opinions. We must better the present, and the morrow will of course be better.

Another sphere in which this library can be helpful to scholarship is in the transmission of books to whatever place the scientific student can best avail himself of them. This is ordinary usage in Europe; it should become a custom as well in our country. It is an enormous saving of time and expense to the already impoverished scholar; it enables him to bring together from many libraries into one spot all the available sources and literature bearing upon his special field of research, and so gives greater directness and completeness to his inquiry. It relieves him, too, from the uncertainty of short hours, of vacations and many other impediments to the best and the most rapid results. Such orders can be forwarded by post or express in careful packing; the privilege of retention within limits should be generously conceded; the books thus called for would be only of the specialist's kind, and not the ordinary volumes of reference which a local library can readily furnish him.

There is still another point of importance to economical administration. There are at least six noteworthy public libraries in this city. Why should they always be purchasing the same books and the same periodicals? Duplication may be essential here and there, but why could not some federated



system or scheme of comity be adopted, by which useless duplication may be avoided? There is nothing in the way toward organizing a committee from these librarians, who could agree upon some method of purchase. There are other features, such as that of mutual exchange, and a central point of delivery, which such a convention could easily put into shape.

There is also every facility here for developing a school for librarians; a curriculum for the education of those who are to take charge of this public trust, should be an essential part of every well-organized institutional system. There is no office so wide reaching, none so responsible, none can be made so efficient, so comprehensive in forming correct reading habits, in guiding the selection of current books, in making out a complete course of special or general study, in helping to the earliest or latest labors of scholarship, as that of a librarian. He should have the largest bibliographical knowledge; a growing acquaintance with bibliology; a drill in languages, in literature and criticism; a practical understanding of all the machinery connected with library service; and many other such features as shall come to be regarded as essential qualifications in the librarian of the future. This culture cannot be realized to the greatest advantage by haphazard training, or by service in a single library and under one uniform system, any more than any other profession can reach the highest equipment and cultivation by the apprenticeship to an office. Professional schools are found necessary for the doctor, the minister, the lawyer, the engineer; and it is no less a requirement for the power and success of future librarians, that a systematized curriculum be instituted, and a regular course be followed under qualified teachers, in order to furnish scientific and practical men and women for this post. This building was reared with precisely such a thought in its architecture. It is adapted to this very work; it only craves sufficient means to carry forward what would be a most beneficent move for the coming time and the rapidly augmenting libraries of our country. Who will meet this need?

This noble pile we now dedicate to the great spirits of the centuries who were imbued with the divine Logos Spermatikos; who have sown thought in the furrows of the ages, to yield golden grain during seed-time and harvest, during cold and heat, and summer and winter, during day and night, until

the end of the world. To philosophers, poets, historians, interpreters, artists, theologians, as baptized by the gifts of the Spirit, we dedicate it.

To the artists who have conserved these thoughts in almost imperishable forms ; to him who has wrought in stone the passing events and conceptions and memories of his day ; to him who painfully filled the mural tablets with the riches and sequences of his country and his time ; to him who patiently wrote human affairs and human philosophy and divine poetry upon the papyrus or the parchment or the linen ; to those who, from the invention of printing, have dressed the books in all richest and most gracious forms until this hour, to garner the wisdom of the flowing years into safe repositories forever, we dedicate it.

We consecrate these halls to the scholars of all places, who shall desire to enjoy its hospitality, and who themselves shall pass the gathered materials through the alembic to form new thoughts and shall clothe them in new and exalted apparel for the sake of truth.

We dedicate it to the sacred succession of professors and students whose special privilege it is to live under this roof and to pursue the career of sacred theology. To them it is a property in a unique sense ; for them it has a high personal value ; in them it is bound up as an element in their life forces and a tributary to their life's success. With hallowed feeling, with a sense of the solidarity of this sacred train, as one body in Christ, we dedicate this building.

To the people, fountains of authority, from whom we all spring, to whom we must go for the eternal rejuvenescence and upbuilding of humanity ; to the brotherhood of the race whence have come the thinkers and world-moulders, the artists, the philosophers, the poets, the theologians, we dedicate it.

To the memory of the man of God who began his life of toil under exacting limitations ; who widened his sphere steadily and virtuously ; who rose to the headship of a commanding printing establishment ; who, by native shrewdness and depth, accumulated goodly store of wealth ; whose advice and influence were conspicuous in all the corporations of this community ; who served as trustee of this institution for many years and learned to love it as the son of his heart and life ; who grew into the thought of elevating the power of the Seminary for

good; who, in the divine fear and favor, was led to found this splendid house; who devoted his means to the expression of the deep affection of his heart,—to the memory of Newton Case and his cherished wife, we dedicate it.

To the memory of those who labored in obscurity and depressions, in poverties and anguish for this signal day, and who now look down upon us from the ample felicities of the heavenly heights, and especially to the memory of him who, for fifty-five years, was a revered professor, librarian, counselor, friend, father,—to whom the founder stood in the bonds of an intimate friendship, we dedicate it.

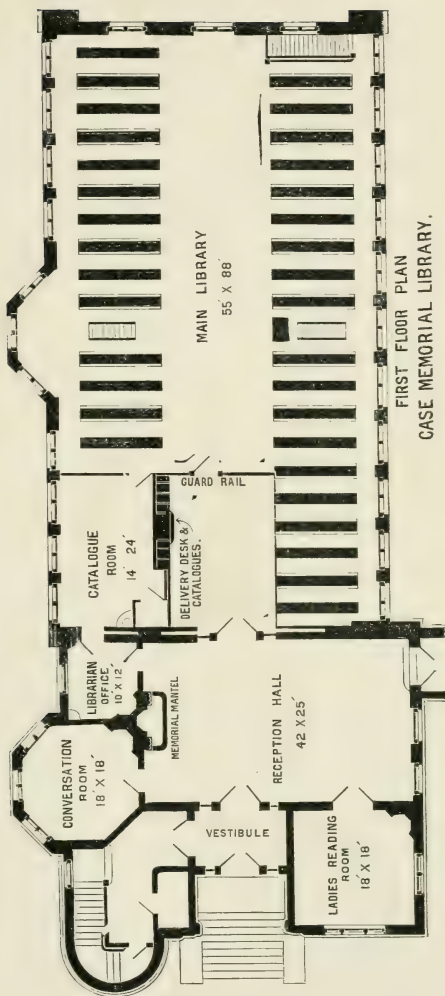
Thou who sittest upon the throne, high and lifted up, above whom stand the Seraphim, crying from out their ambient and soaring wings: Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of His glory,—let Thy train fill this Temple of Wisdom; may the foundations of the thresholds be moved at Thy voice.

Let the Seraphim touch with the live coal from off the altar all the cadences of the past and the present, the lips of scholars in the train of the ages, and take away their iniquity that they may ever utter only the message of love, holiness, and peace. To the Almighty Father of all Spirits, of the family of angels, of apostles, of martyrs, and of saints, we dedicate it.

To Thee, O Son of God, the Logos, Very God of Very God, who hast incarnated the Being and Thought of God, and through Thy Holy Cross and most precious blood, and bitter pains of death, and glory of Thy resurrection, hast linked human conception and emotion and will with the absolute mind; to Thee, our Saviour, we dedicate it.

To Thee, O Holy Spirit, author and giver of life, creaturely and spiritual; the teacher of all things and the bringer to remembrance of all that Christ hath said; to Thee, O Spirit of truth, who guidest us into all truth, who declarest unto us the things that are to come; to Thee, the Comforter, the Giver of gifts and talents, author of the glory of reason, the beauty of art, the splendor of nature, to Thee we dedicate it.

O Triune God, Father, and Son and Holy Ghost, let Thy cloud cover this house and the glory of the Lord fill this Tabernacle. Let it be Thy resting place forever. AMEN.



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## Book Notes.

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*An Index to General Literature.* By William I. Fletcher, A.M., with the coöperation of many Librarians. Boston and New York: Houghton, Mifflin & Co., 1893. pp. viii, 329.

The admirable work of Mr. Fletcher and his co-laborers, familiar to all libraries through the Index to Periodicals, is again displayed in the book before us. This is a book not to be criticised but to be hailed with delight. It fills a great need in every library, placing at the disposal of the reader, as it does, the stores of information locked up in volumes of essays, reports of Societies and State Boards of Labor, Education, and Charities. To have 1,500 volumes of this class brought into useful condition is a cause for gratitude. This work has been done under the auspices of the Publishing Section of the American Library Association, and is the first fruit of a most generous plan to index all general literature. This volume is a handsome specimen of typography. Its arrangement is clear and simple, and, so far as we have tested it, it is accurate. It is a great and useful work, well done. [A. T. P.]

*Journal of Biblical Literature.* Vol. xi, 1892. Part II. Published by the Society of Biblical Literature and Exegesis.

The articles presented in this number are (1) Is Basilides Quoted in Philosophoumena. (2) The Names of the Assyro-Babylonian Months and Their Regents. (3) JE in the Middle Books of the Pentateuch, Analysis of Ex. xii. 37 — xvii. 16. (4) On ὡς ἡ ἀγγελίαις, 1 Tim. iii. 16. (5) St. Paul's Handicraft. (6) The use of טשׂשׂ. (7) The Date of the Downfall of Samaria.

The first article is by Professor James Drummond of Oxford. His problem is to decide whether the authority continually quoted in the above work of Hippolytus is Basilides, who died between 125 and 130 A.D. If it was Basilides, then, inasmuch as the author quoted alludes to John's Gospel as included in a recognized collection of the Gospels, it follows that the Fourth Gospel must have had an earlier origin and canonical authority than many critics allow. The writer traces patiently and treats carefully every adverse argument in an essay of twenty-six pages and concludes that Basilides himself is the author-

ity in question, and that the testimony to the standing of the Fourth Gospel is valid. Bearing upon the same interesting question should be noted Mr. F. P. Badham's recent treatment, in *The Athenæum*, of the newly discovered Gospel of Peter.

The argument in the fourth article is against the English version "was seen of angels," and in favor of the translation advocated by Hofmann and Grimm and Vaughan, "He appeared to messengers, or heralds." Those who were present when this essay was read will recall the telling criticisms of this *vi w.* It is a pity that these comments cannot accompany the printed article.

In the fifth article Professor Nestle calls attention to the Syriac translation of Acts xviii. 3, where Paul is called a *lorarius*, or harness-maker; and to a new recension of an old legend, and to Chrysostom, where he is called a *συντομόμος* or shoemaker.

In the seventh article Professor W. J. Beecher dates the Fall of Samaria at 718. [C. S. B.]

*Apologetics: or Christianity Defensively stated. By Alexander Balmain Bruce, D.D. New York: Charles Scribner's Sons, 1892. pp. xvi, 522.*

It is no slight praise of a book to say that it is what the author intended it to be. In the preface Professor Bruce states his purpose, and that statement is a just description of the result both as to the contents of the book and its effect on the reader, — "It is an apologetic presentation of the Christian faith with reference to whatever in our intellectual environment makes faith difficult at the present time. The constituency to which it addresses itself consists neither of dogmatic believers, . . . nor of dogmatic unbelievers, . . . but of men whose faith is stifled or weakened by anti-Christian prejudices of varied nature and origin." To such, and to others, it should prove very helpful. It is written with the simplicity of style and the even-tempered candor which one has come to expect from Professor Bruce. No attempt is made to crowd Christian thought into a mold of the author's providing. He shows rather the positions Christians may hold in view of the criticisms which the times make upon Christianity. It is preëminently a book of the times, and a timely book. It gives an admirable general view of what Christianity is thinking about and what is being thought about Christianity. Its abundant references to important literature suggest excellent means for wider individual investigation. The subjects handled are classified into three books. Book I treats of "Theories of the Universe, Christian and Anti-Christian"; handling the relations of Christianity

to philosophies. Book II treats of "The Historical Preparation for Christianity"; handling the critical questions of Old Testament History. Book III treats of "The Christian Origins"; handling the critical questions respecting the New Testament documents and the character and mission of Jesus, with a brief discussion of the historic effects of Christianity compared with those of other religions.

[A. L. G.]

*Mens Christi, and Other Problems in Theology and Christian Ethics.*

By John Steinfort Kedney, D.D., Professor of Divinity in Seabury Divinity School. Chicago: S. C. Griggs & Co., 1891. pp. 201.

This little volume is a collection of six lectures, the first five of which were delivered before the students of the Episcopal Theological Seminary at Cambridge, Mass., in December, 1890. They have no close connection with one another, the subjects being respectively: "The Question of Jesus' Knowledge, and of Inspiration as Affected by the Doctrine of the Kenosis;" "The Doctrine of Atonement;" "The Possibilities of the Future, as Determining the Mode of Human Moral Activity;" "The Functions of the Christian Ministry;" "The Doctrine of 'A Nature in God'"; "The Impotence and the Right Use of Imagination in Dealing with Christian Doctrine"

This book has been by some commended as one of altogether extraordinary value, as both profound and clear, as touching deep questions with the hand of a master, etc. We should be glad to second these commendations, for the themes are worthy of such a treatment. But while the lectures undoubtedly exhibit marks of a thoughtful and scholarly mind, they may be held up as shining examples of a mind that has not thought itself into clearness. The author has evidently read much in German literature; but the evidence of this appears too largely in a clumsy and obscure phraseology which seems to consist in a futile attempt to translate German terms into English. He is especially fond of the word "determination" (= *Bestimmtheit*); but to the ordinary English reader it can have little meaning to say "that we may rightly think determinations of the divine glory below our knowledge." But this is only one of a number of phrases that at the best must be called obscure, if not meaningless,—e. g., "The temptation has been very great to regard evil as part of a necessary process in which evil is the dialectic." (p. 157). "Synthesized by spirit" is a favorite phrase of the author. What does it mean? The whole essay on "A Nature in God" abounds in attempts to fathom the unfathomable. Thus we read:

"The Godhead, to be a sufficient first principle, cannot be thought as simple. Hence the absolute need for our thought that we should discover the immanent relations which constitute the definition of a pure spirit. Herein, too, is displayed on one side the possibility of its transcending itself, and if the possibility, then the actuality. Here occurs the Doxa as furnishing the possibility of this on the other side, and thus it is assumed as eternal or out of time, but not in any determined form in time. To find in the Doxa itself eternal immanent relations would seem to promise to render easier the explanation of the actual universe. And hence Boehme thought that he had discovered in it such relations as could make possible the form of the actual determination. The success of this and the need of this we have questioned, declaring that the synthesizing of the pure glory by spirit is all that is required" (p. 163).

As President Lincoln would say, "To those who like that sort of thing it is just about the sort of thing they like." But for those who like clear thought it is in danger of seeming to be little better than nonsense. And in general, even when the main trend of thought is intelligible, one is constantly annoyed by uncouthness and obscurity of expression. Often we even find phrases which are simply offenses against pure English, — e. g., he coins the word "anywhat" (p. 71). On the same page he says, "The Incarnation shows, in its highest definition, as an exhibition of the divine power." "Nor would Jesus have passed through the human career, and known our lot in all points, had he not also have [*sic*] passed through it" (p. 61). "Energy becomes 'force' only by virtue of this very 'Nature' which is hypothecated" (p. 152). The following is either a specimen of fearful rhetoric or of bald self-contradiction: "That which God did not ever bestow is *self-existence*. Since he eternally bestows self-existence, that which he bestows is also God" (p. 159 *sq.*). Apparently, according to this, what God never bestows He eternally bestows!

It is hardly worth the while to try to state particularly the course of thought in the several lectures. There are some good thoughts, but there is nothing of such value as to repay the effort to wade through the muddiness of the style. [C. M. M.]

*Socialism from Genesis to Revelation.* By Rev. F. M. Sprague. Boston: Lee & Shepard, 1893.

The title of this book is explained in the first chapter, where the author says, "A member of the American Social Science Association excused his absence from one of its meetings by saying, 'I stayed

at home to read a book on social science that furnishes me with a solution of all the problems discussed there. The first chapter was written by a man named Moses, and the last by a man named John, and the name of the book is the Bible." We are thus led to expect a Biblical discussion of the subject, which we do *not* find in the book. There are very few references to the Bible, though the author strenuously contends that "the ethics of socialism are closely akin to the ethics of Christianity, if not identical with them."

The author treats of the Genesis of Socialism, The Causes that have produced Socialism, The True Postulates of Socialism, The Nature of the Socialistic State, The Inadequacy of Various Remedies proposed for Social Ills, Advantages of the Socialistic State, Objections to Socialism Considered, Will Socialism be Realized? What ought to be done about it? The book shows wide reading, and is full of suggestive facts, showing the great current interest in the theme. The writer warns readers against confounding Socialism with Communism, Anarchism, and certain Eutopian schemes; and yet his own conclusions are far more radical and extreme than those entertained by some Christian writers who accept many of his postulates. The book is open to many criticisms in details of the argument—but is worthy of careful reading, as indicating a trend of thought with which ministers and laymen should be familiar in these days. It is especially full in its analysis of the subject, and in suggestive lines of thought for discussion. Like many books now appearing on the subject, it suggests abundant criticism of the present system, with little practical suggestion as to details of reconstruction.

[A. R. M.]

- I. *Founding of the Christian Church, 30-100 A. D. In Fifty Studies. Prepared by Clyde W. Votaw. Hartford: The Student Publishing Co.*
- II. *Outline Inductive Studies. Prepared by the American Institute of Sacred Literature. Published in current numbers of the Sunday-School Times, 1893.*
- III. *The Gospel History of Jesus Christ. The Blakeslee Graded Lessons. Vol. III. (Four courses and five grades.) Boston: The Bible Study Publishing Co.*
- IV. *A Study of the Life of Jesus the Christ, in 52 Lessons. (Three grades.) Boston and Chicago: Cong. S. S. and Pub. Society.*
- V. *Studies in the Book of Acts. By Robert E. Speer. New York: The International Committee of Y. M. C. A., 1892. pp. 159.*

The first four of these courses of Biblical study style themselves "inductive," aim to be consecutive, and make an effort to meet the



wants of such as complain of the deficiencies of the International Series of Sunday-school lessons. Numbers I and II attempt to accompany the International Series, and so call themselves "supplemental." They aim to cover the gaps left in that Series, and so to present a complete survey of the area of Scripture from which the lessons are selected. This is a noble and commendable undertaking, where feasible. But when one of these courses thinks to "supplement" the scattered lessons of the closing six months of the current year by an effort to present an outline of all the New Testament Epistles, not omitting The Revelation, and employing also all the Gospels, we fail to see how the effort to prepare, or the struggle to pursue such a course can be anything less than frantic. One marvels that it was ever soberly conceived. It is clear that efforts to supplement the International Series, as heretofore outlined, are of little use. Two principles may be laid down for these early stages of Biblical study. The passages offered must be historically consecutive. The pace must be slow. The International Series has hitherto made the observance of these rules impossible.

In the hope of correcting this fault courses Numbers III and IV in the above list have been independently prepared and offered to the public. This effort has become necessary and its undertaking is a welcome sign of health. Its methods and its results, however, deserve close attention. We are passing through an important transition in the conduct of Biblical study in the Sunday-school. Serious problems are confronting the Sunday-school worker in these days. These multiplying efforts at their solution must command strict scrutiny and deep concern.

An examination of the four publications thus far named suggests three remarks. (1.) As to *quantity*. They all attempt *too much*. The effort which they all make to enlist the student in personal effort is manifold. It deserves all praise. It will surely do good. But the tasks set are inconsiderate. Often they are enormous. This evil is outcry. Scarcely anyone can apprehend and appropriate such an excess of Biblical and extra-Biblical material in the allotted time.

(2.) As to *simplicity*. The sin against this virtue is positively appalling. Let any one measure the latitude and count the multitude of inquiries and suggestions in the average lesson. Few readers can read them all, and fewer students will study them all without becoming sadly discouraged and distraught. No writer, who has mastered his matter and is apt to teach, will leave his matter thus.

(3.) As to *profundity*. It is here that the lack in these various courses seems most disappointing. As one sends his plummet into Scripture deeps, and then fathoms these various lesson series, the

effect is not a little sobering. One who is conscious of the strong upbearings and full onflowings of these mighty Scripture tides longs to see a keel that can reach and feel and indicate their presence and their strength. And for the sweep of these abounding currents the soul of the little child is all prepared. But that the average child, and adult as well, may apprehend these truths, something more is requisite than training in the skillful dipping of a dainty oar. Here, as elsewhere, here, if anywhere, "deep answers unto deep." The teacher of these profound, soul-stirring truths must show himself profoundly stirred.

Thus we say, let less be undertaken; let that little be reduced to its own true unity; then let all its fulness and power be brought to view and applied to life. And, verily, only masters should minister here.

Number V is the outgrowth of work with college students at Northfield. It is, therefore, not designed for Sunday-school work. None the less it deserves a place in this summary. Considerably over half of the book is occupied with material commonly treated in introduction—a quite undue proportion. Of what remains, nearly all is a study of the persons named in the book of Acts. Here, especially in treating of Peter, Paul, and Stephen, as also in the study of the relation of Acts to the Gospels and to the Epistles in the introductory portion, the work is exhaustive and most excellent. The book is a fine guide, if one wishes to take a class through Acts. And no book in the Bible is so well adapted for a first attempt either at Biblical study or Biblical teaching. [C. S. B.]

#### NEW PUBLICATIONS RECEIVED.

- Bartlett, E. T. & J. P. Peters. Scriptures, Hebrew and Christian, Vol. 3. N. Y., Putnam. 601 p. cl. \$2.
- Beecher, Henry Ward. Bible studies. N. Y., Fords, Howard & Hulbert. 438 p. cl. \$1.50.
- Bernard, T. D. Central teaching of Jesus Christ. N. Y., Macmillan. 416 p. cl. \$1.50.
- Bible. The Gospel of Matthew in Greek, ed. by A. Kerr and H. C. Tolman. Chic., C. H. Kerr & Co. cl. \$1. paper 50 cents.
- Bittinger, J. Q. A plea for the Sabbath and for man. Bost., Cong. S. S. and Pub. Co. 236 p. cl. \$1.25.
- Burrell, D. J. Gospel of gladness. N. Y., Am. Tract Soc. 318 p. cl. \$1.25.
- Burrell, D. J. & J. D. Hints and helps on the Sunday-school lessons for 1893. N. Y., American Tract Soc. 388 p. cl. \$1.25.
- Carus, Paul. Truth in fiction. Chic., Open Court Pub. Co. 111 p. cl. \$1.
- Giberne, Agnes. Beside the waters of comfort. N. Y., American Tract Soc. 389 p. cl. \$1.25.

- Gilmore, G. W. Korea from its capital. Phil., Presb. Bd. of Pub. 328 p. cl. \$1.25.
- Gore, Charles. Mission of the church. N. Y., Scribner. 123 p. cl. \$1.
- Gratry, A. Guide to the knowledge of God. Bost., Roberts. cl. \$3.
- Jones, J. L. The cause of the toiler. Chic., Kerr & Co. 32 p. paper 10 c.
- Kedney, J. S. Mens Christi and other problems in theology and Christian ethics. Chic., Briggs & Co. 271 p. cl. \$1.
- Kellogg, S. H. Genesis and growth of religion. N. Y., Macmillan 275 p. cl. \$1.50.
- Lanciani, Rodolfo. Pagan and Christian Rome. Bost., Houghton, Mifflin & Co. 374 p. cl. \$6.
- MacDonald, Arthur. Criminology: with an introd. by Cesare Lombroso. N. Y., Funk & Wagnalls Co. 416 p. cl. \$2.
- Machar, A. M. Roland Graeme. N. Y., Fords, Howard & Hulbert. 285 p. cl. \$1.00.
- Noble, Mrs. F. A. Crumbs of comfort. N. Y., American Tract Soc. 48 p. cl. 40 cents.
- Roads, Charles. Christ enthroned in the industrial world. N. Y., Hunt & Eaton. 387 p. cl. \$1.
- Schaff, Philip. History of the Christian church, Vol. 7. N. Y., Scribner. 890 p. cl. \$4.
- Sergeant, L. John Wyclif. N. Y., Putnam. 377 p. cl. \$1.50.
- Simmons, H. M. The unending genesis. Chic., Kerr & Co. 111 p. paper 25 cents.
- Smith, George. Henry Martyn. N. Y., Revell. cl. \$3.
- Smith, J. P. How God inspired the Bible. N. Y., Ja. Pott & Co. 217 p. cl. \$1.
- Sprague, E. M. Socialism from Genesis to Revelation. Bost., Lee & Shepard. 293 p. cl. \$1.75.
- Van Ornum, W. H. Why government at all? Chic., Kerr & Co. 368 p. paper 50c.

## Alumni News.

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### EASTERN NEW ENGLAND ASSOCIATION.

No meeting of the Eastern New England Association has been happier or heartier than its fifth annual reunion, held at the United States Hotel, Boston, Monday, December 12, 1892. There was a larger attendance than ever before, twenty-six members and two guests being seated at the table. Professor Walker's presence, as representative of the Faculty, was greatly enjoyed, and his strong and cheery setting forth of the outlook at Hartford bound all hearts anew to him and to the Seminary. "Professor Extraordinarius" Webb, as Dr. Thompson styled him, spoke in similar strain, emphasizing the warm spiritual life observable in the Seminary, and Rev. Arthur Little, D.D., and Rev. William H. Cobb, of the honorary membership, expressed their regard for Hartford and their good wishes for its increasing prosperity. P. M. McDonald, '75, testified to the value of the institution to its Presbyterian students and to the kindness shown them. Dr. Thompson presided with utmost grace, and his felicitous words of introduction formed no small part of the sparkle of the occasion. Appropriate mention was also made by him of the death of John F. Norton, '37, of Natick, whose devotion to the Seminary was warm and constant, and whose name heads the list of the Association's membership, as it is the first to be marked with a star. Dr. A. C. Thompson, '88, was elected President; F. A. Warfield, '70, Vice-President; C. R. Gale, '85, Secretary and Treasurer; together with the various standing committees.

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The very interesting exercises at the Jubilee celebration of the 50th anniversary of the installation of AUGUSTUS C. THOMPSON, D.D., '38, at Roxbury, Mass., have been gathered into a handsome pamphlet of 124 pages.

An interesting letter from JOHN C. STRONG, '46, now living in Seattle, Wash., formerly a missionary of the American Board to the Choctaw Indians, and later a home missionary in Iowa and Minnesota, contains the following reference to his present service: "Though I am too old to have regular service, yet occasionally I am with the African colored people in their Sabbath worship in this city, and at the city jail and county poor farm. As these classes are among the lowly, I have thought I was doing my Master's service just as truly as though I were officiating in some of the

wealthy churches in the city, which seem to demand scientific and theological culture, not inferior to that called for by high-toned churches in cities eastward. . . . I rejoice in the increasing prosperity and usefulness of my Alma Mater."

CHARLES L. WOODWORTH, '48, of Watertown, Mass., was married on January 1 to Lydia Pelham Auld. *The Advance* for February 2 has a forcible article by Mr. Woodworth on *Representation in the American Board*.

MERRICK KNIGHT, '49, of West Hartford, who has been ill for some months, is gradually regaining his health.

It is inspiring to know that so many of the older alumni are still rendering heroic service, and that the Seminary is still so dear to them. From a letter of W. B. LEE, '53, the following is a quotation: "In helping my brethren, I can do but a little home missionary work, chiefly of an evangelistic character, being compelled to sit while preaching. My love to all the professors in our dear old Seminary." Dr. Lee, who is now in ill health, has been for some years an evangelist. His home at present is in Mt. Tabor, Oregon.

JAMES W. GRUSH, '62, of the church in Perry Centre, N. Y., has resigned his pastorate.

LEAVITT H. HALLOCK, '66, was installed pastor of the First Church, Tacoma, Wash., December 22. Wallace Nutting, '89, and G. H. Lee, '84, had parts in the service. The First Church is the largest Congregational church in the city and the new pastor has been enthusiastically received. On Forefather's day he was the guest of the Puget Sound Congregational Club and gave an address on *Pilgrim Struggles in Old England*.

MARTIN K. PASCO, '69, was installed pastor of the Plymouth Church, Chillicothe, O., December 13.

ISAAC C. MESERVE, '69, of the Davenport Church, New Haven, is preaching a series of evening sermons on *The Prodigal Son*.

December 22 was a day of rare interest to the church of Sunderland, Mass., it being the occasion of the celebration of its 175th anniversary. The pastor, EDWARD P. BUTLER, '73, delivered a historical address, and reminiscences were given by many of the members. A unique feature of the public service was the reading of brief biographies of the deacons and ministers of the church, and of those who had gone out from the church to serve as ministers and missionaries in other places.

F. BARROWS MAKEPEACE, '73, of the North Church, Springfield, Mass., is giving a series of Sunday evening addresses to young women. These addresses are based upon replies to a circular letter, sent out by Mr. Makepeace, asking for information about the activities and needs of the young women of to-day.

On December 13 LEWIS W. HICKS, '74, was installed pastor of the church in Wellesley, Mass.



MILLARD F. HARDY, '78, of Nelson, N. H., has accepted a call to the pastorates of the churches in Newfane and Townshend, Vt.

HENRY H. KELSEY, '79, received a present of \$225 at a reception given December 9, by the members of his church in honor of his bride.

HENRY P. PERKINS, '82, of China, in company with others, has been recently making a missionary tour among some of the larger towns in Vermont. The rallies have been largely attended and much interest has been awakened.

A series of special services, held in the Taylor Church, Seattle, Wash., GEORGE H. LEE, '84, pastor, has resulted in a great awakening. More than seventy have expressed their purpose to begin the Christian life.

CHARLES A. MACK, '84, now of Chicago, has accepted a call to the pastorate of the church in Rantoul, Ill.

WILLIAM F. ENGLISH, '85, for five years a missionary of the American Board in Turkey, was installed pastor of the East Windsor church, January 25. Oliver W. Means, John Barstow, and S. A. Barrett, all of '87, had parts in the service.

The Calvinist Congregational Church, Fitchburg, Mass., received additions at each communion the past year. The pastor, CLARENCE R. GALE, '85, has recently completed a series of nine evening sermons on *Marriage*, and has begun another series of historical sermons on *The Life of Christ*. For responsive readings and the hymns, the Brookfield Services are being largely used.

GEORGE B. HATCH, '85, of the North Church, Lynn, Mass., closes a successful pastorate to accept a call to Berkeley, Cal.

In 1892 twenty-one were added to the church in Seymour, Conn., HOLLIS A. CAMPBELL, '86, pastor, making the present membership 209.

The church in Plantsville, Conn., has called to its pastorate FREDERICK T. ROUSE, '86, of Lewiston, Me., formerly of West Superior, Wis.

At the fifth anniversary of The American Society of Church History, recently held in Washington, Professor WILLISTON WALKER, '86, read a paper on *Contributions of the Mathers to the Religious Development of New England*. Of this paper President J. E. Rankin says: "It was perhaps the most perfect piece of historical literature with which the Society was regaled at this session. Seldom has the relation of the Mathers to each other and to their own period, as well as to New England development, been more felicitously stated." It will be remembered that the duty of preparing the Congregational section of the American Church History series, to be issued by the Christian Literature Company, has been assigned to Professor Walker.

The church in Glastonbury, Conn., JOHN BARSTOW, '87, pastor, has adopted the free-pew system for this year. \$600 more than has ever been re-

ceived during any one year under the rental system has been already pledged. During Mr. Baustow's pastorate of three years, 100 have been added to the church, the present membership, 314, being the largest in its history.

SAMUEL A. BARRETT, '87, of East Hartford, has been giving conscientious attention to the absentees of his church. To every absent member has been sent a pastoral letter, and if permanently located, he has been advised to transfer his membership to some church in the town where now residing. By this way of dealing with the absentee question the total membership has been considerably reduced, without diminishing in any sense the available working force. This total on January 1 was 285.

The East Church, Ware, Mass., has just provided for a debt of \$6,000. The church is in a flourishing condition, and the pastor, AUSTIN B. BASSETT, '87, is to have an assistant this year. At the annual meeting 230 members responded to the roll-call and 75 were heard from by letter.

CHARLES H. SMITH, '87, is preaching a series of sermons on the successful battles recorded in Old Testament history. From the Annual Report of the Windsor Avenue church in Hartford, of which Mr. Smith is pastor, we learn that in 1892 he preached seventy-five sermons in his own pulpit and made twelve hundred and twenty-nine pastoral calls.

The net gain last year in the membership of the Plymouth Church Seattle, Wash., WALLACE NUTTING, '89, pastor, was 220.

EDWARD F. WHEELER, '89, who for three years has faithfully and acceptably served the people of Grace Church, North Willbraham, Mass., has accepted a call to the Church of the Redeemer, St. Louis, Mo., and will begin work there in February.

The pastor of the church in Dudley, Mass., THOMAS C. RICHARDS, '90, assisted by neighboring ministers, has been holding a series of daily meetings, which have resulted in elevating the spiritual tone of the church and the community. Many have been hopefully converted. This church is one of the few country churches successfully working the free-pew system.

The People's Church, Buffalo, N. Y., HARRY D. SHELDON, '90, pastor, has recently received a large part of the Wells Street Mission, formerly under the charge of the Wells Street Presbyterian Church, whose edifice has been lately rebuilt in another part of the city. A Boys' Club, a Chautauqua Circle, and a Penny Savings Bank, come with the Mission.

MORRIS W. MORSE, '90, is preaching in the new town of Baden, near San Francisco, Cal. There is likely to be a church organized there in the immediate future.

GEORGE M. McCLELLAN, '91, is visiting the churches in New England, soliciting aid for needy students in Fisk University, and is being received sympathetically and generously. Mr. McClellan, by his graphic and earnest presentation of the needs and aspirations of the negroes, is making for himself and for the students of the University many friends and supporters.

FRANK N. MERRIAM, '91, who has been supplying the church in Ventura, Cal., has accepted a call to its pastorate.

The church in Ellington, Conn., is now in the midst of a season of unusual religious interest. At the December communion nineteen were received to the church on confession of faith. LYMAN P. HITCHCOCK, '91, is the pastor.

HERBERT K. JOB, '91, is holding with increasing interest a series of evangelistic services in his church at North Middleboro, Mass.

FREDERICK J. PERKINS, '91, missionary of the Presbyterian Board to Brazil, was married January 25 to Gertrude Storrs, daughter of Dr. Melancthon Storrs of Hartford.

J. NEWTON PERRIN, '91, of Williamstown, Vt., was married, January 17, to Laura Gale.

HENRY D. SLEEPER, '91, is filling his position as instructor of music in Beloit College with marked acceptance, and is also gaining for himself a large place in the community. From a local report of a Song and Organ Recital, recently given in the College Chapel by Mr. Sleeper and Mr. W. H. Rieger, the following excerpt is made: "Mr. Sleeper seems to possess the instrument, the music and the audience. His playing is always refined. His sympathetic touch and true musical feeling make his playing delightful, and the community is greatly indebted to him for so rare a program." It will be remembered that Mr. Sleeper is probably our only Congregational minister who was ordained with the express understanding that he was to make music his profession.

More than ordinary interest was awakened in Beloit society by the marriage of JAMES A. BLAISDELL, '92, and Florence L. Carrier, both Beloit people by birth and education. The bride is a graduate of Mount Holyoke, and for a time was instructor in chemistry there. Mr. Blaisdell begins at once his work as pastor of the church in Waukesha, Wis. The marriage ceremony was performed by Professor J. J. Blaisdell, the father of the groom, assisted by H. D. Sleeper, '91. (No cards.)

About the middle of January, S. V. KARMARKAR, for two years in the class of '92, had the misfortune to fall in the streets of Boston and break a leg. He was taken to the General City Hospital, and has since been recovering as well as could be expected; but the accident forms a decided and trying interruption to his plans for returning soon to India.

The church in Hebron has of late manifested new vigor under the leadership of HENRY B. MASON, '92. On December 28 Mr. Mason was married to Hattie Maria Holden of Reading, Mass.

The church at Richmond, O., has been united and strengthened by the coming of ERNEST R. LATHAM, '92, who is now in charge of the churches both at Fairport and at Richmond.

## Seminary Annals.

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*Annual Register of Hartford Theological Seminary for the Fifty-Ninth Year, 1892-1893. Hartford Seminary Press, 1893. pp. 38.*

The Annual Register, in addition to lists of professors, students, etc., contains several items worthy of note. It is to be observed that this year for the first time the Seminary announces its intention of availing itself of the right to confer degrees which was granted it some years since by the legislature of Connecticut. The course of study, elective and prescribed, is graphically displayed in detail, and the principles are clearly enunciated which have guided in the changes of the past few years. The present arrangement of studies seems to provide for both permanence and flexibility, and there would appear to be no reason why the course as now formulated should not prove itself in principle and general form adapted to the requirements of the Seminary for some time to come. In mechanical execution the Register is as creditable as ever. [A. L. G.]

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IN THE LATTER PART of December word was received that an opportunity existed for the purchase entire of the library of the late Professor R. A. Lipsius of Jena, a catalogue of which was procured through Mr. Geer in Leipsic. The collection, numbering over 4,000 volumes, was seen at once to be peculiarly valuable to our library, since it consists chiefly of publications of the last fifteen years, and in departments as yet but slightly represented here. Accordingly, efforts were made to raise money for its purchase, and with such success that four days from the receipt of the catalogue a cablegram was returned purchasing the whole collection. Before our next issue the books will doubtless be here. Only a small fraction of the collection are duplicates of books now on our shelves.

THE CAREW LECTURES for the present year, by Maurice Thompson, will occur on May 15-17. The general subject is, *The Ethics of Literary Art*, to be treated under the special heads, *The Ethics of Conception, The Ethics of Expression, The Ethics of Composition*.

THE DAY OF PRAYER FOR COLLEGES was observed by the customary services and the omission of Seminary recitations. Morning Prayers were conducted by Professor Pratt. In the afternoon at three o'clock a service in the Chapel was led by President Hartranft, and brief reports of Christian work in some of the colleges were given as follows: Beloit, Mr. Brewer; Amherst, Mr. Ballou; Princeton, Mr. Labaree; Mt. Holyoke, Miss Locke; The Doshisha, Mr. Abé; Williams, Professor Perry; Oberlin, Mr. Beard; Dartmouth, Mr. Davis. The students also met in their rooms in circles representing different colleges and States. In the evening addresses were made by students at East Hartford, and at the Fourth Church, Hartford.

THE HOSMER HALL MISSION BAND has organized a bureau for the spread of missionary intelligence which is already meeting with gratifying success. A list of speakers and topics has been prepared and sent to the pastors of churches within easy access. The students offer their free service, expecting only that their expenses be paid, and the topics are intended to be of live interest. The list is as follows:

#### FOREIGN MISSIONS.

B. W. LABAREE, I. Life and Customs of Persia, II. Missions in Persia; H. ADADOURIAN, Central Turkey Mission; H. K. WINGATE, Problem of the Work in Turkey; Miss H. J. GILSON, I. Work in Natal, So. Africa, II. Child-Life in Africa, III. Relation of Commerce to Missions in Africa; ISO ABÉ, I. Old and New Japan, illustrated, (special rates), II. Christian Japan; O. S. DAVIS, Life of Joseph H. Neesima; W. L. BEARD, I. The Age of Missions, II. Knowledge the Basis of Missionary Zeal; D. GODDARD, Conversion of China the Goal of Christian Missions; E. A. LATHROP, Life of John G. Paton; Miss A. I. LOCKE, Bulgaria; E. N. BILLINGS, Life of Wm. Cary.

#### HOME MISSIONS.

J. Q. A. JOHNSON, Educational Work among the Negroes of the Black Belt; T. J. BELL, Atlanta University, its Relation to the Development of the South; H. L. BALLOU, Among the Mountain Whites of Tennessee; N. VAN DER PYL, Missionary Life in North Dakota; F. S. BREWER, Sunday-school Work in North Dakota.

#### CITY MISSIONS.

J. A. SOLANDT, City Mission Work; G. E. JOHNSON, Work for Children in the Cities; CHAS. PEASE, The Salvation Army.

During the first two Sundays of availability the bureau furnished four speakers. We shall record the further success of the plan.

JUST AS WE GO TO PRESS the information comes that Mrs. Elizabeth Bellamy Loomis of Greenfield, Mass., great-grand-daughter of Rev. Dr. Joseph Bellamy of Bethlem, Conn., has presented to the Seminary Library,



through Rev. Dr. G. L. Walker of this city, the letters and papers of her distinguished ancestor. The collection of manuscripts embraces scores of letters, not only by Dr. Bellamy himself, but by Jonathan Edwards, Samuel Hopkins, Chandler Robbins, John Erskine, and other prominent divines on both sides of the Atlantic. Many have indeed been already put in print, but the collection as a whole is of great interest and value. The thanks of every friend of the Seminary will go out to Mrs. Loomis that she has placed these memorials of one of Connecticut's most influential ministers where they will be accessible to the student of New England history.

REV. JOHN LUTHER KILBON is just completing his course as Alumni Lecturer on *The Septuagint*, the dates of his three lectures being February 2, 9, and 16.

REV. J. ASPINWALL HODGE, D.D., now of Oxford, Penn., has begun his annual series of lectures on Presbyterian Polity, which is required for such students as are under the care of Presbytery.

THE MISSIONARY MEETING of February 1st was instructively addressed by Rev. Dr. Larned, on missionary work in Japan. The Faculty Conference of February 15th had for its topic, *The Need of Æsthetic Culture*, and the speakers were Professors Paton, Pratt, and Gillett.

THE  
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WE MAKE ROOM in the present issue for two highly valuable contributions to the critical study of the New Testament. While not all of our readers will care to follow the argument of Professor Macdonald's learned article in detail, all will appreciate the importance of the conclusion that his researches enable him to reach, and the satisfaction we have in their first appearance in our pages. The *résumé* of the present state of the discussion of the so-called *Gospel of Peter* will be welcomed by every intelligent student. We believe it to be one of the most compact and comprehensive popular statements thus far put forth on this interesting document.

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A MINISTER WHO BOASTS of liberalism either in doctrine or practice, who mildly denounces the Puritans as bigoted, and has much to say about the catholicity of the present, who preaches on the worldly side of conduct, belittling ethical principles,—such a minister, we notice, gets his name into the papers, and secures a certain kind of popularity. This path to applause seems to be a real allurements to our ministers,—an allurements by many resisted, by too many followed.

WE ARE GLAD TO SEE that the Salvation Army is winning recognition among our churches as a great soul-winning organization worthy of fellowship. The sneers that formerly greeted it are dying out, and opposition is giving way to cordiality. It has gained dignity through its great scheme of reforming London, and by means of its honesty and real ability in grappling with the "slum" problem everywhere. There is no doubt that the Church and the Army need each other. May the good fellowship increase.

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ONE OF THE SIGNS of a healthful growth of interest in the best things of our denominational life is the formation of "Scrooby Clubs" for the study of our distinctive polity. This movement, which originated in the First Church in Minneapolis, and has the cordial approval of the General Association of Minnesota, has already begun to turn the attention of many of the Christian Endeavor Societies of our Western churches to the investigation of the history and methods of Congregationalism. The *Congregationalist* has felt the impulse, and has responded to it by the publication of a series of popular sketches, designed to set forth the more salient features of Congregational biography and story. To our thinking the movement is one deserving hearty commendation. The ignorance of our church members, and even of our pastors, as to the influences which have made Congregationalism what it is, though by no means as widespread as it was a generation ago, is yet far greater than is creditable to our body. We can conceive of few more profitable pieces of work which a minister could do for his young people, or for many of the older members of his congregation, than to organize and carry on a Scrooby Club, and add his church to the number of those that can give an intelligent and Scriptural answer to the question, "Why are we Congregationalists?"

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THE INTEREST IN THE SPECIAL CAUSE of Open-Air Preaching has advanced to a point where an attempt can be made to form a National Association for its furtherance, following the excellent and inspiring pattern of the Open-Air Mission of Great

Britain. A general conference regarding the formation of such a society is just about to meet in New York City. Some of the liveliest of our aggressive Christian workers are warmly interested in this movement, such as Dr. A. F. Schauffler, Dr. Josiah Strong, John C. Collins, Dr. A. J. Gordon, and R. A. Torrey. We extend our hearty congratulations to the instigators of this movement, among whom we cannot help suspecting our own Mr. Byington is a leading spirit, and we predict that, sooner or later, a wave of general interest in this matter will sweep over the country, and that then it will be seen that these earnest and self-denying advocates for a now much-neglected method of Christian effort were clearly wise in their day and generation.

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AT A RECENT MEETING of one of our missionary societies, a paper was read presenting unanswerable arguments for a very high standard of qualifications for those who go forth to the foreign field. We believe, if this truth were fully realized by the Christian Church, by those who influence our young men in the choice of their fields of labor, and above all, by the young men themselves, that a large number of our best equipped workers would become missionaries.

But even with the most thorough training, and the fullest consecration, it will still be true that there are diversities of gifts; not every man who can preach the Gospel with power and successfully carry on a mission station is fitted to stand at the head of an educational institution or establish a new mission. Since facts carry greater weight than an abstract argument, let us compare the result of efforts made by two societies within the past twenty years for the extension of the work. One society has spent a large sum of money in sending several expeditions to see if a mission could be established among a certain tribe for whose evangelization no effort had been made. Some of these explorers have had very limited experience, others have been wanting in that sound judgment so necessary for the success of such an undertaking. Nothing of the nature of permanent work for this heathen tribe has been accomplished. The other society, after gaining all possible knowledge of the region where it was proposed to locate the new mission,

intrusted its establishment to one whose past record eminently fitted him for the task. As soon as the expedition reached its destination the site was chosen, buildings erected, and in a few months the work was left in the hands of those who had been appointed to carry it on. In seventeen years the one station has grown into six centers occupied by Europeans. Several of the eight languages spoken by the people of the region have been reduced to writing, seven thousand pupils are being taught in thirty-two schools, more than thirty native Christian preachers are each Sabbath telling the good news to their own people, and the rite of baptism has been administered to nearly two hundred natives. Two years ago another society wished to commence a mission where the Gospel had never been preached. Again this same missionary was asked to leave his own work, temporarily, to lead this expedition. The work was carried on so successfully that already houses have been built, including workshop, school, and church. Children are being taught, and each week the Word of Life is preached.

These are not isolated facts. They should be carefully studied by the directors of all missionary societies, for both the wise expenditure of money and the advancement of Christ's kingdom imperatively demand that such work shall be intrusted to those whose ability and training fit them for carrying it to a successful issue. The planning and first establishment of new missions are strategic operations for which only picked leaders should be used. Religious campaigns should not be wasted in fruitless experimenting.

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PUBLISHERS' NOTE.—*The Publishers of the RECORD venture to call the attention of its readers to the fact that its advertising pages are as carefully supervised as any other department of the magazine, and that nothing is admitted there except what the managers have reason to believe is of real importance and value to its readers.*



## THE GOSPELS IN ARABIC.

The origin of the Arabic version or versions of the Gospels is involved, with that of the Arabic versions of the other books of the New Testament, in the profoundest obscurity. Many texts have been published,<sup>1</sup> but none can lay the slightest claim to scientific editing or accuracy in reproducing manuscript evidence except those printed by Erpenius<sup>2</sup> and by Lagarde.<sup>3</sup> All the others lie under grave suspicion of having been manipulated and, at the least, their manuscript origin cannot be traced. Lagarde's text and introduction, brief as the latter is, mark as yet the high water level of our knowledge, (compare with it the mass of unverified traditions and impossible guesses in such a generally excellent handbook as Scrivener's *Introduction*), and it is his merit in this as in so many things to have pointed the right way by throwing aside the untrustworthy printed texts and going back to the MSS. In his edition he has reproduced an undated Vienna MS. (in his opinion, not earlier than the 14th century), and given with it the variant readings of the MS.<sup>4</sup> from which Erpenius printed. This Vienna MS. he appears to have regarded as a translation from the Greek and the various marginalia in it, marked قبطى, رومى, and سريانى, as quotations<sup>5</sup> from other Arabic versions made from Coptic, Latin and Syriac.

<sup>1</sup> Of these only three, besides the two mentioned below, appear to be 'original' edits. in the sense that they take their origin from MSS. These three are the Roman edit. of 1591 (re-issue 1619 and 1774(?)), the Paris Polyglot and, possibly, the Roman Carshunic edit. of 1703. This last I have never seen.

<sup>2</sup> Leyden, 1616. 4to.

<sup>3</sup> *Vier Evangelien arabisch*. Leip., 1864.

<sup>4</sup> Leyden University Library.—*Scaliger*, 217.

<sup>5</sup> Following Storr's suggestion—*De evangeliiis arabicis*, § 26. Storr took رومى as meaning 'Greek,' which in this case is certainly right. It means strictly 'Byzantine,' and 'Latin' would have been رومانى or لاتينى.

Still, in mediæval Arabic رومية is Latin as opposed to يونانية, Greek. But the usages are very confused and confusing. In this case, the context requires 'Greek.'

The correctness, save in one particular, of this latter view, I am now able to demonstrate and, further, to rid the N. T. *apparatus criticus* of the burden of its references to *Arabs*, (whether that be left in its simplicity or distinguished<sup>1</sup> as one critic suggested, into *ar<sup>p</sup>*, *ar<sup>v</sup>*, and *ar<sup>e</sup>*), by showing its late and mediate origin. Few things can be so completely cleared out of the way by following the critical imperative to go back to the MSS.

In June, 1890, I spent two days in the British Museum and then went over, necessarily in a very cursory manner, the MSS. of the Arabic versions of the Gospels that are preserved there. At that time, there were ten<sup>2</sup> and one of them, Oriental 3382, caught my attention by its very copious marginal notes. A little further examination showed a preface, or rather appendix (ff. 382b-396a), giving an explanation of these marginalia and of the nature and origin of the recension to which this MS. belonged. The Arabic text of this appendix,—so far as time permitted me to copy it at length,<sup>3</sup>—is as follows.

F 382 b

✽ ذكر ما تدلّ عليه ✽

✽ العلامات التي في ✽

✽ هذه النسخة ✽

القبطى الرومى السريانى القبطى والرومى والسريانى القبطى

ق . س قس قر

والرومى القبطى والسريانى الرومى والسريانى العبرانى بعض

قس أو سق سر أو مس ع

<sup>1</sup> To indicate the three principal *printed* texts—the *Roman* edit. of 1591, the *Paris* Polyglot and *Erpenius'* edit. This is a distinction that, in our ignorance of the origin of these editions, has no meaning.

<sup>2</sup> Ar. Or. 19 and 20; Add. 11856, 9061, 5995; Or. 1315-7, 1327 and 3382.

<sup>3</sup> The notes taken when time failed for complete copying, I shall give untouched.

القبطى بعض الرومى بعض السريانى ليس فى القبطى || F 383 a

عق عر عس قلا

ليس فى الرومى ليس فى السريانى فقط والذى يتركب من ذلك نكو

ملا سلا ط

القبطى فقط الرومى فقط السريانى فقط بعض القبطى والرومى

قط مط سط عقر

بعض القبطى والسريانى بعض السريانى والرومى القبطى والسريانى

عقس عسر قسط

فقط وبقية التركيبات على هذه السبيل الرومى وبعض السريانى

معس

القبطى وبعض الرومى الرومى وبعض القبطى القبطى وبعض

قعر معق تعس

السريانى || F 383 b واعلم اننى اذا قلت القبطى فانما أسير

إلى النسخة القبطية التى حضرتنى وترجمت منها وإذا قلت

الرومى فانما أعنى النسخة المترجمة من الرومى التى

حضرتنى أيضا وإذا قلت السريانى فانما أريد ذلك أيضا مع

جواز أن يكون غير هؤلاء المترجمين قد ترجموا بلفظ

غير ذلك والألفاظ قوالب المعانى وغاية ما أمكننى إننى

تكبرت ما ترجمه أصلح المترجمين بحسب ما حضرنى

فأما الرومى فحضرنى نسختان كاملتان إحداهما جدولان

رومى وعربى منقولة من ترجمة F 384 a تاوفيلس بن توفيل

المعلم الدمشقى<sup>2</sup> وأسقف مصر وله خبرة باللغة العربية وأظن

أن ابن الفضل اقتدى به في إيراده<sup>٩</sup> وحشي اللغة العربية في ترجمته وتأريخها سنة ثمان وثلثين وأربع مائة للهجرة<sup>١٠</sup> والأخرى عربى فقط ترجمة المذكور أيضا وتأريخها سنة إحدى وتسعين وخمس مائة<sup>١١</sup> فإذا قلت بعض الرومى فإنما أريد إحداها وأمّا السريانى<sup>١٢</sup> فإنجيل متى حضرني منه نسخة عتيقة عربية ترجمة بشر بن السرى وشرحه وهي بغير تأريخ وشرحه يدل على فضيلته ونسخة أخرى عربية ترجمة<sup>١٣</sup> || F 384 b القس أبى الفرج بن الطيّب وشرحه وإنجيل مرقس حضرني منه نسخة واحدة عربية لم أعرف مترجمها وإنجيل لوقا حضرني منه نسخة ترجمة ابن السرى المذكور وشرحه وهي كثيرة الموافقة للرومى وشطب فيها بغير خط ناسخها أنه قول بها في شهر رجب سنة ثلاث وثلثين وأربع مائة للهجرة والنسخة التي لم أعرف مترجمها وإنجيل يوحنا حضرني منه نسخة ترجمة ابن الطيّب وشرحه والنسخة التي لم أعلم مترجمها فإذا قلت بعض السريانى<sup>١٤</sup> فإنما أريد إحدى هذه النسخ وأمّا القبطى<sup>١٥</sup> فحضرني نسخة كاملة<sup>١٦</sup> || F 385 a بخط اصطفان بن إبراهيم تلميذ أبى الفرج الراهب الديمهورى<sup>١٧</sup> تأريخها سنة إحدى وعشرين وتسع مائة للمشهداء وقد قول<sup>١٨</sup> عليها من نسخة عتيقة كانت بالقدس الشريف وعلى هذه النسخة اعتمدت وحضرني في لوقا خاصه إلا قليل من أوائلها نسخة أخرى بخط<sup>١٩</sup> مقاره<sup>٢٠</sup> الراهب مع نسخة<sup>٢١</sup> أنبا اصطفان وحضرني

يوحنا خاصّة نسخة أخرى بخطّ القسّ أنبا غبريال مع  
 نسخة اصطنان فإذا قلت بعض القبطيّ فإنّما أعني إحدى  
 هذه النسخ قال أحقر العالم<sup>12</sup> وأقلّهم وأنجس الخطاة  
 وأجهلهم F 385 b أبو الفرج هبة الله بن أبي المفضل أسعد بن  
 أبي إسكاف إبراهيم بن أبو السهل جرجس بن أبي البشر يوحنا  
 ابن العسال الكاتب المصريّ إنني رأيت أكثر الأناجيل العربيّة  
 أمّا نسخة قد ترجمها من القبطيّ من يعرف اللغة القبطيّة  
 ولا خبرة له بعلم العربيّة وأمّا نسخة قد تُرجمت من الروميّ  
 [So far was copied in  
*extenso*. Here follow some hurried notes taken when time  
 failed.] They were also grossly ignorant of Arabic Gram-  
 mar—Etymology and Syntax—and therefore he determined  
 to seek out a copy with a date previous to the Hijra—لتكون  
 ، منقولة من ما بشر به الحواريّون العرب عربيّا فلم أجد  
 [that it might be derived from that which the Apostles  
 used in preaching the Gospel to the Arabs in Arabic,  
 but I did not find (one).] Then he explains that some  
 of the Copts had been in the habit of praying and wor-  
 shipping in Coptic and those knew Coptic, and some in  
 روميّ and those knew روميّ , and then, when the  
 Arabic overcame the Coptic, in process of time only a  
 few were left who knew Coptic. He had seen in Masr a  
 MS. of the Psalms in three languages—Coptic, روميّ  
 and Arabic—and at Damascus one also in three<sup>13</sup> سريانيّ  
 . ومسموع الروميّ وعربيّ He had known oral interpretations  
 also being given in church services and sometimes versions  
 read. He quotes Paul in Corinthians on speaking with  
 tongues (quotation takes a page all but three lines). Thus  
 Arabic versions were needed, but they had been greatly  
 corrupted through ignorance. A new translation from the



Coptic was therefore needed. He then gives the date, 650 of the Hijra, 969 of the Martyrs,<sup>14</sup> and after stating the requirements of the undertaker of this task, apologizes for his own deficiencies and goes on to give samples of the difficulties and errors. رومى is evidently Greek, e. g., ἀλλὰ is quoted as the same in رومى and Coptic and as equalling ولكن, in Arabic.

On FF. 395b-397a comes the colophon. The scribe names himself غبريل and states—وقع كمالها في العاشر من طوبه صيام—الغطاس سنة إحدى وثمانين وتسع مائة للشهداء الأقطيا، الموافق لنصف صفر سنة ثلث وستين وستمائة <sup>15</sup> ❀

<sup>14</sup> This word is a conjecture but is almost certain. In the MS. the loop of the 5 and the whole of the 9 are covered by a patch and the ج has no *nugtah*. For the word, see Muḥīṭ ul-Muḥīṭ, I. p. 224a.

<sup>15</sup> What exactly معلم means here, I cannot tell. The Registrar of the taxes of a village, always in Egypt a Copt, is called the *mu'allim* of the village, [Lane, *Modern Egyptians*, Suppl. on Copts], but this is different. In Assem. B. O. II, p. 141, there is a letter given, dated A. D. 937 and sent from Philotheus, Patriarch of the Copts, to Dionysius, Patriarch of the Jacobites, in which mention is made of a certain "Sapiens Theophilus Archiepiscopus Damascenus, orthodoxus doctor et peritus interpretes." The above is Asseman's translation of the Arabic المحكم توفيريل مطران المعلم المهذب [المهذب المهذب] في التفسير. For Philotheus, see also Neale's *Hist. of the Church of Alexandria*, I., pp. 192ff.

<sup>16</sup> What this word refers to, I do not know. Literally, the sentence reads:—and I think that Ibn Fadl imitated him in his writing (or adducing)—but إيراد, here, appears to have some special meaning.

<sup>17</sup> Began July 5th, 1046.

<sup>18</sup> Began Dec. 16th, 1194.

<sup>19</sup> Died A. D. 1043. See Assem. B. O. III, pp. 544-8, and Abulfarag, *Hist. Dynast.*, ed. Pococke, p. 233. Of Bishr ibn es-Surā, I know nothing. Or is the name السرى from قرية بالرى? See es-Suyūṭī's *Lubb ul-Lubb*. Er-Ray is the classical Raga, the *Pāyot* of the book of Tobit. If we follow this and read the name Ibn es-Surray, he was probably a Nestorian.

<sup>20</sup> So in my transcript but I can make nothing of it. Is شطب to be read and can we translate—and there is a marginal (or interlinear) note in it in another hand from that of its scribe that it was collated (أنه في غمير الشأن) in Rajab A. H. 433? Rajab A. H. 433 began Feb. 24th, 1042.

<sup>8</sup> For **الدَّمْنَهَوْرِي**? In es-Suyūṭī's *Lubb ul-Lubab*, **الدَّمْنَهَوْرِي** . A. M. 921 began 29th Aug., 1204.

<sup>9</sup> "And an ancient MS. which is in Jerusalem has been collated with it."

<sup>10</sup> **مقارة** = *Μακάριος*.

<sup>11</sup> I do not know what this form (apparently a Coptic ecclesiastical title) means. Assem., B. O. II, p. 142, has **انبيا** three times and Wright, Cat. of the Syriac MSS. in Brit. Mus., I, p. 390, has the same form, immediately following **أبونا**, and transliterates *Ambā*.

<sup>12</sup> **الْعَلَام**?

<sup>13</sup> Does **مسموع الرومي** mean a transliteration of the Greek into Arabic or Syriac characters? For other such MSS. in European libraries, see Scrivener's Introduction, pp. 206, 223, 280, 300 (Greek and Arabic); p. 254 (Greek, Latin and Arabic); pp. 379 ff. (Coptic and Arabic) and Lagarde, p. xvii (Syriac and Arabic).

<sup>14</sup> A. H. 650 began 14th March A. D. 1252, and A. M. 969 began 29th Aug. of the same year.

<sup>15</sup> So in my manuscript, but

Ṣafar 15th A. H. 663 = Dec. 7th, A. D. 1264, while

Tūbah 10th A. M. 981 = Jan. 5th, A. D. 1265.

But the Coptic month and day are fixed by **صيام الغطاس**, the fast of the baptism (of our Lord), which falls on the 10th of Tūbah and the year on both sides is fixed by the correspondence. All that is left, then, is the Muḥammadan month and the 15th of Rabi' al-'Awwal (the month following Ṣafar) of the same year fell upon Jan. 5th, 1265. There is not much resemblance between **شهر ربيع الأول** and **صفر** but I am driven to believe that there is some confusion here between the two, either in my transcript or in the original colophon. Sometimes, in dating a letter, we ourselves slip a month.

The first eight lines of the Arabic text contain an explanation by the redactor of the signs used by him in his edition. Thus he has indicated Coptic by **ق**, Greek by **م** and Syriac by **س**. The agreement of all three is shown by **قسر**, of Coptic and Greek by **قر**, of Coptic and Syriac by **قس** or **سق** and of Greek and Syriac by **سر** or **مس**. If **ع** stands alone, it means Hebrew (in my short examination of the MS. I did not notice an occurrence of this sign), but in combination (**عق**, **عر**, **عق**) it means that a reading stands in some Coptic MSS. or in some Greek or in some Syriac. Similar combinations indicate that a reading is not in Coptic or Greek or Syriac, thus **قلا**, **ملا**, **سلا**, or that it is only in one and not in the others, as **قط**, **مط**, **سط**. Finally, by means of **عقر**, **عقس** and the remaining signs, it is indicated that the reading in question is in some Coptic MSS. and all Greek, or in some Coptic and all Syriac, or only in Coptic and Syriac, and so on.

Unfortunately this elaborate provision for all possibilities seems to have broken down in the course of manuscript transmission. The hack scribe arranged matters to suit himself and the chaotic effect is shown on the page which I have endeavored, somewhat unsuccessfully, to reproduce.

The editor then goes on to describe what he means by Coptic or Greek or Syriac as indicated by these signs and this part I shall translate as it stands.

"Know that when I say Coptic, I indicate the Coptic MS. only which I have and translate from it, and when I say Greek, I mean only the MS. translated from the Greek which I have, and when I say Syriac, I mean the same thing with the understanding that others of the translators may have translated with a different word but, yet, the words are alike in meaning. And to the utmost of my power I have chosen what the best of the translators used in their translations according to the MSS. which I had. [The reference, here, appears to be to his choice of Arabic phrases to convey the sense of the Coptic from which he translated.] Then, as for the Greek, I had two complete MSS., one of them in two columns, Greek and Arabic, derived from the translation of Tā'ūfilus ibn Tūfayl, the *Mu'allim* of Damascus and Bishop of Miṣr. He had a good knowledge of the Arabic language and I think that Ibn Faḍl imitated [*or* quoted?] him in his citing [*or* adducing, *see note 3*]. The Arabic language is on the margin in his translation and it is dated A. H. 438. The other is Arabic only, the transliteration of the same and is dated A. H. 591. When I say some of the Greek, I mean one of these two only. Then, as for the Syriac, I have of it an ancient Arabic MS. of the Gospel of Matthew, the translation of Bishr ibn es-Surā, and in his hand,—it has no date but his hand indicates its value,—and another Arabic MS., the translation of Abū 'l-Faraj, the priest, and in his hand. As to the Gospel of Mark, I have of it one Arabic MS.—I do not know its translator. And of Luke's Gospel, I have a MS., the translation of the already mentioned Ibn es-Surā and in his hand. It agrees very closely with the Greek and there is a marginal [*or* interlinear] note in it in another hand from that of its scribe, that it was collated in Rajab A. H. 433. This Gospel is also in the MS. the translator of which I do not know. For John's Gospel, I have a MS. of the translation of Ibn eṭ-Tayyib and in his hand and that MS. the translator of which I do not know. When I say, then, some of the Syriac, I mean one of these MSS. only. Then, as for the Coptic, I have a complete MS. in the hand of Iṣṭifān ibn Ibrāhīm, the disciple of Abū 'l-Faraj, the monk of Damanhūr. It is dated A. M. 921 and an ancient MS. in Jerusalem has been collated with it—upon this MS. I relied. And for Luke specially, except a little at the beginning, I have another MS. in the hand of Maqārah, the monk, along with the MS. of Ambā Iṣṭifān. And for John specially, I have another MS. in the hand of Ambā Ghibriyāl, the priest, along with the MS. of Iṣṭifān. When I say some of the Coptic, then, I mean one of these MSS. only. There says the most contemptible and the least of scholars and the filthiest and most ignorant of sinners, Abū 'l-Faraj Hibbat Allah b. Abū 'l-Mufaḍḍal As'ad b. Abū Ishāq Ibrāhīm b. Abū 's-Sahl Jirjīs b. Abū 'l-Bishr Yūḥannā b. El-'Assāl, the scribe of Miṣr, verily I saw the Arabic Gospels that, as to one MS. some one had translated it from the Coptic, who knew the Coptic language but had no scientific knowledge of Arabic, and as to another MS., it had been translated from the Greek or from the Syriac and the state of matters as to it was the same."

## F 296 b WITH ITS VARIOUS NOTES.

لم يزل س

فِي الْبَدْءِ كَانَ الْكَلِمَةُ. وَالْكَلِمَةُ كَانَ  
س والله لم يزل م

عِنْدَ اللَّهِ وَالْأَهَا كَانَ الْكَلِمَةُ. هَذَا  
البدء مع

س عر لم يزل كَانَ مُنْذُ الْأَوَّلِ عِنْدَ اللَّهِ. كُلُّ شَيْءٍ  
م ق خلوا منه ولا واحد م

من جهته بَعِ كَانَ. وَبِغَيْرِهِ لَمْ يَكُنْ شَيْءٌ مِمَّا  
س كل به مسر  
صار كَانَ. بَعِ كَانَتْ الْحَيَاةُ. وَالْحَيَاةُ كَانَتْ  
قسر

نُورَ النَّاسِ. وَالنُّورُ أَضَاءٌ فِي الظُّلْمَةِ.  
شرق  
عر ظهر

مرسل س  
وَالظُّلْمَةُ لَمْ تُدْرِكْهُ \* كَانَ إِنْسَانٌ أُرْسِلَ  
عس فلم تدركه الظلمة

مِنَ اللَّهِ أَسْمُهُ يُوحَنَّا. هَذَا جَاءَ لِلشَّهَادَةِ

There were also Coptic notes, but those I did not copy. This is an exact reproduction as to vowels, etc., but in the case of the Appendix, I have inserted *teshdid* and *hemza*, where they are needed.

This extract casts a clear light upon the position of Arabic versions of the Gospels at the middle of the 13th century. There was no one version but a crowd of competitors, some good but most bad, made from Coptic, Greek and Syriac. Those made in Egypt were from Coptic or from Greek, and those of Syrian origin were from Greek or Syriac. The language of the people in both countries had been gradually changing from the time of the Arab conquest, but the new language had only been learned for colloquial purposes, a scholarly knowledge of it was generally lacking and, therefore, the great bulk of the translations produced were unworthy of their object. A striking proof of the correctness of this view is afforded by the different MSS. of those versions. This MS. and another by the same scribe in the Leyden University Library<sup>1</sup> are the only ones that I have seen which exhibit the correct spelling **في البدء**; all others have **في البدى**. Those different translators knew Coptic or Greek or Syriac, but they did not know Arabic in any literary sense. The process of change in language had gone a certain way but was not complete. Lane, quoting from Quatremere, says that "for two centuries after the conquest of Egypt by the Arabs, Coptic appears to have been the only language that the generality of the Copts understood; but before the tenth century of our era most of the inhabitants of Lower Egypt had ceased to speak and understand it; though in the Sa'eed (or Upper Egypt), El-Makreezee tells us, the women and children of the Copts, in his time (that is, about the close of the fourteenth century of our era, or the early part of the fifteenth) scarce spoke any other language than the Sa'eedee Coptic; and had a complete knowledge of the Greek." We have no reason to believe that the change took place with greater rapidity in Syria<sup>2</sup> and therefore, considering how slowly Orientals move, we need not look for versions before the 10th century. And that is precisely what we find. One MS. of the version of Theophilus of Damascus, a bilingual, Greek and Arabic, is

<sup>1</sup> *Werneri*, 619.

<sup>2</sup> So far as the evidence goes, the change took place even more slowly in Syria. Aramaic is still spoken, in dialectal forms, in the Lebanon, at Tur-'Abdin, at Lake Urumiyah and elsewhere, but Coptic is absolutely dead.



dated A. D. 1046. Another version was made from the Syriac by Ibn eṭ-Ṭayyib, who died A. D. 1043. A MS. of the version of Ibn es-Surā, also from the Syriac, had been in existence in 1042. What translations from the Coptic were in use we do not know, as our redactor did not make any use of them. That there were a number of such translations is evident from his language, as well as that there were a number of faulty translations from the Greek and Syriac. It is equally evident that there could have been in existence no very old Arabic version, dating centuries back and claiming to be *the* version, as he would certainly have used and mentioned it. Probably if such had been in existence he would have claimed that it "emanated from the Apostles who preached the Gospel to the Arabs in Arabia." On this point, his attitude is curious and significant. All the *old* versions emanated, for him, directly from the Apostles and had as much authority as the Greek or, rather, the idea of *version*, in our sense, is unknown to him; Greek, Coptic, Syriac and whatever other forms of the Gospels date from Apostolic, i. e., far back, times, stand all on the same level and rank as originals. On this account, he searched for that Arabic original which those Apostles who preached to the Arabs must, on his view, have written, and only, when he failed to find this, did he turn to the Coptic, his nearest "original." That he did fail to find it, is the significant point for us, showing that it had either never existed or had vanished before his time. He does not seem to have had any other ground for his belief in its existence once than his conviction that the Apostles *must* have handed over an Arabic Gospel to the Arabs. Now, there are two points at which we may look for an Arabic version. The one is in Arabia, *before* the time of Muḥammad and the other is outside of Arabia among the Christians conquered and arabized, *after* the time of Muḥammad. This shuts out the first of those possibilities.

From the above, two points are tolerably clear. The first is, that, contrary to Storr's and Juynboll's opinion,<sup>1</sup> there

<sup>1</sup> Storr thought that there was one version and that from the Greek; Juynboll, also, that there was one but from the Vulgate. He connected it with the legendary John, Bishop of Seville, of whom more below. See Storr, *De evangelii arabicis*, and Scrivener, Introduction, p. 414.

was no one Arabic version and that further, our European MSS. do not run back to one Arabic version. Given the first, this last is *a priori* probable but it will be seen to be actually the case if the various renderings on the page of John's Gospel be compared with our various MSS. and editions—representatives will be found for almost all, if not absolutely all. Further, our MSS. exhibit still other and different renderings, descendants, probably, from translations to which our redactor had not access or which he rejected as inferior Arabic. Such, for example, are the frequent cases in which هو or هي is used as ضمير الفصل, instead of which, our redactor uses uniformly كان. The MSS. in European libraries, then, I take it, represent several, perhaps many, independent versions.

The second point is that we need not look for an *old* Arabic version, that is, for a translation that can at all vie in age with the versions of the New Testament. Many legends have been afloat with regard to this, but they vanish, one by one, when examined. I need not touch here upon those dreams that have seen Muḥammad reading an Arabic Bible, and Lagarde has fully disposed of the story about the Spanish Bishop,<sup>1</sup> who translated the Vulgate into Arabic before the middle of the 8th century. It is said also that Tischendorf brought from the East MSS. that were dated by

<sup>1</sup> In Schweigger's introduction, (edit. 1883,) p. 414 :—"It is known that John, Bishop of Seville, translated the Bible (from the Latin Vulgate, as it is thought) into Arabic A. D. 719." Contrast as to this "knowledge," Lagarde's *Vier Évangiles arabisch.*, Leip., 1864, pp. xi ff. Where the date 719 comes from I do not know, but it only strengthens Lagarde's position. The battle of Xerez was fought 711 and eight years after it, an Arabic version was needed! Has this legend anything to do with the following curious notice in the Arabic preface to Matthew's Gospel?

وكتب بداية هذه البشارة في فلسطين وكتبها في الجند عبرانيا

.... وفسر هذه البشارة يوحنا بن زبدي بمدينة الأندلس ❀

This is the reading in a MS. in the Hunterian Library, Glasgow, but in Lagarde's text and in other MSS. John did not translate in el-Andalus (i. e. Spain!) but in the city (or country) of الألسن. That the Hebrew Matthew was translated into Greek by the Evangelist John appears to have been a tradition in the Eastern Church: see on it the Annals of Eutychius—edit. Pococke, p. 329.

scholars from the 8th century onwards. From the way in which this statement is made, it would appear that those dates are based on the handwriting and not on any *Ta'rikhs* in the MSS. in question. Few amusements are more unsatisfactory than that of dating Arabic MSS. on palæographical grounds. But we touch firmer ground in the following extract from Wright's article on Syriac literature in the *Encyclopædia Britannica* (Vol. 22, p. 839a)—“John I, Jacobite Patriarch of Antioch, was called from the convent of Eusēbhōnā at Tell-‘Addā to the archiepiscopal throne in 631 and died in December, 648. Bar Hebræus tells us that he translated the Gospels into Arabic at the command of the Arab emīr ‘Amr ibn Sa’d. He is better known as the author of numerous sedrās and other prayers whence he is commonly called Yōhannan dē-sedhrau[hi]. He also drew up a liturgy.” In Assem. B. O. II, p. 335, we learn further that he translated from the Syriac; this is to be noted as Theophilus of Damascus translated later from the Greek. There does not seem any reason to doubt this information, though the time at which the translation falls is certainly curious. The Muslim conquest of Syria came in 633 to 636 and in 638 Antioch was taken, but, probably, John made his translation in the quieter times as a monk at Tell-‘Addā. His convent lay some twenty miles east of Hamath near the border of the semi-independent Arab kingdom of Ghassān and, possibly, ‘Amr ibn Sa’d was some Ghassānite emīr who had embraced Christianity and under whose protection the convent stood. It will be noticed, however, that this translation was made for an individual and not as a version for general use. It is hardly probable that it survived the Muslim conquest when the half-Christianized Syrian Arabs went over to Islām and quite certain that in the 13th century it was no longer generally known as existing. If an authenticated MS. of this version should be found, it would only give evidence as to the Syriac text in the 7th century and, for it, we have abundance of manuscript evidence reaching much farther back. This is the only trustworthy reference that I know of, to an Arabic version of at all early date.<sup>1</sup>

<sup>1</sup> It is a point calling for inquiry whether an Arabic version lies behind the quotations from the Old and New Testaments in the *Apology of el-Kindī*. His opponent professes to have read the Pentateuch, the Book of Joshua

As to Ibn es-Surā, or es-Surray, my slight reading in Syriac and acquaintance with Syriac literature does not enable me to offer any conjecture.

By comparing the British Museum MS. it should be possible to identify a MS. of the version of Theophilus of Damascus as that was the only version from the Greek that our redactor used. Again, his anonymous translator from the Syriac should be identifiable by comparing Mark's Gospel in which he is the only Syriac authority. The versions of Ibn es-Surā and Ibn ʿṭ-Ṭayyib occur always in combination with one another or with the anonymous version, and the only hope of disentangling them would be by comparison with the different MSS. of Ibn ʿṭ-Ṭayyib which are said to exist at Leyden and Rome—on those, see Lagarde, p. xvi. But it is highly questionable if this would be worth the trouble.

It is now, I think, tolerably clear that there was no one translation of the Arabic Gospels, that our texts do not go back to one translation, that it is useless to look for any translation that is old in the ordinary sense, while it is highly probable that all our texts date from not earlier than the 10th century and that any attempt to investigate the different versions must begin from Brit. Mus. MS. Or. 3382. May I add, as a corollary to the advantage of N. T. criticism, *Exit Arabs?*

DUNCAN B. MACDONALD.

Judges, the two Books of Samuel, the two Books of Kings, Psalms, Wisdom of Solomon [sic], Job, Isaiah, the twelve Prophets, Jeremiah, Ezekiel and Daniel [on order, compare and contrast Peshitā and Buhl, *Kanon u. Text des A.T.*, p. 52], the four Gospels, Acts and the fourteen Epistles of Paul. He appears to regard these as making up the whole Old and New Testaments. Did he read them in Arabic? Of course, with this is bound up the whole question of the authenticity of each of the letters—a subject by no means exhausted. Unfortunately the text is in a very uncertain state. The editor of the edition which I have (London, 1885), says that he has had the use of only two and those poor MSS. MSS. are very rare and one in the possession of Professor Robertson, of Glasgow University, made from a copy in Damascus, diverges markedly from the printed text. The quotations from the Gospels are either very free or else appear to have been assimilated to later texts—agreeing often verbally with that of Lagarde. But this is only an opinion based on very cursory reading.

## THE GOSPEL ACCORDING TO PETER.

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It is scarcely ten years since Bishop Bryennios published the *Teaching of the Twelve Apostles*, and since then among other important "finds" has been the *Apology of Aristides*. Now the list is increased by perhaps the most important of the discoveries, namely, the apocryphal *Gospel* credited to Peter.

In the winter of 1886-'87, in an ancient cemetery at Akhmîm, the Greek Panopolis, in Upper Egypt, workmen under M. Grébaut, who had charge of the diggings and archæological museums in Egypt, discovered two manuscripts. The first was on papyrus, containing mathematical formulæ. The second was on parchment, consisted of thirty-three leaves about 6 by 4½ inches in size, and contained as principal fragments sections of the Book of Enoch, and of the Gospel and Apocalypse of Peter.

These manuscripts were published<sup>1</sup> in the fall of 1892. The papyrus manuscript is described by J. Baillet and several pages reproduced in facsimile. The editor, M. Bouriant, treats the second manuscript, but gives nearly his whole attention to the fragment of Enoch, merely reproducing the text of the Gospel and Apocalypse of Peter with a few comments. This second manuscript was taken up with zeal by German and English scholars, and translations and comments, on the basis of M. Bouriant's text, began to be published. Professor Dillmann has already handled the Enoch, and Professors Harnack, Zahn, Robinson, James, and Swete have treated the fragments accredited to Peter. The purpose of the present paper is to present in English the Gospel thus published, to give also some of the leading opinions already advanced, and to arrange in handy form a part of the material which will assist those who desire to know more of the bearing of the discovery on our knowledge of gospel history.

The existence of a Gospel ascribed to Peter has long been known. There has been much speculation on the character of

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<sup>1</sup> *Memoires Publiés par les Membres de la Mission Archéologique Française au Caire*. Paris: E. Leroux, 1892. pp. 147.



the document and its relation to our canonical gospels. The little that is known from definite reference may be gathered from the following:

1. Eusebius in his *Church History* (*H. E.* vi. 12; see also Westcott's *On the Canon*, p. 390) preserves a letter of Serapion, Bishop of Antioch about 190 A. D., in relation to this Gospel. Serapion's letter was addressed to the Church of Rhossos, a coast town near Antioch. He had found the Gospel of Peter in use there upon a former visit, and later, after examination, pronounced his opinion concerning its character and use:

"For we, brethren," he writes, "receive both Peter and the other Apostles as Christ: but the writings falsely inscribed with their names we, as experienced men, reject, knowing that we did not receive such [from our Fathers]. For when I was with you I supposed you all to be attached to the right faith, and, since I had not examined the Gospel put forward by them [a party in the Church at Rhossus] under the name of Peter, I said, 'If this is all that seems to create slight contention among you let it be read.' But now, because I have learned from what has been told me that their mind was beset with some heresy, I shall hasten to come to you again; so, brethren, expect me quickly. But we, brethren, having understood the nature of the heresy of Marcianus,—and how he contradicted himself, not knowing what he was talking about, you will learn from what has been written to you—were able to borrow it from those using this very Gospel, that is from the successors of those who first began [to use it], whom we call Docetæ—for most of their ideas are of this teaching—to go through it and to find the major part to be of the right doctrine of the Saviour, but some things added to it, which we have subjoined for you."

2. A second reference is found in Origen (A.D. 185–254), *Commentary on Matthew*, x. 17, (Migne, *Patrologia Græca*, XIII, iii. 876, 877).

"Accordingly they think that he [Jesus] was the son of Joseph and Mary, but some men, influenced by the teaching of the Gospel credited to Peter and the book of James, say that the brethren of Jesus were sons of Joseph by a former wife espoused to him before Mary."

3. Besides preserving the letter of Serapion, Eusebius (*A. D.* 270–340) mentions the Gospel of Peter in his *History* (*H. E.* iii. 5; see Westcott, *On the Canon*, p. 415; compare also *H. E.* iii. 25, and Westcott, p. 420).

"Therefore one Epistle of Peter, called his first, is acknowledged. . . . But the book named his Acts and the Gospel ascribed to him, as also the

book entitled Preaching and the so-called Apocalypse, we know were in no way included in the Catholic Scriptures. . . ."

4. Another reference to the Gospel under consideration is found in the writings of Jerome (A. D. 331 (?)–420). In his *Lives of Illustrious Men*, section 1, (see *The Nicene and Post-Nicene Fathers*, second series, Vol. III, p. 361) we read

"Simon Peter wrote two Epistles which are called Catholic, the second of which is denied by most to be his on account of the difference of style from the former. But also the Gospel according to Mark, who was his hearer and interpreter, is said to be by him. Moreover, the books, one of which is entitled his Acts, another the Gospel, a third the Preaching, a fourth the Apocalypse, a fifth the Judgment, are set aside among the Apocryphal Scriptures."

5. Yet one other allusion is to be noted in the *Hæreticarum Fabularum Compendium*, ii. 1, (Migne, *Patrologia Græca*, LXXXIII, iv. 390), of Theodoret (A. D. 390–457).

"But the Nazarenes are Jews who honor Christ as a just man and use the Gospel called 'According to Peter.' Eusebius has said that these heresies sprang up when Domitian was Emperor. Justin, the philosopher and martyr, Irenæus, the successor of the Apostles, and Origen wrote against them."

From these evidences we may therefore infer that a Gospel ascribed to Peter was current as early as 190 A. D., that it was employed chiefly by heretical sects, and that it was placed in the list of apocryphal writings when the New Testament canon was formed.

The text, as treated by all writers thus far, depends upon that published by M. Bouriant in the volume already named. He edited the original manuscript with care and undoubtedly there will be but slight changes when photographic facsimiles shall be obtained from Cairo. M. Bouriant thinks that the writing is not earlier than the eighth century, nor later than the twelfth.

The translation of the Gospel here presented is based, with slight exceptions, on the text in Professor Harnack's *Texte und Untersuchungen*. Extreme literalness has been aimed at, the frequent and often monotonous participial construction has been maintained as far as possible in the English, and, in general, the simple past time of the Greek aorist has been preserved.

## TRANSLATION.

1. . . . but of the Jews none washed their hands, neither Herod nor any of His judges. 2. And when they wished to wash, Pilate rose up: then Herod the king commands that the Lord be taken, saying to them [the soldiers], "Whatsoever I commanded you to do to Him, do."

3. But there came Joseph, the friend of Pilate and the Lord, and, knowing that they were about to crucify Him, he went to Pilate, and asked the body of the Lord for burial; 4. and Pilate, sending to Herod, asked the body of him. 5. And Herod said, Brother Pilate, even if no one had asked Him [the body of Jesus], we should bury Him — since also the Sabbath draws near: for it is written in the law that the sun is not to go down upon one put to death — before the first day of unleavened bread, their feast.

6. But they, taking the Lord, were pushing Him forward as they ran and saying, Let us drag away the Son of God, having gained authority over Him. 7. And they threw a purple robe about Him, and sat Him on the judgment-seat, saying, Judge justly, King of Israel. And one of them, bringing a crown of thorns, put it on the head of the Lord. 9. And others, standing, were spitting in His face, and others smote His cheeks: others were pricking Him with a reed, and certain were scourging Him saying, With this honor have we honored the Son of God. 10. And they brought two evil-doers and crucified the Lord between them: but He kept silence as one having no pain at all. 11. And when they raised up the cross they wrote, This is the King of Israel. 12. And having placed the garments before Him, they divided them and were casting the lot for them. 13. But one of these evil-doers reproached them, saying, We because of the evil deeds which we have done have thus suffered; but He, having become the Saviour of men, what evil hath He done? 14. And being angry at him [the robber], they commanded that his legs should not be broken, that he might die in torment.

15. And it was noon, and darkness spread over all Judæa: and they feared and were distressed, lest the sun had set, since He was still living: for it is written for them that the sun shall not set upon one put to death. 16. And one of them said, Give Him gall with vinegar to drink: and, having mixed it, they gave Him to drink. 17. And they fulfilled all things and accomplished their sins upon their own heads. 18. But many were going about with lamps, thinking that it was night, and they fell down. 19. And the Lord cried out, saying, My Power, [My] Power, thou hast forsaken me! And saying [this] He was taken up. 20. And at this hour the veil of the temple of Jerusalem was rent in twain.

21. And then they drew out the nails from the hands of the Lord and laid Him upon the ground: and all the ground was shaken and there was great fear. 22. Then the sun shone out and it was found [to be] the ninth hour. 23. The Jews rejoiced and gave Joseph His body to bury, since he was one who saw how many good things He did. 24. But, taking the Lord, he washed [the body] and wrapped it in linen and brought it into his own tomb called the Garden of Joseph. 25. Then the Jews and the elders and the priests, seeing what an evil they had done themselves, began to

mourn and say, Woe for our sins! the judgment and the end of Jerusalem hath come nigh.

26. But I, with my companions, was grieving and, being wounded in mind, we were hiding ourselves, for we were being sought by them as evil-doers, and as wishing to burn the Temple. 27. But about all these things we were fasting and sitting, grieving and wailing night and day until the Sabbath.

28. But the scribes and pharisees and elders having collected together [talked] with one another, hearing that all the people were murmuring and mourning, saying, If by His death the greatest signs have happened, see how just He was; 29. the elders were afraid and came to Pilate, beseeching him and saying, 30. Give us soldiers that they may guard His tomb for three days, lest, coming, His disciples steal Him and the people believe that He has risen from the dead and do us evil. 31. Pilate gave them Petronius the centurion with soldiers to guard the tomb: and with them came elders and scribes to the tomb: 32. and, rolling a great stone together with the centurion and soldiers, all who were there together placed it against the door of the tomb: 33. and they placed upon it seven seals and, pitching tent there, they kept guard.

34. But early in the morning, as the Sabbath was dawning, came a crowd from Jerusalem and the surrounding country, to see the sealed tomb.

35. In the night on which the Lord's Day dawned, as the soldiers were keeping guard two by two according to the manner of a guard, there was [heard] a loud voice from heaven, 36. and they saw the heavens opened and two men coming down thence, radiant with light and approaching the tomb. 37. But this stone, placed at the door, rolling of itself, turned to one side and the tomb opened and both the young men went in. 38. Accordingly these soldiers, seeing [it] awoke the centurion and the elders — for they were present and also themselves keeping guard — 39. and, as they were relating fully what they had seen, again they see coming from the tomb three men and the two supporting the one and a cross following them, 40. and the head[s] of the two extending up to the heaven and that of the one led by their hands reaching beyond the heavens. 41. And they heard a voice from the heavens saying, Thou hast preached obedience to them that are asleep? 42. And [the answer] was heard from the cross, Yes. 43. Therefore they were debating with one another whether to go and make these things known to Pilate; 44. and while they were still undecided, the heavens again appear opened, and a certain man coming down and entering into the tomb. 45. Seeing these things, those who were with the centurion hastened in the night to Pilate, leaving the tomb which they were guarding, and related fully all things whatever they had seen, being greatly distressed and saying, Truly He was the Son of God. 46. Pilate, answering, said, I am pure of the blood of the Son of God, but to you this seemed best. 47. Then all, coming to him, besought him and appealed to him to command the centurion and the soldiers to say nothing of what they had seen: 48. for it is expedient, they say, for us to incur the greatest sin before God and not to fall into the hands of the people of the Jews and be

stoned. 49. Accordingly, Pilate commanded the centurion and the soldiers to say nothing.

50. But at the dawn of the Lord's Day, Mary Magdalene, a disciple of the Lord, fearing because of the Jews since they were burning with wrath, [who] had not done at the tomb of the Lord what the women are wont to do to the dead and their loved ones, 51. taking friends with her, came to the tomb where He was laid. 52. And they were fearing lest the Jews should see them and were saying, Even if we were not able on that day on which He was crucified to wail and mourn, yet even now at His tomb let us do these things. 53. But who will roll away for us the stone indeed placed at the door of the tomb, that, going in, we may sit beside Him and do what is due [Him]; 54. —for the stone was great— and we fear lest some one should see us? And if we are not able, yet against the door let us throw what we are bringing for a memorial to Him, [and] we will weep and lament until we come to our house. 55. But, going out, they found the tomb opened. And, going to it, they looked in there and saw there a certain young man sitting in the midst of the tomb, beautiful, and clad in a bright robe, who said to them: 56. Why have ye come? Whom seek ye? Is it not that crucified one? He has risen and gone. But if ye believe not, look in and see the place where He lay that He is not [there]. For He has risen and gone there whence He was sent forth. 57. Then the women afrighted fled. 58. But it was the last day of the feast of unleavened bread, and many were going [out of the city] returning to their homes, the feast being ended.

59. But we, the twelve disciples of the Lord, were mourning and grieving, and each one, pained in heart, went to his house. 60. But I, Simon Peter, and Andrew my brother, taking the nets, went away to the sea. And with us was Levi the [son] of Alphæus, whom the Lord . . . .

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The following notes are designed to be suggestive rather than exhaustive and to show the characteristics and peculiarities of the Gospel in comparison with other New Testament writings. The numbers refer to the verses in the above translation, which are according to the divisions of Professor Harnack.

1. *a.* The judges of Jesus are elders, chief priests, and scribes (Lk. 22: 66; cf. Jn. 18: 35); but Pilate gives Jesus over to His accusers to be judged (John 18: 31); our author "writes as if he had worked up John 18: 31" (Harnack); therefore the preceding lost context would appear to be the trial and condemnation of Jesus by Herod and representatives of the Jews. *b.* The verse reflects the incident peculiar to Mt. 27: 24, 25, Pilate washing his hands. *c.* Here appears at once the anti-Jewish attitude of the writer.



The Jews do not wash their hands, as Pilate had done: they are willing to bear their own responsibility (see 17, 25). *d.* The "Jews" are treated from an external standpoint here as in 23, 25, 50, 52, and also 6, their feast, 15, for them, all Judæa, 20, temple of Jerusalem, 48, people of the Jews.

2. *a.* To whom is the command of Herod addressed? Harnack says, "to the soldiers," and urges that John 19:2 attributes the crowning with thorns and clothing with purple to the soldiers; also that in 6 the soldiers are meant (but the meaning of 6 depends on the word supplied here): on the other hand Zahn understands the Jews (this keeps the close context with 1 and is in accord with the anti-Jewish ideas of the writer). The close conformity of the narrative in 3, 6-9 to the canonical parallel, especially Lk. 23: 11, seems to justify the supplying of soldiers rather than Jews. *b.* Herod, the sentencing judge, not Pilate (see Mt. 27: 26; Mk. 15: 15; Lk. 23: 24, 25). *c.* Herod's participation in the trial is peculiar to Luke (23: 6-16), where Herod, with his soldiers, "set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate." Pilate also declares (Lk. 23: 15) that Herod had found no fault in Jesus. Our author shows Herod to be the one who orders the soldiers to seize Jesus and carry out certain commands already given. This illustrates again the writer's anti-Jewish feeling.

3. *a.* Verses 3-5 are a chronological perversion of the narrative in the canonical Gospels (see Mt. 27: 57-58; Mk. 15: 42-43; Lk. 23: 50-52; Jn. 19: 38). *b.* Joseph is called "of Arimathæa" in each of the narratives above: had the name by this time become so familiar that it was not necessary? He is called a rich man and disciple of Jesus by Matthew, a just and good man by Luke, a disciple in secret by John: here, however, he bears the unique relation of friend both to Pilate and the Lord. Thus the word disciple (*μαθητής*), which is not used in the New Testament outside the Gospels and Acts, is changed here also to friend (*φίλος*). *c.* To crucify (*σταυρῶσκειν*),—a word used nowhere else in Greek that we can find. *d.* Burial (*ταφὴν*),—used in the New Testament only in Mt. 27: 7.

4. *a.* As in 2, Herod is the true judge and possesses authority in the case. *b.* Brother,—an echo of Lk. 23: 12? *c.* Draws near (*ἐπιφώσκειν*),—see 34, 35; Lk. 23: 54; Mt. 28: 1. *d.* The law is in Deut. 21: 22-23. It is executed by Joshua in the case of those put to death (Josh. 10: 27). *e.* The first day of unleavened bread, their feast, is important as dating the crucifixion. Our author surely means to say, "here the first day of unleavened bread—that is, the day which begins with the evening on which the Passover was eaten—had not yet dawned. So, according to this statement, Jesus was crucified on the 14th Nisan, before the Passover was eaten,—i.e., the dating agrees with that of the Fourth Gospel and differs from that of the Synoptists."—Harnack. (For a discussion of the date in Nisan, see Andrews, *Life of our Lord*, pp. 461-481.)

6. *a.* Resumes 2 and is peculiar to this Gospel. *b.* The Lord and Son of God,—these are the terms applied throughout the Gospel to Jesus (see 2, 3, 6, 8, 9, 10, 19, 21, 24, 45, 46, 50, 59, 60, also King of Israel (7, 10), Saviour of Men (13), and Crucified One (56)). *c.* Let us drag away (*σύρωμεν*), suggested by Rendel Harris and here preferred to we have found (*εὕρωμεν*),

as read by Swete; see Justin Martyr, *Apol.* i. 35. *d. Authority*,—see Jn. 19: 10, 16.

7. *a. The purple robe* (πορφύραν),—see Mk. 15: 17; Lk. 23: 11; Jn. 19: 2. *b. The placing of Jesus on the judgment-seat* presents an interesting question. Jn. 19: 13 reads, "When Pilate therefore heard these words, he brought Jesus out and sat down on the judgment-seat (καὶ ἐκάθισεν ἐπὶ βήματος) at a place called the Pavement." Here the verb *sat down* is read intransitively. There is no grammatical reason, however, why it may not be read transitively, in which case we should have "and placed him on the judgment-seat." Our author has used the verb with a transitive signification (καὶ ἐκάθισεν αὐτὸν ἐπὶ καθέδραν κρίσεως). A reference now to Justin Martyr, *Apol.* i. 35, gives another similar reading. "Dragging him along [see note 6. *c.* above] they sat him on the judgment-seat and said 'Judge for us' (διασπείροντες αὐτὸν ἐκάθισαν ἐπὶ τοῦ βήματος καὶ εἶπον Κρίνον ἡμῖν)." If, therefore, we compare these references closely, an intimate relation between them is apparent. Did Justin and our author both use John? (See Salmond, *Introduction*, p. 74.)

8. *a. The mockery of Jesus by the soldiers* is in Mt. 27: 27–30; Mk. 15: 16–19; Jn. 19: 2, 3. In this narrative, however, the idea of weaving the crown is omitted.

9. *a. The words of the scourgers* are peculiar to our author. *b. Here* are two words peculiar to John: *face* (ὄψις) is found only in Jn. 7: 24; 11: 44; Rev. 1: 16; and *to prick* (μίσγειν) only in Jn. 19: 34; also, *to smite* (πατίξεν) is peculiar to Mt. 5: 39; 26: 67, *to scourge* (μαστιγῆν) to Acts 22: 25.

10. *a. Mt. 27: 35 and Mk. 15: 27 give robbers* (λησται); Lk. 23: 33 and our author, *evil-doers* (κακοῦργους); Jn. 19: 18, *two others* (ἄλλους δύο). *b. Between them* (μετὰ αὐτῶν),—see the expression peculiar to Jn. 19: 18,—*Jesus in the midst* (μετὰ αὐτῶν τὸν Ἰησοῦν). *c. He kept silence as having no pain*,—this is without question a Docetic touch; see Mt. 26: 63, and Mk. 14: 61, where the silence of Jesus is mentioned, but in another sense and connection entirely. Our author knows nothing of the words from the Cross. Here, then, whatever the sources used, is a marked deviation from the records of the canonical Gospels: especially the word of Jn. 19: 28 is here virtually controverted.

11. *a. The title placed on the cross* is not exactly the same in any of the Gospels:—Mt. 27: 37, "This is Jesus the King of the Jews"; Mk. 15: 26, "The King of the Jews"; Lk. 23: 38, "This is the King of the Jews"; Jn. 19: 19, "Jews of Nazareth, the King of the Jews"; our author, "This is the King of Israel." The closest verbal conformity is to Matthew. The change to "Israel" is consistent with 7; see also Mt. 27: 42; Lk. 23: 37.

12. *a. The words placing his garments before him* are not found in the canonical Gospels. *b. Garments* (ἐνδύματα),—used by Matthew 7 times; but in the parallel record the word is *ιμάτια* (Mt. 27: 35; Mk. 15: 24; Lk. 23: 34; Jn. 19: 24). *c. Let* (λαχέω),—this is a late word, rarely used, and appears first in Justin Martyr, *Dial.* 97.

13. *a. See Lk. 23: 39–43 where one evil-doer speaks to the other; here* he speaks to the soldiers. *b. Saviour* (σωτήρ),—used by Luke 4 times; by John, 2; by Peter, Jude, and Paul, 12.

14. *a. At him,—i. e., the robber. b.* Here is a strange perversion of the narrative of Jn. 19: 31–33. There the bones were not broken in the case of Jesus, because he was already dead: our Gospel states that the bones of the thief were not to be broken that his pains might be prolonged. The breaking of the legs with a hammer was usually followed by a fatal blow, (see Edersheim, *Jesus the Messiah*, pp. 618, 619): if the latter was not given, the agony would be intensified by the former. But the narrative in John is immediately followed by the account of the piercing of the side of Jesus (19: 34–37), an incident which would show the validity of the Lord's body as against the Docetæ (see Andrews' *Life of Our Lord*, p. 566). Does this show the presence of a *different tradition* from that in John (Harnack), or a *perversion* of the same tradition in the interest of the Docetæ?

15. *a. Midday (μεσημβρία)*, is expressed in the Synoptists (Mt. 27: 45; Mk. 15: 33; Lk. 23: 44) by the equivalent phrase, *the sixth hour*. *b.* Anti-Jewish and distant attitude of the writer is seen in the words "Judæa," "for them," and in the contrast of Jewish hatred and cruelty toward Jesus, with their zeal for the letter of their law.

16. *a.* Seems to be a combination of Mt. 27: 34 and 48 (cf. Mk. 15: 23, 36; Jn. 19: 29; and see Ps. 69: 21). *b. One of them said* and *having mixed it* are additional to the canonical parallels.

17, 18. There is no strict parallel to these verses in the canonical Gospels.

19. *a.* The verse is one that characterizes this Gospel as Docetic. It seems like a perversion of Mt. 27: 46 and Mk. 15: 34. The idea of power attending the person and works of the Lord is especially mentioned in Luke (1: 35; 4: 14; 5: 17; 6: 19; etc.); here, however, the reference is evidently to the "Divine Christ [that] came down upon the Human Christ at the Baptism in the form of a Dove, and departed from the Human Christ upon the Cross" (Robinson, p. 21). This was a fundamental teaching of the Docetæ. Irenæus (A. D. 115–202) speaks of this in his work on *Heresies*, III. 12. 2, "Thus the Apostles did not preach another God, or another Fulness; nor, that the Christ who suffered and rose again was one, while he who flew off on high was another, and remained impassible: but that there was one and the same God the Father, and Christ Jesus who rose from the dead" (*Ante-Nicene Fathers*, I. 430).

20. *a.* See Mt. 27: 51; Mk. 15: 38; Lk. 23: 45. *b. At this hour* does not occur in any of the above. The coincidences in time here are noteworthy; in Matthew it is at the ninth hour that Jesus cries "Eloi, Eloi" (27: 46), and the mention of the temple-veil and earthquake follows the record of the death of Jesus (27: 51): our author records the cry "My Power" and the death (19) at the same time the veil is rent (20), while after the body of the Lord is laid on the ground, the act is accompanied by an earthquake (21), the sun appears and it is found to be the ninth hour (22). *c.* Temple at Jerusalem, simply the temple in canonical narrative; remote situation of our author.

21. *a. The nails*,—this is peculiar to Jn. 20: 20, 25, 27, where the nails,

it would seem, were placed in the hands alone (Lk. 24: 39, nail marks in both hands and feet?). Nailing was the custom in crucifying (see *Martyrdom of Polycarp*, 14. 1, "They did not nail, but bound him"). There is no record of the *manner* of the crucifixion in the canonical narratives. (See Aristides, *Apol.* 2, "By the Jews He was pierced with nails.") *b*. The earthquake comes when the body of the Lord is laid upon the ground. But this is not consistent with the Docetic ideas that the author has manifested before. Jerome, *Adv. Lucif.* 23, says "while the Apostles were still surviving, while Christ's blood was still fresh in Judæa, the Lord's body was asserted to be but a phantasm." The simple narrative style of the writer of this Gospel makes it difficult to tell whether the clause "and all the ground was shaken" was intended in any way to express the *result* of the preceding or not. It would preserve the Docetic character of the narrative more perfectly to render this clause and its following co-ordinate as an independent compound sentence.

23. Additional description of Joseph, "the friend;" Jewish zeal for their law again emphasized.

24. *a*. *Washed the body*,—not in canonical Gospels. *b*. *σινδών* or *linen* (Mt. 27: 59; Mk. 15: 46; Lk. 23: 53). *c*. *Tomb and Garden*,—the word here for *tomb* (τάφος) is unlike that in any one of the four Gospels (αψησίδων); the *Garden* (κήπος) is peculiar to Jn. 19: 41. Our author here uses the proper name "Joseph's Garden." Had it become a familiar spot at the time he wrote this Gospel? (L. & S. note a late Greek word *κηποτάφιον*, *a tomb in a garden*.)

25. The verse has no parallel. "The cry of woe is found in Tatian's *Diatessaron* . . . middle of the second century . . . 'woe was it, woe was it unto us; this was the son of God . . . the judgments of the desolation of Jerusalem have come.' And one Latin Codex (*S. Germanensis*, g<sub>1</sub>) has: 'Woe to us; what hath happened this day for our sins? for the desolation of Jerusalem hath drawn nigh'" (Robinson).

26. Peculiar to this Gospel. Noteworthy parallels, however, are found in Justin Martyr, *Apol.* I. 50, "Accordingly, after He was crucified, even all His acquaintances forsook Him, having denied Him; and afterwards . . . when He had taught them to read the prophecies . . . and had seen Him ascending into Heaven . . . they taught these things and were called Apostles" (*Ante-Nicene Fathers*, I. 179; *Dial.* 53: "Moreover, the prophet Zechariah foretold that this same Christ would be smitten, and His disciples scattered; which also took place. For after His crucifixion, the disciples that accompanied Him were dispersed until He rose from the dead. . . ." (*ibid.*, p. 222).

28. See Lk. 23: 47.

30. Here is a marked correspondence to the incident peculiar to Mt. 27: 62-66. (1) The interval of three days, in the one case as the time at the expiration of which the Lord was to rise, and in both cases the period for which the watch was asked "until the third day," ὡς τῆς τρίτης ἡμέρας: "for three days," ἐπὶ τρεῖς ἡμέρας. (2) An almost verbatim correspondence

in the reason expressed for asking the guard, namely, "Lest His disciples coming steal Him away" —

(Matt.) μήποτε ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν. . .

{Our author} μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν. . .

31. *Petronius*,—the name is peculiar here; *Longinus* in *Acts of Pilate*.

32. Joseph rolls the stone to the door, Mt. 27: 60; Mk. 15: 46.

33. Mt. 27: 66; the watch of the elders is extra-canonical.

35. *a.* Here begins a description, in many ways augmented and changed from that of Mt. 28: 1-8, 11-15. The slight hints of the canonical Gospels are wrought out boldly by our author. *b. Lord's Day* (κυριακή),—see Rev. 1: 10 and *Didache* 14: 1; also verse 50. Technical term.

36. One angel in Mt. 28: 2; two men in Lk. 24: 4.

37. Mt. 28: 2; the stone is rolled away by the angel.

38. Mt. 28: 4, the watchers quaked and became as dead men.

39. Here begins the fantastic narration of the resurrection.

40. Is this an overwrought description of the Ascension?

42. See 1 Pet. 3: 19; 4: 6; Eph. 4: 15. This furnishes a witness to the early prevalence of the notion of the Descent of Christ into Hades.

45. See Mt. 27: 54; Mk. 15: 39, and verse 28.

46. See Mt. 27: 24,—blame thrown upon the Jews.

48. Here is a strange contrast with Mt. 28: 11-15. There the chief priests bribe the soldiers to start and circulate the falsehood that the disciples had stolen the body of Jesus while the watch was sleeping; here they beseech Pilate to command the centurion and soldiers to be silent because they fear the people.

50. *a. Disciple* (μαθήτρια),—in N. T. only in Acts 9: 36. *b. Wont to do*,—see Jn. 19: 40.

51. Mary seems to be the leader of the faithful women.

53. We are here presented with another close verbal correspondence to the canonical narrative. Mk. 16: 3 presents the question which is peculiar to that Gospel, "and they were saying among themselves, Who shall roll away the stone from the door of the tomb? and looking up they see that the stone is rolled back; for it was exceeding great,"—*τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου*; . . . ἦν γὰρ μέγας σφόδρα; our author reads, *τίς δὲ ἀποκυλίσει ἡμῖν καὶ τὸν λίθον τὸν τεθέντα ἐπὶ τῆς θύρας τοῦ μνημείου*: . . . μέγας γὰρ ἦν ὁ λίθος.

55. See Jn. 20: 5, 11; Lk. 24: 12; and verse 56.

56. *Why have ye come?* does not appear in the canonical Gospels. Otherwise the verse is not widely different from Mt. 28: 5-6; Mk. 16: 6; Lk. 24: 5-7.

57. See Mk. 16: 8. Do we have in the following verses the missing portion of Mark? The correspondence here is close.

59. "The Twelve Disciples,"—in the newly discovered *Apocalypse* the same phrase is found. May this be a technical term for the Apostolic College?

60. The *Gospel* ends abruptly. We may perhaps anticipate that the writer related an appearance of the Lord to the disciples in Galilee; but our writing ends here.



The style of our author is exceedingly simple. The barest forms of expression, slightly varied and never involved in structure, are employed. His usual manner is conjunction, subject, verb, and a participial modifier. He uses in the short fragment the conjunction *and* (*καὶ*) 103 times, *but* (*δὲ*) 22 times, *for* (*γάρ*) only 7 times. There are hardly ten other conjunctions and adverbial conjunctions employed. He uses 193 forms of finite verbs, but accompanies his substantives with 87 participial modifiers. Excepting five uses of the genitive absolute, and a few purpose clauses, the monotony of his composition is unbroken. From a literary as well as a religious point of view it falls far below the canonical Gospels.

OZORA S. DAVIS.

[A second article will be devoted to the relation between this and the canonical Gospels, Justin Martyr, and the Didache. A bibliography of the subject will be added also.]

## Book Notes.

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*Gesenius' Hebrew Grammar. 2d American Edition. Revised and enlarged on the basis of the 25th German Edition of E. Kautzsch. By Edward C. Mitchell, President of Leland University, and Ira M. Price, Associate Professor in the University of Chicago. Boston: Bradley & Woodruff, 1893. [pp. viii + xxxiv, 559.]*

This is an exceedingly disappointing book. There is great need of a Hebrew Grammar that will supply the ordinary wants of the English-speaking student, but this book does not satisfy that need. In it, the syntax is a translation from Kautzsch's twenty-fifth edition, and is presented, we are told in the preface, "substantially entire." What exactly this may mean, we cannot say, as we have not had time to examine it in detail, but what we have examined is in part obscure and in part carelessly translated. The excuse, probably, is haste, which is no excuse at all. Further, we could have done without this new syntax, because, for that, we have three good books already, the translation of Ewald, the translation of Müller, and Driver's *Hebrew Tenses*, but a satisfactory reference book on etymology we cannot do without, and on that, this book is still weaker than it is as to syntax. In regard to etymology, it is practically a reprint of the 1880 edition, and how far that edition is behind the demands of present day Semitic scholarship it is hardly necessary to say. Additions and slight changes, it is true, have been made here and there, especially one addition that, apparently for the sake of saving the stereotype plates and the index references, has brought about the insertion of a leaf numbered 32*a* and 32*b*, and another by which a note on p. 3 has been left hanging without any reference; but it is not by such work as this that a modern grammar will be produced.

But what has been left unchanged enormously outbalances what has been changed. The old confusion of the superlinear with the Babylonian punctuation remains, and Dr. Wickes has written to no purpose. Apparently, his two monumental books upon the accents have not yet come to the notice of Professors Mitchell and Price, for on p. 55 the venerable advice to the student to study Ewald, Davidson, and Delitzsch remains unchanged.

Similarly on pp. 1 and 2, we still read the old scanty and confused remarks upon the Semitic languages, with only a slight modification

that tends rather in the direction of greater confusion than otherwise. On the Hymyaritic inscriptions, that promise now to play so important a part, we are still referred to the respectable but antiquated contributions of Rödiger, Ewald, and Osiander, while D. H. Müller, Hommel, Halévy, and Glaser, are unknown.

Eastern Aramaean is still regarded as a convertible term for Syriac, and Nöldeke's *Mandäische Grammatik* has not yet entered the horizon of our editors. There is no mention of Euting's *Nabatäische Inschriften* nor, with regard to the relations between Semitic and Indo-European, of that book of the younger Delitzsch, that, according to Wright, has the best that can be said on the subject. Wright's own lectures on comparative Semitic are lacking, nor can we find a reference to Nöldeke's *Skizze*, that very primer for the beginner.

But it is useless to go on heaping up the names of fundamental books that are not mentioned, while those that are antiquated are retained. Of the body of the Grammar, the same criticism holds. On p. 105 no mention is made of that etymology of the relative particle which connects it with the Arabic *'athar*, nor is there a reference, as in Kautzsch, to the syntax where it is mentioned. Here the plates are not to blame, for there is space where it might have been introduced.

Finally, it is to be hoped that the publication of this book will not delay or hinder the appearance of that supplemented version of Kautzsch's last edition, which alone can satisfy our needs. It is one of four books, translations of which are urgently called for. The others are, Kautzsch's *Grammatik des Biblisch-Aramäischen*, Nöldeke's *Syrische Grammatik*, and the second edition of Socin's *Arabische Grammatik*. When are they coming, and who will give us them?

[D. B. M.]

*The Documents of the Hexateuch, translated and arranged in Chronological Order, with Introduction and Notes. By W. E. Addis, M.A., of Balliol College, Oxford. Part I. The Oldest Book of Hebrew History. New York: G. P. Putnam's Sons, 1893. pp.*

This book is the latest addition to the new class of works that aim to popularize the results, or supposed results, of the higher criticism of the Old Testament. Until very lately all the discussions of the analysis of the Pentateuch were confined to books so purely technical in their character as to be unintelligible to ordinary readers, and it was difficult even for specialists to eliminate from the mass of critical discussions the conclusion to which any particular author came.

A beginning in the direction of the elucidation and popularization of Pentateuchal theories was made by Mr. Bacon's articles on the

analysis in *Hebraica* for 1888. Kautzsch and Socin's *Genesis*, with its American reprint, *Genesis in Colors*, by Professor Bissell, was a still more important aid for the novice. Since then the new German critical translation of the Old Testament, which indicates typographically all of the supposed documentary sources of the books, has begun to come out, and Mr. Bacon's original book, *The Genesis of Genesis*, has appeared.

Mr. Addis' *Documents of the Hexateuch* belongs to the same category as the books just mentioned. It makes no pretence to originality, but aims simply to indicate to the English reader by ocular demonstration the critical conclusions of the author. It is only in the matter of method that this book differs to any extent from its predecessors. Instead of printing the Hexateuchal narrative continuously and indicating by the use of different types its constituent elements, Mr. Addis prints each of the documents separately, so as to secure a continuity for its elements throughout the entire Hexateuch. The volume just published contains "the oldest book of Hebrew history," that is, the JE elements of the Hexateuch, or all that is left after substracting D and P. Consistency in method would have required that J and E should have been presented separately, but the author had good reason to feel that the analysis here was not on such a sure footing as to make this advisable or possible. Accordingly, he gives us the one story, indicating by different types whenever he thinks that J or E may be discriminated with certainty. D and P will follow in a second volume. In this work Mr. Addis has given a new and good translation, and this feature constitutes its main excellence. His analysis offers nothing new, but is that of the Graf school, with sundry emendations from Dillmann.

The book is provided with a long preface, which gives a history of Pentateuchal criticism, and a summary of the main arguments for the analysis. This is disappointing. It is nothing more than a feeble reproduction of Wellhausen and Kuenen, and is destitute of originality either in matter or in form. The author is an enthusiastic believer in the accuracy of the Grafian hypothesis, and he swallows all of the doctrines of this school of criticism with an amazing lack of discrimination. For example, what he says about Ezekiel's relation to the priesthood on p. lxxxvii is singularly uncritical.

This book is in no sense a contribution to Pentateuchal criticism, nor can it be trusted as representing the consensus of opinion among students of the Old Testament, but it is an accurate statement in a popular form of the main tenets of the Graf school, and if one is interested in knowing what the views of this important school are, this book will introduce him to them.

[L. B. P.]

*The Gospel of Matthew in Greek. Edited by Alexander Kerr and Herbert Cushing Tolman. Chicago: Chas. H. Kerr & Co., 1893. pp. xxv. 116.*

This is the initial number of a projected series of texts designed to emphasize the individuality of the New Testament writers. Therefore the words peculiar to Matthew are indicated by bold type; the frequency of occurrence of each word is estimated in the vocabulary; the *ἀπαξ λεγόμενα*, peculiar passages, and examples of Hebraism are summarized. Of chief importance, however, is the grouping of all quotations from the Old Testament, together with the corresponding Hebrew and the LXX. translation. Making an induction from this grouping, the editors say "the student will observe (*a*) that the Evangelist usually quotes from the Hebrew text; (*b*) that the citations of Jesus are usually from the Septuagint. This fact serves to overthrow the testimony of early writers respecting a Hebrew original. A Hebrew writing would not contain the quotations to the Old Testament made by Christ in the words of the Septuagint" (p. xxi). The question of the original Matthew is hardly to be settled as simply as this; but considerable material has been put here into handy form, and the result is a useful book for scholars. The quotations just mentioned should have been separated by wider spaces or heavy lines; otherwise the typographical work is finely done. [O. S. D.]

*Pagan and Christian Rome. By Rodolfo Lanciani. Boston and New York: Houghton, Mifflin & Co., 1893. pp. x, 374.*

This is an elegant volume. The archaeologist Lanciani has written much in book and monograph. He has appeared in this country as Lowell Institute Lecturer. Italian though he is, his English is generally idiomatic and excellent. This work is not scientific, but popular, and treats of the transformation of Rome from a pagan into a Christian city: pagan shrines and temples, Christian churches; imperial tombs, papal tombs; pagan cemeteries, Christian cemeteries.

It is unpleasant, but necessary, to say, that the conclusions reached about the profession of the Christian faith on the part of several men and women of imperial connection are founded upon exceedingly insufficient data, and sometimes with a little prejudiced translation of Tacitus and Suetonius. There is throughout a decided dependence upon unsupported tradition, and large results are hazardingly built thereon, as St. Paul's connection with Seneca; St. Peter's residence and execution in Rome; the chair of St. Peter; the crypt of Cornelius; the inscription of Damascus in reference to the remains



in the Pontifical crypt: etc. The *Liber Pontificalis* is regarded as indisputable testimony (!).

This credulity makes one feel distrustful of the archæological investigations themselves, and of the accuracy of the inscriptions, as well as their interpretation. It is a pity, because the descriptions at times are so graphic, enthusiastic, and captivating that one wants not only to have more, but to have confidence in what is given. The Italian archæologists all need careful sifting and revision; a new and severer school, emancipated from tradition, should set to work at these rich remains, whether pagan or Christian. It is to be regretted that the American editor has made such a sorry work of the *Ludi Sæculares*.  
[C. D. H.]

*John Wyclif—Last of the Schoolmen and First of the English Reformers.* By Lewis Sergeant. ["*Heroes of the Nations*" Series.] New York: G. P. Putnam's Sons, 1893. pp. ix, 377.

Mr. Sergeant's work is confessedly "not specially intended for laborious students;" he has attempted, instead, a popular exposition of Wyclif and his relations to the religious and intellectual movements of his times. As such the work is eminently successful. Mr. Sergeant's picture of Wyclif as a man and as a reformer is appreciative. His representation of the attitude of the various parties in the England of Edward III toward the claims of the papacy is clear. His estimate of the value of Wyclif's work for the after-development of European religious thought attributes to it fully as much weight as is its due. Altogether Mr. Sergeant's presentation of the reformer is worthy of the attention of those who desire to have the main facts of his life admiringly related in the compass of a moderate volume.

[W. W.]

*How God Inspired the Bible.* By J. Paterson Smyth. New York: James Pott & Co., 1892. pp. 209.

This book has for a sub-title, "Thoughts for the Present Disquiet." It is designed to quiet the apprehensions of sincere believers in the divine authority of Scripture who are, however, seriously disturbed by the current discussions in Biblical criticism. It is "not written for scholars and theologians." He first describes the "disquiet" by defining the question in debate and picturing the various contestants. He then writes *con amore*, and to good effect, a chapter of Reassurance, not so much to dissuade from thought as to steady the thinker, whom he encourages to face and solve the problem. Then, after giving a very condensed history of views of Inspiration,

indicating well the wrong way and the right way to attain to true views of the doctrine, and speaking very unsatisfactorily of the nature of Inspiration, he marshals his positive contributions to the discussion under five heads: (1) Verbal vs. Natural Inspiration. (2) The Human Element. (3) Infallibility. (4) The Moral Teachings. (5) Higher Criticism.

The book is transparently guileless and strenuously earnest. It is best described in its sub-title, being in no sense a treatise upon, or contribution to the doctrine of Inspiration, though its views as to the magnitude and difficulty of the problem, and as to the only true method of solution are clear and correct. The position of the author is not fully defined, though on the one hand he is plainly prepared to modify traditional views, while on the other hand he is as plainly far less advanced than Driver. This want of definiteness lowers the value of the book. A reader is uncertain whither he is being led. The undue measure of generalities and the undue measure of reserve in these discussions have become wearisome. Before long our debaters are bound to be more outspoken. Speed the day! Then the issue will be clear, and the effort of contestants will be to some purpose. Then, also, we shall come to appreciate, what this book and so many others fail to do, the distinction between the *process* and the *product* of Inspiration.

[C. S. B.]

*The Genesis and Growth of Religion.* By Rev. S. H. Kellogg, D.D.  
New York: Macmillan & Co., 1892. pp. vi, 275.

Under the above title are included the L. P. Stone Lectures at Princeton Seminary for 1892. The book contains a protest against the domination of the theory of evolution over religious investigation which is refreshing from the standpoint of science as well as of the Bible. Whatever of large and beneficent truthfulness the hypothesis contains, it has not yet the right to demand, in either its Hegelian or Spencerian form, that all accordant and discordant facts should be squared to its rule.

This book aims to establish the thesis that "Monotheism was the original faith of man; and that all other forms of religion and philosophy only exhibit various lines of declension from the purity of the primitive faith" (p. 272).

The first four lectures criticise with acumen and excellent temper various definitions of religion and theories as to its origin and primitive form, especially fetishism and animism, Spencer's ghost theory, and Max Müller's henotheism in its various interpretations. The Fifth Lecture gives the author's theory of the true genesis of relig-

ion as follows: "We find the origin of religion in these two factors; the one subjective, the other objective; the former, the constitution of man's nature in virtue of which he necessarily believes in the existence of a Power invisible and supernatural to which he stands necessarily related; the latter, in the actual revelation of such a Power in the phenomena of conscience and in the physical universe without us" (p. 181).

The three remaining lectures complete the positive proof of the main thesis. The argument is somewhat as follows. An analysis of the nature of the universally recognized phenomenon, human sin, leads to the strong presupposition that the movement of religious faith would be from the more to the less pure form. History in Aryan and Turanian peoples shows that in all cases either a less monotheistic has followed a more monotheistic faith, or that the earlier form was equally monotheistic with the latter. No case can be shown where there has been in history the development to a monotheism from a lower stage, and there is no reason to suppose that prehistoric ages showed a different law of development. Among the Shemites, although monotheism is generally characteristic of their religious faith, the same tendency to degradation manifests itself there as elsewhere, except in one branch of the race, namely, the Jews. Even among the Jews it is to be noted that their progress is not one of steady development upward, but one of degradation with sudden reformations due apparently to some outer spiritual power. The weight of historical evidence is thus unanimously against a theory of upward development, and accords with what would be presupposed from the nature of sin. The work shows throughout keenness of insight, skill in the shaping of arguments, and great clearness and preciseness of statement.

[A. L. G.]

*The Central Teaching of Jesus Christ.* By T. D. Bernard. New York and London: Macmillan and Co. 1892. pp. viii, 416.

This book is by the writer of the Bampton Lectures for 1864, "The Progress of Doctrine in the New Testament," and is written in full harmony with, or rather in fuller development of the view there expressed. As stated in the earlier work, and demonstrated in the later, the teachings of these discourses of our Lord are *central* rather than *final*; they form not a *conclusion*, but a *transition*; they announce not an *end*, but a *change*. A comparison, however, will show that as a treatise the earlier work is the more masterly.

In the present work the leading characteristic as to form is that the material, John 13: 1 to 17: 26, is divided into small portions of

from one to ten verses each, upon which in turn the writer makes deeply reverent, discerning, and just running comments of various sorts, lexical, grammatical, historic, apologetic, theological, and practical. The analyses and summaries of these fragments are frequently very fine. Of special value are (1) the author's effort to show that there is a connection, continuity, and order of thought, as over against the too bold complaint of "disorder"; (2) his most excellent arguments for the exact truthfulness of John's report, drawn from style and material, noting particularly his otherwise inexplicable omission of all allusion to the theme of the atonement, so prominent in his epistles; (3) his wise regard for words. Some of the most valuable and enjoyable parts of the book are its frequent disclosures of the inner and peculiar value of verbal forms, showing that lexicon and grammar are not out of place in this Holy of Holies.

The value of the book would have been greatly enhanced, its present excellence would not have been at all impaired, and its title would have been better justified, if at the end all had been unified. Sublime themes are frequently brought to view in the comments, such as Christ's Self-conscious Majesty, His Self-control, His Concern for the Disciples, The Contents of Salvation, The Conditions of Salvation, The Godward Virtues, etc., etc.

We hail a work like this. It is needed and permanently valuable. But it is only a beginning. May many another ripe and reverent scholar crown his work by a careful treatise in many another form upon these infinite themes.

[C. S. B.]

*Christ and Criticism.* By Charles M. Mead, Professor in Hartford Theological Seminary. New York: A. D. F. Randolph & Co., 1893. pp. xi, 186.

It is perhaps not fitting that the RECORD should more than state the purpose and contents of this succinct and timely treatise. And yet in doing this we cannot but bear testimony to the conspicuous masterliness, fairness, dignity, and force of its design and method. Dr. Mead wields a powerful pen, and we doubt whether in equal space any contributor to the burning question of the criticism of the Scriptures has spoken more to the point or more weightily than he has in these pithy and pregnant pages.

The book is divided into four chapters. Of these, the first, "The Search after Assurance," after a rapid survey of the various attempts to solve the problem of religious certitude, dwells on faith in Christ as the only full and final solution, but insists that the use of this standing-ground involves the three-fold recognition of tradition

as displaying Christ to the mind of the believer, of experience as confirmative of tradition, and of historic documents as back of tradition and experience. "These three grounds of assurance confirm one another, and cannot be dissociated"; so that, after all, "Christian assurance stands or falls with the verification of the New Testament Scriptures" (pp. 19, 20).

This affords a basis for the contention of the second chapter, "Christian Faith and New Testament Criticism," in which, while every reasonable freedom to criticism is heartily conceded, it is forcibly urged that faith in Christ cannot be maintained without faith in the New Testament. To a devout Christian, criticism is possible only with certain prepossessions, such as (1) faith in the general verity of the New Testament portraiture of Christ, (2) the necessity of giving credence to all the constituent parts of the New Testament, Epistles as well as Gospels, John, Paul, and Peter as well as the Synoptists, (3) the admission that supernatural events are entirely possible and conceivable, (4) the avoidance of subjective canons of criticism so far as they collide with the consensus of Christendom, (5) the refusal to suppose that any large part of the New Testament is spurious, fictitious, pseudonymous, or partisan. The treatment of these theses is bold and vigorous, but candid and properly guarded. The wealth of Dr. Mead's knowledge of the subject in detail comes out on every page. He is loyal to the principle that criticism must be free to ascertain the truth, whatever it may be, but, if the critic be a *Christian*, he holds with vigor to the logical consequences of the fact that he *is* a Christian.

In the third chapter, "Christian Faith and Old Testament Criticism," after noting the essential difference of the problem here from that just discussed, Dr. Mead takes up in detail the testimony of Christ to the Old Testament, and deduces therefrom the propositions, (1) that faith in Christ requires the acceptance of the Old Testament as the record, vehicle, or product of a divine revelation preparatory to the Christian, (2) that faith in Christ requires the belief in the general historic truth of the Old Testament, and (3) that faith in Christ requires the belief that the canon of the Old Testament is not fraudulent. The working out of this argument is particularly full in relation to the Pentateuchal problem, which is discussed in a firm, acute, and always liberal spirit.

The "Concluding Remarks" which constitute the fourth chapter include a justification of the argument from the charge of fettering the search for facts, a keen discrimination between the demonstrated and the hypothetical results of recent "higher criticism," a reminder of the evanescent life of destructive criticism in the past, a timely



rebuke of those who profess to hold to the inspiration of the Bible while denying its cre libility, and a strenuous plea for the scholarly, as well as the devout, exaltation of Christ—Teacher, Pattern, and Redeemer—as the supreme object of faith, and as central to all history, literature, and life. [W. S. P.]

*One Hundred Books for the Minister's Library. Selected by Rev. J. H. Dulks, Librarian of the Princeton Theological Seminary. Princeton: 1893.*

This is an interesting little list of books, classified under General, Introduction, Commentaries, Apologetics, Dogmatics, Ethics, and Ecclesiastics and History. Prices (long) are appended. The list is an application of the "best 100 books" method to an important practical problem. By making substitution for books on Presbyterian polity and history it would serve a Congregationalist as well as a Presbyterian. Every student with ideas would make changes from any list, but this one is well worth examining. Andrews, Bissell, J. A. Hodge, and Mead are Hartford names which appear. We wish that more pains had been taken about the typographical form of the little pamphlet. [E. C. R.]

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#### NEW PUBLICATIONS RECEIVED.

- Bryant, Wm. M.* Eternity. Chicago, Griggs. 40 p. pa. 25 cents.  
*Bryant, Wm. M.* Syllabus of psychology. Chicago, Griggs. 60 p. pa. 25 cents.  
*Bryant, Wm. M.* The world-energy and its self-conservation. Chicago, Griggs. 304 p. cl. \$1.50.  
*Gesenius, Wm.* Hebrew Grammar. 2d Am. ed., revised and enlarged. Trans. by E. C. Mitchell, and I. M. Price. Boston, Bradley & Woodruff. 556 p. cl.  
*Harnack, Adolf.* Outlines of the history of dogma. Trans. by E. K. Mitchell. N. Y., Funk & Wagnalls. 567 p. cl. \$2.50.  
*Horton, R. F.* Revelation and the Bible. N. Y., Macmillan. 412 p. cl. \$2.00.  
*Mead, C. M.* Christ and criticism. N. Y., Randolph. 186 p. cl. 75 cents.  
*Sinclair, B. D.* The crowning sin of the age. Boston, H. L. Hastings. 94 p. cl. \$1.00.  
*Stanborough, R. M.* The scriptural view of divine grace. N. Y., Revell. 292 p. cl.

## Alumni News.

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### CONNECTICUT ASSOCIATION.

The annual meeting of the Connecticut Association was held at the Seminary on March 29. It called out a good number of the graduates, and its interest and sociability demonstrated anew the value of such gatherings. Dinner was preceded by business and followed by papers and discussion. The officers chosen were Frederick Alvord, '57, President; Thomas M. Miles, '69, Vice-President; Arthur L. Gillett, '83, Secretary and Treasurer; these, with Oliver W. Means, '87, and Frederick T. Rouse, '86, Executive Committee.

President Hartranft spoke briefly of the work of the Seminary and Professor Pratt of that of the Seminary Press. The paper of the day was by F. T. Rouse, '86, on *The Relation of the Seminary to the Colleges*. His argument was based on statistics secured from students in New Haven and Hartford in answer to questions regarding the time at which they chose the ministry as a life-work, the motives impelling them to it or dissuading from it, etc. It appeared that a surprisingly large number of those questioned made their decision after leaving college,—showing the need of better methods of influencing men in college. The discussion of the topic, *Loyalty to our Alma Mater*, was opened by O. W. Means, '87, and C. H. Smith, '87, and turned on the queries, What does it mean? and How may it be shown? A general and enthusiastic discussion followed. E. H. Knight, '80, of Springfield, was present as a representative of the Western Massachusetts Association. During the meeting words of affectionate appreciation were spoken by several about Dr. Cushing Eells, '37.

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Dr. CUSHING EELS, '37, died February 16, 1893, in Tacoma, Wash. Blandford, among the hills of Western Massachusetts, saw his birth February 16, 1810. Monson Academy took him from his native hills, trained him, and sent him back to the shadow of Greylock. Williams College graduated him in 1834, and the Connecticut Valley welcomed him to the second class to graduate from East Windsor Hill. To-day the only living graduate of the class of 1837 is G. W. Bassett, Dr. Eels' classmate in college and seminary, but two years his junior. No member of an earlier class now lives, and only one graduate of the Seminary is of greater age than was Dr. Eels at the time of his death.

On the sixth of March, 1838, the day after his marriage, Mr. Eels with his wife, under commission from the American Board, started for Oregon. From that time he filled fifty-five years with unremitting endeavor for the spiritual upbuilding of the Pacific Northwest. Organizer, preacher, educator, missionary to Indians and white men, farmer, woodsman, founder of churches, financial benefactor of church and school, he blessed with self-denying enthusiasm, and with zeal tempered with wisdom, the country of his toil and sacrifices. A descendant from Major Eels of Cromwell's army, who came to this country in 1661 after the Restoration, he exemplified in spirit and in deed the purposes and performances of the early settlers of New England. It is true of him to a degree impossible in the changed civilization of the close of the nineteenth century. The steadfast courage which feared no unknown danger and shunned none, the loving desire to bring to the heathen red man the Christ, the attempt made, with the resultant building of the foundations of a white civilization, the strong national feeling and sound political sagacity, the love of learning and the belief in education, the toil for the college side by side with the labor in the church, the profound trust in God and in His purposes for this land, the entire reliance at all turns of personal fortune on the divine Providence, the readiness for labor of any sort, the utter simplicity of character and the almost limitless capacity for joyful self-denial for the advancement of work believed to be God-appointed, — these are traits which we have come to accept as typical of the settlers of New England, and which were embodied in him. They were traits which found the field for their manifestation amid what seem to be seventeenth century conditions. The darkness of the untrodden woods, the starlit bivouac, the weary watchfulness for hostile savages, the rough log house, the Indian massacre, the flight and the privations from cold and hunger, the courageous return, these incidents of the pioneer life of Dr. Eels belong to another generation than ours. They seem to link him who experienced them more closely with the Mayflower than with the life of our day. If we feel inclined to ask what sort of a man the Puritan would be in the nineteenth century the answer stands ready in Cushing Eels.

Dr. Eels was a man of wide sympathies, as well as of noble purposes and strong resolves. Whitman College stands as a worthy memorial of a worthy man. Marcus Whitman living made such a college a possibility. Marcus Whitman martyred made the name of the institution an obvious propriety. Cushing Eels, by toil and danger and denial, made institution and name a reality. Dr. Eels loved the Indians. He was a foreign missionary to them. His devotion to the Indians has given two sons to work among them: but when the door to their service seemed closed, he applied himself with unabated zeal to the cradling, nurturing, and housing of the first feeble beginnings of church life among the incoming settlers. He loved the polity of the Mayflower, but with no narrow exclusiveness. Pacific and Willamette Universities found in him a faithful teacher and a generous friend. They stand up beside Whitman College to call him blessed.

Our age is statistical. We measure things in figures and dollar-signs. Figures and dollar-signs are not the best tests of manhood. Still, thirty

thousand dollars given in special benevolences to churches and colleges is no small sum. When it represents, as it did in Dr. Eels' case, the savings out of what most ministers would call the necessities of life, it speaks strongly of character. It is not, perhaps, an extraordinary thing for one man to be the founder and pastor of five churches in five years, and to retain the pastorate of one of these nine years, and of others from one to five years, but when this is done by a man already sixty-seven years of age, it is certainly worthy of especial note. It shows the abiding freshness of the man. Small men, it is said, petrify; great men ripen with age. Dr. Eels ripened. His was a hard life, a sacrificial life. He lost his life for Christ's sake; but in so doing he found it.

LUTHER H. BARBER, '42, of Vernon, Conn., who has been ill for some time, is regaining his health.

We cannot forbear quoting a few sentences from a recent letter from BENJAMIN PARSONS, '54, now of Centralia, Wash. "I appreciate the interest which the vigorous life of the institution causes its Faculty and students to manifest in relation to its alumni, who are, as I am, so remote both in space and in time since graduation. . . . I rejoice in the phenomenal enlargement of the institution. It was rather small and weak when its local habitation and name were East Windsor, — so much so that the non-sympathetic made fun of it. While I was pastor at Old Windsor, the bell of the Seminary could be heard across the Connecticut. 'What's that bell ringing for?' inquired a stranger. 'Oh, that's the bell of a theological mill on the other side of the river; when they grind out a minister there *they toll the bell.*'"

On March 18, the death was reported at Cambridgeport, Mass., of JOHN E. WHEELER, '62. Mr. Wheeler was born at Amherst, N. H., on September 9, 1833, and graduated at Amherst College in 1857. After preaching for seven years at various places in Connecticut, New Hampshire, Illinois, and Missouri, he was settled at Gardner, Mass., where he remained three years. Between 1872 and 1884, he preached at several places in New England and the West: but after the latter date was obliged to retire from active work.

JOHN O. BARROWS, '63, formerly settled in Newington, Conn., has accepted a call to the First Church in Stonington.

MARTIN K. PASCO, '69, pastor of the church at Chillicothe, O., is preaching a series of sermons on *Some of the Social Problems of To-day*.

During the last month or more, FRANKE A. WARFIELD, '70, of Brockton, Mass., has been preaching a special series of sermons on the Ten Commandments. Holy Week was observed in his church by preaching by neighboring pastors.

HENRY M. PERKINS, '72, of Sharon, Vt., has accepted a call to the pastorate of the church in Derby in the same State.

F. BARROWS MAKEPEACE, '73, Springfield, Mass., has been elected secretary of the Connecticut Valley Congregational Club.

At a foreign missionary rally in Portland, Me., on February 19, two of the speakers were EDWARD S. HUME, '75, and HENRY P. PERKINS, '82, representing India and China respectively.

Among the special observances of Lent, we note a series of preaching services in the church at Monson, Mass., where FRANKLIN S. HATCH, '76, is pastor, and a series of Friday afternoon readings in Ephesians, with daily services during Holy Week.

GILBERT A. CURTIS, '77, formerly settled in New Hampshire, has accepted a call to the pastorate of the church in Andover, Conn., and has already begun work.

The Fourth Church, Hartford, Conn., HENRY H. KELSEY, '79, pastor, received 92 new members last year, making the present membership 720. The Sunday-school, including the home department, numbers 952.

The Williston Church, Portland, Me., of which DWIGHT M. PRATT, '80, is pastor, celebrated its twentieth anniversary with suitable services on February 7. Its present membership is 388. The pastor has recently given a special series of four sermons to young people.

FRANK E. JENKINS, '81, has accepted a call to remove from New Decatur, Ala., to Palmer, Mass.

GEORGE W. ANDREWS, '82, has been successfully using a stereopticon in connection with Sunday evening services in his church at Dalton, Mass.

The church at Ortonville, Minn., is rejoicing in a season of greatly increased religious interest. The pastor, HERMAN P. FISHER, '83, has been assisted in his work by neighboring ministers.

The church in West Peabody, Mass., FREDERICK A. HOLDEN, '83, pastor, has built a new parsonage costing \$2,000.

The Andrew and Phillip Society of the First Church, Lowell, Mass., was addressed at a recent banquet by WILLIAM S. KELSEY, '83, of Berkeley Temple, Boston. Mr. Kelsey has also recently given several addresses in Eastern Connecticut.

The Puget Sound Congregational Club has recently chosen GEORGE H. LEE, '84, president for the coming year.

On February 28, WILLIAM A. BARTLETT, '85, read a paper before the Chicago Congregational Club on *Music in Worship*, several illustrations being given by the choir of his church at Oak Park.

JAMES L. BARTON, '85, is engaged in urging a petition to the National Government to take energetic steps for the protection of American residents in the Turkish Empire.



CLARENCE R. GALE, '85, who has resigned the pastorate of the Calvinistic Church, Fitchburg, Mass., will visit Palestine for study and rest in the autumn. His ministry of five years has been richly blessed. Two missions have been developed into churches, 134 have been added to the church, a debt has been paid, and the benevolences have steadily increased. His resignation takes effect July 1.

ELIJAH W. GREENE, '85, who since his graduation has served the Presbyterian Church as a missionary in Utah, has accepted a call to the pastorate of the Presbyterian church in Ouray, Col.

Pilgrim Church, Cleveland, O., CHARLES S. MILLS, '85, pastor, in order to do with greater efficiency its growing work, is about to erect a new church building. Two hundred and eight of its 375 resident members were present at the annual banquet February 8. Notwithstanding that the seats are free, the church being entirely supported by voluntary weekly offerings, the benevolences have doubled during the past year.

The church at Beverly, Mass., where WILLIAM E. STRONG, '85, is pastor, received a gift at Easter of \$1,000 as a memorial of a former member.

It is pleasant to note from time to time the tokens of enthusiastic and efficient work in Oregon under the lead of CHARLES H. CURTIS, '86, the State Superintendent of the Sunday-school and Publishing Society. His activity has also extended over into Idaho.

SAMUEL A. BARRETT, '87, pastor of the church in East Hartford, is giving a series of discourses on Sunday evenings about the Flood.

The East Church in Ware, Mass., AUSTIN B. BASSETT, '87, pastor, is experiencing a season of decided spiritual quickening, some fifty conversions being already reported.

The church in Onawa, Ia., JAMES B. ADKINS, '88, pastor, has just received as the first fruits of the revival in progress in the town thirty-seven new members.

HANFORD M. BURR, '88, formerly pastor of the Park Church in Springfield, Mass., has accepted the professorship of Christian Sociology in the School for Christian Workers in that city.

The Plymouth Church, St. Louis, Mo., ALLEN HASTINGS, '89, pastor, has received since January 1, twenty-six new members.

EDWARD F. WHEELER, '89, begins his pastorate over the Church of the Redeemer, St. Louis, Mo., under favorable auspices, and the field seems to have fine promise of rapid growth.

WALLACE W. WILLARD, '89, began his pastorate of the Third Church, St. Louis, Mo., March 5.

## Seminary Annals.

AMONG THE PUBLIC ENGAGEMENTS of members of the Faculty during the last few months we note the most important as follows: President Hartranft spoke before the Hartford Ministers' Meeting on February 6 on *University Extension*, and on February 20 participated by an address in the Semi-Centennial Celebration of the church in New Brunswick, N. J., from which he was called to Hartford twelve years ago. Professor Jacobus, besides many preaching engagements, gave addresses on January 1 before the Y. M. C. A. of Trenton, N. J., and on March 19 before the Y. M. C. A. of Dartmouth College. Professor Paton on March 27 addressed the Hartford Ministers' Meeting on *The Latest Word on Old Testament Criticism*. Professor Perry read a paper before the Hartford South Association on February 7 on *Church Discipline*. Professor Pratt on March 13 read a paper before the Hartford Ministers' Meeting on *The Scientific Study of Public Worship*; and on February 21 began work with a class in elocution at Trinity College. Professor Walker represented the Faculty at the meeting of the Eastern New England Alumni Association in Boston on December 12; read a paper on *The Influence of the Mathers in the Religious Development of New England* before the Church History Association in Washington on December 28, and repeated the same before the Historic-Genealogical Society at Boston, March 1; read a paper on *The Rise of Modern Italy* before the Professional Club of Brattleboro, Vt., on January 16; and gave an address on *Calvin* in Middletown, Conn., on March 12.

In the direction of publication, we note the appearance of Professor Mead's book on *Christ and Criticism* (A. D. F. Randolph & Co.), and of his article in the *Presbyterian and Reformed Review* for April on *The Eternal Evidence for Seneca's Writings and for Paul's*; of Professor Mitchell's translation of Harnack's *Outlines of the History of Dogma* (Funk & Wagnalls); of Professor Jacobus' article in the *Presbyterian Quarterly* for January on *Paul's Purpose in Writing Romans*, and of Professor Walker's article in the *Yale Review* for February entitled *A Study of a New England Town*. Through the Hartford Seminary Press, besides the reprints in separate form of Professor Jacobus' inaugural address on *The Evolution of New Testament Criticism*, of Professor Walker's inaugural address on *Three Phases of New England Congregational Development*, and of the several addresses at the dedication of the Case Memorial Library, — all of which were first printed in our pages, — there have appeared two syllabi on rudimentary topics in Elocution and Singing by Professor Pratt, a reprint, secured through Professor Macdonald, of a series of *Hebrew Exercises* by Professor James Robertson, of Glasgow University, and a *Vocabulary of New Testament Words* by Mr. O. S. Davis, in conjunction with Professor Jacobus.

BESIDES FURNISHING occasional supplies, the students of Hartford Seminary always have certain places in which the work of the church is more closely under their direction. Among these fields are the following:

"Whiting Lane," West Hartford, has been supplied since the opening of the present year by Mr. Nourse and Mr. Van der Pyl. The work was left in a most prosperous condition by Blaisdell, '92, and is well maintained.

Hampton was the field in which Mr. Bissell, '92, worked with success and Mr. Goddard of the Middle Class has been the chief supply this year. The work is in prosperous and promising condition.

Glenwood is a point close at hand where a good work is being done. Preaching services are held on Sunday evenings, prayer meetings on Tuesday evenings, and the Young People's Society numbers fifty members. Messrs. Labaree and Solandt have had the undertaking in charge, and progress is being made.

Staffordville is one of the points where faithful work has done much. The church there has been supplied chiefly from the Seminary for a year past, but Mr. Beard, '94, took general charge of the work in May, 1892, spending the summer on the field. As a result the interest of the people was quickened, finances were placed on a firm basis and debts paid. The students have supplied during the winter. Definite and gratifying results have been reached here.

Hillstown was first visited in February, 1892, under the direction of Dr. Taylor. The interest in the little village increased in a healthy way and Mr. Sumner, '94, under whose direction the work had been, was enabled to spend the greater part of the summer there. The preaching service in the morning was followed by the Sunday-school, and a social meeting was held in the evening. Sixty was an average congregation and the Sunday-school numbered forty. Since the first of March last, the services have been temporarily discontinued for want of a hall.

Another and the newest field is Canton. A Sunday-school was organized here during the summer, and preaching carried on for a time by a student from Brown University. In October, the work was begun by Messrs. Brewer and Davis, '94, and is still carried on. Every Sunday has seen an increase in the interest of the people, and the growth is most encouraging. Permanent results ought to be reached here. Messrs. Bacon and Pease, '96, now have charge of the endeavor.

THE APPOINTMENTS for general rhetorical exercises up to the present time have included the following: *Readings*, — Billings, Ps. 139; G. E. Johnson, Philem.; Miss Forehand, Hy. 372; Knight, Ex. 15: 1-18; Lathrop, Jas. 3; Miss Locke, Ps. 91; Eames, Heb. 9; *Dispute*, — Carleton and Solandt, The International Sunday-school Lesson System; *Book-Reviews*, — Otis, Bascom's "The New Theology"; Brewer, Bernard's "Central Teaching of Jesus Christ"; Sumner, Beecher's "Book of Prayer"; *Essay*, — Bell, The Brotherhood of Christian Unity; *Exegeses*, — Abé, Job 19: 25-26; Beard, Gal. 6: 1-5; *Sermons*, — Hazen, Wingate, Esterbrook, Williams, Labaree, J. Q. A. Johnson, James.



## HARTFORD SEMINARY PUBLICATIONS.

1. **Some Thoughts on the Scope of Theology and Theological Education.** By PRESIDENT CHESTER D. HARTRANFT. May, 1888. 24 pp. [*Price, 10 cents.*]
2. **The Practical Training Needed for the Ministry of To-Day.** By PROFESSOR GRAHAM TAYLOR. October, 1888. 19 pp. [*Price, 10 cents.*]
3. **The Relations of New Testament Study to the Present Age.** By PROFESSOR ANDREW C. ZENOS. January, 1889. 19 pp. [*Price, 10 cents.*]
- 7-8. **Studies in the English Bible and Suggestions about Methods of Christian Work.** By PROFESSORS CLARK S. BEARDSLEE and GRAHAM TAYLOR. A practical help for pastors, Bible-classes, etc. Eight numbers, 25-30 pp. each. December, 1889, to July, 1891. [*Price, 30 cents for the set. Liberal discount for more than ten copies.*]
9. **The Nature of Public Worship.** By PROFESSOR WALDO S. PRATT. January, 1890. 24 pp. [*Price, 10 cents.*]
10. **A Religious Census of the City of Hartford.** Being a reprint of a Report of the Connecticut Bible Society. The canvass and tabulations were principally made by Seminary students, under the direction of PROFESSOR TAYLOR. February, 1890. 40 pp. [*Price, 20 cts.*]
12. **A Hebrew Vocabulary of the Psalms.** By ARTHUR S. FISKE. (Thompson Fellow.) Adapted in size to Baer & Delitzsch's edition of the Psalms. First issued in 1887. 42 pp. [*Price, 30 cents.*]
17. **A Practical Introductory Hebrew Grammar.** By PROFESSOR EDWIN C. BISSELL. Arranged on a new plan. 1891. 134 pp. [*Price, \$1.25, post-paid.*]
23. **Open-Air Preaching.** By REV. EDWIN HALLOCK BYINGTON. A Practical Manual for Pastors, etc. 1892. 104 pp. 15 illustrations. [*Price, post-paid, 50 cents in paper, 75 cents in cloth.*]
- 24, 30. **Outline Study-Notes in Elocution and Singing.** No. 1. Daily Physical Exercises 16 pp. No. 2. Voice Building. 26 pp. By PROFESSOR WALDO S. PRATT. 1892. [*Price, No. 1, 25 cents, No. 2, 25 cents.*]
25. **The Hartford Seminary Record, Vol. III.** A bi-monthly magazine, appearing on the 15th of October, December, February, April, June, and August, devoted to the interests of the Seminary constituency and of higher theological education generally. PROFESSOR WALDO S. PRATT, Editor-in-Chief. [*Annual subscription, \$1.00.*]
26. **The Evolution of New Testament Criticism and the Consequent Outlook for To-Day.** By PROFESSOR MELANCTHON W. JACOBUS. October, 1892. 24 pp. [*Price 10 cents.*]
28. **Three Phases of New England Congregational Development.** By PROFESSOR WILLIAM W. WALKER. November, 1892. 20 pp. [*Price 10 cents.*]
29. **Dedication of the Case Memorial Library.** Address by J. M. ALLEN, ESQ., PRESIDENT HARTRANFT, etc. 28 pp. 4 illustrations. Jan., 1893. [*Price, 15 cents.*]

For copies of the above, address

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IN OUR PAGES this month will be found even more than our usual variety of matter. We have the pleasure of printing a portion of Mr. Maurice Thompson's brilliant and incisive course of lectures on the Ethics of Literary Art, which it is hoped before long to issue in book form. We also make room for a piece of original work in Pentateuchal Criticism, in which the material for the study of the original codification of the Mosaic Laws is set forth clearly and comprehensively. The departments of Book-Notes and of personal and institutional news maintain their usual freshness and variety.

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WE CANNOT LET PASS the opportunity to add our tribute to the memory of General S. C. Armstrong. We remember with pleasure his incisive personality, his bright, cheery ways, and large-heartedness. We esteem him as a strong, able man. Such compressed energy, such persistence, such optimistic courage, such faith in God and men would inevitably have carried him into prominence in whatever line of work he might have undertaken. But valuable as these qualities are, it is not for these chiefly that we honor him. He stands in our view as a man of faith, a seer, one to whom an opportunity came, to



whom a vision was given, who saw the far-reaching possibilities of work in a given line, who thereupon consecrated himself to it. We would not say that the Hampton of to-day was in his thought at the beginning, with all its greatness of achievement, and fullness of development, but the Hampton idea was grasped, and he devoted himself to its embodiment in outward form. This Institute, therefore, the model as it was the first of manual training schools for the Freedmen, is not only a monument to his wisdom, his energy, his executive ability, but it also testifies to his faith, his courage, his Christian devotion. In him is fulfilled the gospel paradox, "He that loseth his life for my sake shall find it." Turning away from paths of worldly honor and distinction which were open to him, to give his life for what was then a despised race, he has found fame, honor among men which he did not seek, has built a memorial on earth in a noble institution, and in many uplifted lives, and has laid up treasure in heaven.

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ONE OF THE THINGS that needs settling in the minds of Christian people is the true status of a professional manager of church music. Does he belong to the same category with the sexton? Or is he of the class of ministerial officers? Practically, most church musicians are treated as if classified under the former head, and there many of them would prefer to be reckoned. Even intelligent and broad-minded men are found who are unwilling to grant them the possibility of being more. On the other hand, others believe that the merely sumptuary theory of church music, with its secularizing consequences, is erroneous, and hence mischievous. Accordingly, the latter hold that musical directors should be selected primarily because of spiritual qualifications, should be chosen by vote of "the church," and should be formally recognized and set apart to their work like evangelists. It is obvious that it makes a radical difference, both in theory and in practice, which of these views is adopted.

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THE ENTERPRISE AND BREADTH displayed in the plans for the various Congresses in connection with the Columbian Exposition are certainly most commendable. It is to be expected that all the details of these plans will not be universally

approved, or prove entirely practical ; but it cannot be doubted that from many of them distinctly beneficial results will proceed. Not least in importance among these gatherings is that whose topic was Religious Journalism. It is too soon to estimate the value of its discussions ; but the drift of the preliminary inquiries sent out was evidently toward a development among religious journalists of a profounder sense of their power and responsibility, a greater unity and directness of aim, and a stricter adherence to noble ideals and dignified methods. It seems to us that many of our religious papers do not rightly appreciate the obligations imposed by their undoubted influence. The impression is too frequently given by them that Christianity is essentially full of sectarianism, partisanship, and even strife. We most earnestly deprecate the contentions that plainly exist among those who call themselves Christians. But contention is a blemish and not a characteristic of Christianity. Hence the magnifying and establishment of them in print is nothing less than a serious evil. Quarrels should never be settled in public or in print.

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THE SUBJECT OF TEMPERANCE has been of late so largely limited to the region of political activity and discussion, that it has been refreshing to note the growing interest in the moral side of the question stimulated by the labors in this State of Mr. T. E. Murphy, the temperance-evangelist. Cities and villages have been aroused as never before to united labor for the drunkard ; thousands of drinking men have signed the pledge ; and in several places coffee-houses have been established. We have noticed that several ministerial gatherings have been led to discuss the question,—How shall we treat the drunkard ? All these are indications of a healthy growth. This side of the subject has been in danger of being overlooked. We are glad to see it again emphasized. The full and lasting benefit of this campaign cannot be estimated as yet, but the lessons taught in methods of reclaiming the drunkard are worth remembering. At the foundation must be loving sympathy for the man ; all possible aids, pledge, Keeley cure, improved environment, must be utilized ; but further, the man is not secure until he is soundly converted. The gospel is the power of God unto salva-

tion from the liquor habit; and this must be brought to him. The specific treatment should vary with the individual, but sympathy and the gospel must be in every prescription. These are familiar truths, but often forgotten, and now newly emphasized.

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THE DISCUSSION of the Sabbath question at the meeting of the Alumni, referred to on another page, was exceedingly suggestive negatively if not positively. It showed two things very clearly: a very keen and stringent sense of the value and necessity of a proper observance of the Lord's Day, and a very wide and various apprehension as to what a proper observance is and as to how this observance may be secured. No formal Congress gathering at the Columbian Fair will have so many speakers or so wide an audience as the congress on the Sabbath which the action of the World's Fair Commissioners has summoned to meet in sections over the whole country. The renewed interest in the subject should not find expression simply in the excited exploitation of inherited phrases, or in ardent prophesyings of future change. It calls for hard, solid, earnest, consecrated thought and act. It seems a foregone conclusion that the Fair is to have a positive influence on the attitude of people all over the country toward the Sabbath. What the nature of that influence is to be will be determined chiefly by the conscientiousness with which the Christians of the United States turn their patient, prayerful study to the problems which the observance of the Lord's Day present to nineteenth century civilization.

## THE ETHICS OF LITERARY ART.

THE FIRST OF THE CAREW LECTURES FOR 1892-93.

MAY 15, 1893.

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Joseph Addison undertook to define critical taste in literature, and called it "that faculty of the soul which discerns the beauties of an author with pleasure, and the imperfections with dislike." But what is the distinguishing mark between "beauties" and "imperfections"? If ethics is the "art of conduct," it steps in to suggest moral responsibility. Sir Philip Sidney, that flower of manhood, declared that the end of all earthly learning must be "virtuous action"; and that the chief function of art seemed to be the engendering of good impulses, — "it moveth one to do that which it doth teach." Certainly this moving power is our test of genius. But too often genius sets its face the wrong way, and then if we are moved by it our impulse is toward evil. An attack upon our sensibility is more dangerous than one upon our mere intellectuality; the secret sources of action, no matter what materialists may guess, lie deeper than the brain. We may not find the seat of moral pleasure in any particular nerve-cell, dissect no matter how carefully. Men of easy leisure can perhaps afford to enjoy theories as a sort of luxuries, as the gourmand enjoys his *pâté de foie gras*; but in active militant life most of us must crush facts together, and knead them rapidly into available forms of aliment for body and soul. And it is a rule of Nature, that what is good for the body is good for the soul. Health in the broadest sense is the state of happiness. Ethics, therefore, has perfect health in view; a sound pure body and a sound pure mind with which to pursue the conduct of life. What is good for the soul is good for the body.

I assume that human ethics is the perfection of selfishness — but the selfishness of the perfect man who can see that the good of all mankind is his good, and that the only way to do self the highest service is to serve the race. To accept individual happiness, a variable commodity measured by dispositions as different as persons, and make it the criterion would be to embrace anarchy. The wholesome notion of right must be human, not personal.

If ethics broadly stated is the art of conduct, in our present discussion we shall find it to be the conduct of art. And if human happiness, in the highest sense, is the end of ethics, no one will doubt that the ethical end of art is the same. To please the most perfectly organized and most nobly refined human taste would be the aim of true art, as it is ethical desire to have all mankind fitted to enjoy true art. In this view the ethical and the æsthetical lines coincide throughout.

Many persons nurse a remarkable fear of didactic art ; but these are not clear thinkers. All art is didactic, positively or negatively, and wields an influence by attraction or repulsion. Perhaps it would be better to say that every form of art-creation attracts us toward or away from that equilibrium of good which is the perfection of human conduct.

I note that certain critics, who in one way or another are apologists for immoral literature, seem fond of the phrase, "artistic conscience." As if the artist must have a conscience different from that of any other good man. He is a coward who in any exigency makes his own case a special one. The moral responsibility of the artist offers no secret and private avenues of confession and avoidance, and if it does, a true man ought to be too proud to use them. In literature, as in every other sphere of human conduct, we must have vast charity for the man, but no charity for the man's evil. Proper critical appreciation of Shelley's poetry, for example, does not involve any such reckless eulogy of Shelley's character as has been the recent vogue in America and England. Charity covers faults, but it never lies about them or excuses them. Ethics draws no distinction between the wife-murderer who cleans stables or keeps a dive, and the wife-murderer who writes a "Prometheus Unbound," or an "Ode to a Skylark." The right of the aristocrat is not available as a shield against the operation



of moral responsibility. The glamour of genius cannot blind the eyes of God.

It has ever been the function of evil to progress by means of fascination, and this fascination is loosely and mistakenly regarded as pleasure or happiness. The thrill of the unholy is mistaken for the calm and lofty ecstasy of pure joy. Ethics does not recognize the legitimacy of evil delights, come from what source they may. The making of a poem which appeals to base sympathies, no matter how perfect the art, is as vile an act as though it were vulgarly done in prose. Our conception of the notion of art takes its color from the surroundings we give to it. If we deny it an ethical environment, we make the artist a being specially privileged to do evil for art's sake. Such a conception robs the creative act of every connection with the sources of true conscience, and sets artistic results apart as excrescences on the substance of life. If the poet, for example, is an agent with power to affect the currents of human conduct, what law of nature exempts him from the common obligation to affect them in a way to do the greatest good to the greatest number? A ribald song may appeal to a vast audience; it may have a haunting melody; but is it justified?

It is in one of the plays of Aristophanes, "The Birds," that a nightingale sings and, as one of the listeners remarks, "makes the wilderness sweet with tender breath of music." Here is a conception of pure and wholesome art in the wilderness of life; it breathes a civilizing sweet round about. The Greeks called the Muses "the lamps of the earth," as if to make them guides to lead out of darkness; and this is the key-note of Greek art, the fine note of open illumination. Matthew Arnold denied to the Greeks that magic of genius which he found in the Celts; but what magic is more sure or more potent than this light direct, this surprise of sound and joyous conception? Mind, I do not here speak of subject-matter, nor of treatment, but of the conception of the function of art, — namely, to lead by the cord of delight. Suddenly the question, Whither is the young mind led by unbridled "art for art's sake"? I freely grant full sway to the phrase, "a clean mind can cleanly contemplate evil"; but can a clean mind be delectated with what is unclean? Surely we may discern the distinction here suggested. Youth is the

period of happiness and desire, and to youth, art makes its most moving appeal. Take the novel, the most popular form of art, and you note that it is the young who read and are swayed by powerful fiction. The tremendous fascination of evil gives to an immoral novel an impetus in the grooves of commerce. Young people, even the purest of them, are curious to know what lies between the lids of a scarlet book. A high ethical conception cannot license art to generate such curiosity and then feed it.

But certain artists say that their business is not to furnish food for babes. Very well. Is the adult liberated to delectate himself with evil? By what ethical law can the distinction be recognized? If art is a factor in the conduct of life, our conception of it must be that it symbolizes an act of the collective human body and expresses an aspiration. In every area of human action, except, as it would seem, the field of fine art, we are required to avoid evil aspirations and to shun the company of vice and filth. Even the crudest observation and the most rudimentary experience of life convince us that we must grow like what we contemplate, and that intellectual associations give color to the soul. There are no more intimate and subtle intellectual associations than those effected through literature. The man or woman we meet in a book walks into our sanctuary of character and writes maxims on its walls. If we are libertines in art, what are we in the finest tissues of character? The conduct of the imagination is the chemistry of life. Physiological study leads more and more toward the conclusion that thought-habit largely influences what we may call nervous alimentation, and nothing is more certainly known than that character-quality depends upon the health of the nerve centers. It is therefore of ethical importance to study the connection between the development of art and the evolution of character.

One theory is that civilization shapes art to suit its changes. The other theory views art as a factor in developing civilization. A sound thinker who has read history and observed life will blend the two theories into a reciprocal one; but the ethical importance of art will be found in its influence in shaping conduct. Without this influence it is a mere efflorescence of life. To my mind genius loses its salient value when it takes the attitude of accident and poses as a mere *lusus*

*nature*, like a gall-nut on an oak leaf, or a wart on your hand. I like to regard it as a healthy fruit tree, bearing wholesome and invigorating fruit; a perfect soul working consciously and with conscience to delight and refine all other souls.

And yet my conception of art does not recognize obvious didactics, or accept the limitations of any arbitrary system of morals. The key to art is taste, and taste is the finest secret of conduct. Behind taste lies moral bias, from which the initial impulse of every art movement springs; for it is moral bias that controls every conception of the form and the function of art. This bias gets into the air of an age; it is miasm or ozone; it is a coefficient operating with conscience or with irresponsible revolt. Now, the deepest reach of art is to engender a right bias, so that good taste shall become hereditary. Says De Quincey, "the writer is not summoned to convince, but to persuade"; and Joubert adds, "it is not enough that a work be good; it must be done by a good author." At the present moment of history we seem to be hesitating whether or not, after all, literature shall be regarded as a mere mode of commercial motion. "The first value of a book," said a publisher, "is its salability." This is a conception which destroys every imaginable basis of conscience in literary life, unless we can make good books salable; for the publisher holds command.

Both church and state have tried to educate taste by means of legal censorship; the practice has been as futile as the principle is despicable. Indeed, the circulation of a bad book is always urged to the maximum by legal prohibition. Human perversity is an element in every problem of reform. A man told me that he never thirsted for whisky save when in a prohibition state. To reform conduct we must educate life. If a man is suffering from blood-poisoning we do not cure him by local treatment; we try to cleanse his whole system. Ethics must regard the collective body as one patient whose disease is constitutional. The quack doctor panders to a maudlin weakness of chronic invalids. So in art a certain school of quacks, like Ibsen and Tolstoy, fatten upon the liberality of hysterical souls.

Speaking of false critics, sturdy and right-minded John Dryden said: "All that is dull, insipid, languishing, and with-

out sinews in a poem they call an imitation of nature." In our day the so-called realists answer to Dryden's description. They boast of holding up a mirror to nature; but they take care to give preference always to ignoble nature. They never hold up their mirror to heroic nature. Have you observed how, as a man becomes a realist he grows fond of being narrow and of playing with small specialties? Have you thought out the secret force which controls the movements of this so-called realism, and always keeps its votaries sneering at heroic life while they revel in another sort of life, which fitly to characterize here would be improper? I can tell you what that force is; it is unbelief in ideal standards of human aspiration, and it is impatient scorn of that higher mode of thought which has given the world all the greatest creations of imaginative genius. It is a long cry from Homer and Aeschylus and Shakespeare and Scott to Zola and Ibsen and Tolstoj and Flaubert; but it is exactly measured by the space between a voice which utters the highest note of its time and civilization, and one that utters the lowest. I say that these modern realists utter the cry of our civilization's lowest and most belated element; and they call it the cry of modern science. But science has nothing to do with it. Science never disports itself in the baleful light of mere coarseness; nor does it choose dry or commonplace investigations simply because they are dry and commonplace. In its true sphere science aims to lift us above mysteries. The same may be said of all the great masters of art; they lift us above the mire of degrading things. True, we find coarseness amounting to what is foul in all the ancient classics, and even in Chaucer and Shakespeare; but we cannot take shelter behind these to cast forth upon the world our own surplus of filth. The custom of critics is in charity to refer the obscenities of old writers to the moral taste of the time. Shall we credit our own civilization with an appetency for the *Kreutzer Sonata*, *Leaves of Grass*, and *Madame Bovary*? Have we moved no farther than this during these centuries of Christianity?

I know absolutely nothing about theology, which is doubtless to be counted in reckoning what I come to, and I frankly say that I could not, to save me, tell the difference between one creed and another; but I have it clearly in mind that Chris-

tianity is responsible for our civilization, and is the datum-line to which we must refer in all of our measurements. Our enlightenment may be imaginary, the gleam of a myth, but it comes from the Star of Bethlehem. Every reader is aware that there exists a certain strained relation between art and moral responsibility. The first impulse of a solicitous parent is toward forbidding novels and dramatic literature to his children. The college and the pulpit wrestle with a giant doubt in the matter of approving the current conception of art. We all feel that the contemporary artistic influence is subtly opposed to the ethical verities. We find that in fiction and poetry we are hobnobbing with persons with whom we could not in real life bear a moment's interview. It is not so much the scenes and characters chosen; we might regard these as in real life, with a deep regret, but the conception of art and its function represented by such a choice of subject and treatment suggests a vicious trend of life.

Matthew Arnold's theory of "sweetness and light" may be a trifle flabby when put to the average test of practical experience; yet to irradiate light and to instill sweetness can never be amiss; this indeed seems to me the only excuse for art. Culture must, however, have its root nourished in a stronger soil than that of mere amiability. Art should stand for more than an expression of good-natured commentary on current life, or of ill-natured caricature of humanity's frailties. "What is realism?" inquired a young woman the other day. Her friend answered, "It's writing what we are too clean to speak, and reading what we would blush to look at. It is going in books where to go in actual life would disgrace us." Prudery does not appeal to a sound soul, and our strictures on art ought not to be different from our strictures on life. Our associations in art should not be lower than our associations in life. Indeed, to me the main service of imaginative activities is in giving higher experiences than ordinary life can afford. In life we aim at the higher life; in art, why not at the higher life? The most abject prudery is that which makes us ashamed to insist upon cleanliness and soundness; the vilest dishonesty suggests that we account for literary villainy on the score of compulsion by "artistic conscience." Evil is the great foe of true happiness; but art must give canvas-room for this dark figure with all its



scowls and all its fascinating smiles ; it has a mighty value when set over against goodness, so that the conception holds fast to the right. But let us not pass the limit of freedom into the domain of license. In life we face the ills and evils of our state ; we must do the same in art, and in both life and art there must be moral responsibility. If in writing a book we must not steal the thought-work of a fellow, surely in the same pages we must avoid breaking the other nine commandments. Still I have known a man who complained loud and long of the immorality of a publisher who had failed to make accurate copyright reports of sales in the matter of a vilely impure novel. This is the special pleading which in another form demands that the artist clothe himself before painting a naked picture.

Plato's dreams and Aristotle's facts may come at last into coincidence, and yet Plato's conception is the only safe ground of art. An imagination which never goes above "scientific dissections" may state conditions ; but a flash of empyrean fire cuts through conditions and illuminates the remote high area of the unconditional. Plato's attitude was supremely artistic ; Aristotle's posture was realistic. The utilitarian, who measures life by material units, is a peripatetic ; the true artist is platonic, and wherever we find him indicating an ethical conception, it is a universal one. The old Dorian notion was the elemental one, that morality was not of the individual but of the people, and this is the poet's notion in all ages.

But how is ethical leaven to work in literary art ? We cannot brook legal censorship, and, if we could, the remedy would be worse than the disease. Freedom must be next to absolute in letters. The one feasible scheme of ethical reform is education. And here arises the abrupt question, By what particular channel of education can literary taste be most readily purified ? It is safe to assume that a wholesome conception of art is the first stage of reform needed, and I suggest that sound criticism would be a potent factor in the work ; but I speak of criticism in its most liberal sense, certainly not in the sense which would make the critic a mere friendly purveyor of appreciation, a sycophant self-trained to lick boots. The zealous fault-hunter, to be sure, is not a critic ; no more is the fault-dodger. I like to read Sainte-Beuve ; but I lay at his door and Wordsworth's

much of the insignificance of literary art at this moment. The conception of art in the body of Wordsworth's poetry and the notion of criticism in Sainte-Beuve's essays have easily formed the whey of commonplace and the curd of "appreciation."

It is the habit, I am told, of certain editors to have their book reviews written by persons who will be sure to praise each work. This is but another expression of that irresponsibility behind which literary folk delight to huddle. The same weakness affects the whole modern theory of criticism. What avails teaching if in the same school every theory, no matter how debauching, has its expert apologist? If criticism is nothing more than sympathetic exposition by a special pleader, it amounts simply to the critic's saying: "I can make this artist's purpose and meaning plainer and more enjoyable than he could himself."

Criticism is the measuring of conduct—the conduct of life, the conduct of art. Viewed broadly, it is the fine residuum of sound morals left over after the solution of ethical problems. One man is not a critic; it is the intelligent majority. Say what we may, the average mind is the triumphant criterion; by it life wins or loses in all that concerns the body of humanity. What does not concern humanity as a body ought to concern no man; we are the Adam and Eve of to-day; it is mankind that must make the long run, not the individual. If we suffer from the old Adam's fall, what countless millions must writhe far down the future because we, the new Adam, ate a more deadly fruit! Verily, the day is ours and the light of it.

It will be felt that I am suggesting immanent criticism, the floating, general, vital impression out of which the elusive but powerful influence of art is so largely drawn. What makes a book popular? No number of favorable reviews can do it—no amount of advertising or puffing. The secret lies in touching the nerve of average taste. Every proposition submitted to mankind is at last solved by this average immanent criticism. Artists may rebel; but the democracy of human economy always prevails, and that picture, that poem, that story which appeals to and satisfies a common and steadfast human longing is the lasting and influential one. Ethics, then, as it regards art, must respect the average, and the ethical aim must be to lift the line of mean human aspiration. To have no privileged

class and to admit no special pleading in favor of genius by which strict moral responsibility may be avoided in art, are prerequisites of critical honesty. The average mind may be easily convinced of the justice of this democratic rule, and to this end should education tend. The higher we urge the mean level of immanent human criticism, the higher will rise the surface of human conduct. The conduct of art has no special exemption.

The chief office of art is to teach through fascination, not openly and dictatorially, but almost unawares. Its appeal is the charm of beauty, the lure of symmetry, the perfume of truth; or it is the imperious fascination of evil clothed in a counterfeit divinity. This is the old demarcation between good and evil. I repeat that neither genius nor art can successfully slink out of responsibility through a special side gate. To prevent this cowardice the old Greeks invented dialectics and discussed life vigorously in their schools. We may say that they were heathens: but what would they say of us with our Christian theories and our pagan practices? Nakedness, physical and spiritual, in art was a sincere reflex of Greek religion, Greek civilization. It was unconsciously projected. Not so with us; when we go naked it is done self-consciously, with the full understanding that nakedness is not decent. We do it in sheer defiance of immanent criticism.

Is there a man or a woman in the world who believes that any person ever read a novel or a poem for the stark purpose of moral reform? Do you ever read a novel expecting thereby to wash away some stain from your character. Be honest and answer that in every quest pleasure is your goal. From the notion of heaven down to the wish for a tin whistle your aim is pleasure. You imagine you would enjoy heaven; you feel sure that a tin whistle would delight you. If you buy *Anna Karenina* or *Madame Bovary*, it is for delectation and not for personal purification. Speaking of cant, what cant is worse than that of the artist who entertains you at the table of vice with the avowed purpose of sweetening your life?

It is that wonderful Joubert again who says, "Naturally, the soul repents to itself all that is beautiful or all that seems so." The writer writes what he likes, the reader reads what is to his taste. Ah, taste! there is the foundation. Can you for a mo-

ment credit any man's statement that he reads for delectation and yet against his taste? Perhaps I am a Philistine; at all events I do not hesitate here flatly to charge insincerity. Who could possibly be more hopelessly insincere than the avowedly pure woman who tells you that she has fortified her virtue by reading Ibsen's picture of Hedda Gabler? Woman, you have taken Ibsen's arm and have gone with him into vile company and have been delighted with the novelty of it. The smack of hell is sweet to your lips, as it was to those of new-made Eve. It would be strictly true for such a woman to say, "Yes, I read these novels of impure passion, and there is a strain in my taste which enjoys those pictures of temptation and of evil pleasures. Secretly I like a peep into debauchery; but then I hold on to my own rectitude." The word "rectitude" as here used means formal rectitude of life's exterior; the intrinsic muscles have responded to a coarse and beastly impulse.

In producing works of art having evil for their source of fascination, and in reading such works we are tainting the most secret veins of immanent criticism. Civilization inevitably responds to these influences working at the farthest tips of its tenderest roots. Vitiate imagination and you destroy character. No pure woman ever wrote a fiction of illicit love; if she began pure, she ended soiled. Her soul followed her pen. Druggists and physicians have told me that a person who takes to opium-eating will lie, steal, or barter body and soul for a morsel of dried poppy-juice. Never in my life have I known a man or a woman given over to the pleasure of writing or of reading novels based on illicit love who did not habitually lie to avoid the application of personal responsibility.

To the perfectly unbiased observer nothing is clearer than that forbidden fruit is always in demand, and will be as long as human perversity fortifies human animalism. If the author of *Tess of D'Urbervilles* would say the truth, he would flatly confess that he wrote that brilliantly fascinating, filthy novel, not to make poor young girls cling to virtue, not to prevent rich young men from being villains at heart; but to make a fiction that would appeal to human perversity and delectate human animalism. He reckoned safely; the book sold almost as fast as whisky. It was named by the author the "story of a pure woman." This woman, after being easily led to shame once

prior to marriage, fell again during wedlock, and then committed murder and was executed. This is no extreme case; I cite it as typical. Nearly all of the critics were loud in praise of this novel—thousands of good people read it. And to justify themselves both critics and readers claimed for it a high moral influence. What I see wrong in this is that it claims for fiction a power and an exemption not possible to real life. How can association with immoral and debauching people and conditions in our reading differ from our association with them in life? If art is chiefly for delectation, is it not a species of debauchery to indulge in art which takes its fascination from forbidden sources? As I have said, human perversity demands the forbidden. A publisher told me that for a novel to gain the reputation of being written in the highest strain of art and yet on a subject not considered clean was a sure guaranty of success; "and yet," said he, "popular sentiment is strong against such books." Here is the fascination of the unclean—the very fascination which it is the duty of all to avoid and which it is the highest mission of Christian civilization to extinguish. And yet Christian artists demand the right to make commerce of this same evil fascination, and in this demand they are upheld by Christian critics.

In a word, I conclude by propounding this question: Has the immanent meaning of Christian civilization yet showed itself in art? Or, negatively, is not fine art, and especially literary fine art, still essentially heathen? Is not the most direct and vigorous appeal of current poetry and fiction made to the ancient, elemental, conscienceless substance of humanity? One of two things is certainly true: The artist is specially exempt from moral responsibility, or he is just as responsible as any other person.

To me it appears that the commercial value of literary filth is really behind every argument in favor of the moral force assumed by authors and critics to be inherent in the dramatic presentation of illicit love. We must admit that novels and poems on this subject are immensely fascinating and that in a cold commercial view they are good property. In the same view whisky and gambling rooms are excellent investments. Gilded dives pay large dividends in the lawful currency. St.



Peter's Church has fewer visitors than Monte Carlo. What do you make of this? Is it the true conception of art that the artist may live in honor by the same appeal which enriches the faro-dealer, the saloon-keeper, and the princess of a bagnio? Is the money earned by writing and selling *Tess of the D'Urbervilles* one whit cleaner than that earned by any other play upon the human weakness for unclean things? It is not clear why a feeling should prevail that, to be robust, art must show a great deal of vulgarity. The best athlete carries but little flesh, and I find that fine muscles and sound nerves go farther than fat. Grossness, indeed, is as far removed from true virility as one pole from the other. Mere audacity in handling things not considered, by the spirit of our civilization, touchable, cannot win the badge of Homer or of Horace. Homer sang strictly within the spirit of his age and voiced its characteristic aspiration. Horace did no violence to the civilization that inspired him. Full, close, sympathetic touch with Christianity (not with dry dogma, creed, ritual, or sect, or denomination), close touch with Christianity, I say, alone can give the true conception of the new art of our just dawning era.

You will observe that I do not hesitate to speak of Christianity as distinct from church, priesthood, theology, and formal religion,—as a mode of progress, a great mood of civilization, broadening, deepening, warming day by day. It is moving toward the republic in everything; not backward toward the republic of the heathen, but forward to the republic of the Christian. Wherefore the conception of art to be adequate must apprehend this future while availing itself of the past. The point where the old orb and the new blend the rays of warning and of prophecy is the true focus of inspiration. We must know where we are. There is no return. The Greek with his jocund heathen song is dead; gone is the heathen grace of Virgil; gone the goatherd genius from the fells of Sicily; gone Anacreon, the ruddy bibber, and gone the strange cry:

ὦ παῖ παρθέμιον βλέπων.

Not much less remote echoes the Dantesque strain, half Christian, half heathen. It is time for the key-note of our era to sound; it is time for genius to speak in the true, in the highest terms of our civilization.

"Well," says some practical soul, "when, where, and to what purpose?" I answer: When we make for genius the true Christian atmosphere; in that atmosphere will he thrive; not in the dust of dogma; not in the twilight of cathedrals; not yet in the cramped sanctuary of tradition. He shall inhale the rich air, which is buoyant with the significance of our era, and his purpose shall be the good of the brotherhood of man.

MAURICE THOMPSON.

## THE DECAD STRUCTURE OF THE EARLIEST MOSAIC LAW.

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We find in the middle books of the Pentateuch three ancient law-codes woven into the mass of historical material. These codes are usually known as the Decalogue (Ex. 20: 1-17), the Book of the Covenant (Ex. 20: 23 to 23: 19), and the Holiness Code (Lev. 18: 1 to 26: 2). They are all said to have been given at Mt. Sinai, and therefore have a peculiar interest in being the earliest Hebrew legislation. Upon examination we notice that parts are obviously codified in groups of ten laws, and we notice some recurrent endings of groups. Many of these laws we find repeated and referred to in hortatory passages and in Deuteronomy, but, wherever they occur, they are noticeable for their terse style and primitive content. We see in places that they have been modified by additions designed to give them greater definiteness and by explanations; and that occasionally they have been abridged to save repetition of some hortatory passage. These amplifications are usually easily detected by their peculiarities of style. The purpose of this study is to search for the structure and content of the original codes before they were combined with the history.

That some orderly arrangement originally obtained has been recognized by many scholars, notably Bertheau, *Die sieben Gruppen mosaischer Gesetze*, 1840; Dillman, *Kurzgefasstes exegetisches Handbuch, Ex.-Lev.*, 2d ed., 1880; and Briggs, *Higher Criticism of the Hexateuch*, 1893. None, however, have made a complete analysis with this end in view; even the latest study, that of Dr. Briggs, makes only a beginning.

This work has been done under the direction of Professor Lewis B. Paton. The effort is made to find out whether this decad structure, which is recognized in certain sections, obtains throughout. For the purpose of aiding us in locating limits of

divisions, restoring lost laws and misplaced fragments, we examine all parallels in the hortatory passages, in the renewed covenant (Ex. 34), and in Deuteronomy. As a result, we find that the Decalogue consists of ten laws; the Book of the Covenant, of ten decads of laws; the Holiness Code, of two divisions of ten decads of laws each. We further find each decad of laws to be divided into two pentads by a logical division of the subject-matter.

The "Priestly" commentary on the primitive codes is the troublesome factor of the Holiness Code, especially in the last few decads of Division B, very little of which remains unchanged. In our analysis, the "P" element is noted or removed only enough to bring into view the original kernel of the law.

DWIGHT GODDARD.

NOTE.—In the following tabulation the English text is that of the standard Revised Version, including punctuation, but omitting the italicization of words not in the Hebrew. Where parallel passages are given, Italics in the *first* column indicate matter apparently added to the laws proper, while Italics in the *second* column indicate matter not parallel to that given in the first column. Matter enclosed in brackets is conjectural, being supplied from parallels.

Throughout the tabulation the heavy-faced figures on the *left* mark the laws composing each decad, while the figures on the *right* mark the verses as ordinarily divided.

## THE DECALOGUE. EX. 20: 1-17.

## 1ST PENTAD. SINS AGAINST GOD.

*And God spake all these words, saying,*

*I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.*

*Deut. 5: 7-21.*

*I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.*

1 Thou shalt have none other Gods before me.

7 Thou shalt have none other gods before me.

2 Thou shalt not make unto thee a graven image, nor <sup>1</sup>*the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; and shewing mercy unto thousands, of them <sup>2</sup>that love me and keep my commandments.*

8 Thou shalt not make unto thee a graven image, the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me and keep my commandments.

3 Thou shalt not take the name of the Lord thy God in vain; *for the Lord will not hold him guiltless that taketh his name in vain.*

11 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

4 Remember the sabbath day, to keep it holy. *Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger <sup>2</sup>that is within thy gates: <sup>4</sup>for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.*

12 Observe the sabbath day, to keep it holy, as the Lord thy God commanded thee. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

5 Honour thy father and thy mother: *<sup>6</sup>that thy days may be long upon the land which the Lord thy God giveth thee.*

16 Honour thy father and thy mother, as the Lord thy God commanded thee: that thy days may be long, and that it may go well with thee, upon the land which the Lord thy God giveth thee.

## 2D PENTAD. SINS AGAINST MAN.

6 Thou shalt do no murder.

17 Thou shalt do no murder.

7 Thou shalt not commit adultery.

18 Neither shalt thou commit adultery.

8 Thou shalt not steal.

19 Neither shalt thou steal.

9 Thou shalt not bear false witness against thy neighbour.

20 Neither shalt thou bear false witness against thy neighbour.

10 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his

21 Neither shalt thou covet thy neighbour's wife; neither shalt thou <sup>6</sup>desire thy neighbour's house, his field, or his



man-servant, or his maid-servant, his ox,  
his ass, or anything that is thy neigh-  
bour's.

man-servant, or his maid-servant, his ox,  
or his ass, or anything that is thy neigh-  
bour's.

<sup>1</sup> Was this added afterward?  
gates," style of Dt., occurs 20 times.  
of order.

<sup>2</sup> Style of Dt. ("that love me.")  
<sup>4</sup> Style of P. Ex. 31:17; Gen. 22:2; omitted en-  
tirely in Dt.; we infer, therefore, added by P.

<sup>3</sup> Within thy  
Note change

## BOOK OF THE COVENANT. EX. 20:23 to 23:19.

### DECAD I. EX. 20:23-26. PURITY IN WORSHIP.

#### 1ST PENTAD. NEGATIVE (fragment).

- 1 [Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest.]
- 2 [But ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim.]
- 3 Ye shall not make other gods 23 with me;
- 4 [Lest thou sacrifice unto their gods, and one call thee and thou eat of his sacrifice:]
- 5 [And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.]

Ex. 34:12-17.

<sup>2</sup> Take heed to thyself, lest thou make 12  
a covenant with the inhabitants of the  
land whither thou goest, lest it be for a  
snare in the midst of thee:

But ye shall break down their altars, 13  
and dash in pieces their pillars, and ye  
shall cut down their Asherim:

For thou shalt worship no other god: 14  
for the Lord, whose name is Jealous, is  
a jealous God:

<sup>4</sup> Lest thou make a covenant with the 15  
inhabitants of the land, and they go a  
whoring after their gods, and do sacri-  
fice unto their gods, and one call thee  
and thou eat of his sacrifice;

And thou take of their daughters unto 16  
thy sons, and their daughters go a  
whoring after their gods, and make  
thy sons go a whoring after their gods.

#### 2D PENTAD. POSITIVE.

- 6 <sup>2</sup> Gods of silver, or gods of gold, ye shall not make unto you.
- 7 An altar of earth thou shalt 24 make unto me,
- 8 And shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee.
- 9 And if thou make me an altar 25 of stone, thou shalt not build it of hewn stones: for if thou lift up thy tool upon it, thou hast polluted it.
- 10 Neither shalt thou go up by 26 steps unto mine altar, that thy nakedness be not discovered thereon.

Thou shalt make thee no molten gods: 17

<sup>1</sup> The order of laws is 24 (10-26) and also references to 10-26, 27-28, 29-30, 31-32, 33-34, 35-36, 37-38, 39-40, 41-42, 43-44, 45-46, 47-48, 49-50, 51-52, 53-54, 55-56, 57-58, 59-60, 61-62, 63-64, 65-66, 67-68, 69-70, 71-72, 73-74, 75-76, 77-78, 79-80, 81-82, 83-84, 85-86, 87-88, 89-90, 91-92, 93-94, 95-96, 97-98, 99-100, 101-102, 103-104, 105-106, 107-108, 109-110, 111-112, 113-114, 115-116, 117-118, 119-120, 121-122, 123-124, 125-126, 127-128, 129-130, 131-132, 133-134, 135-136, 137-138, 139-140, 141-142, 143-144, 145-146, 147-148, 149-150, 151-152, 153-154, 155-156, 157-158, 159-160, 161-162, 163-164, 165-166, 167-168, 169-170, 171-172, 173-174, 175-176, 177-178, 179-180, 181-182, 183-184, 185-186, 187-188, 189-190, 191-192, 193-194, 195-196, 197-198, 199-200, 201-202, 203-204, 205-206, 207-208, 209-210, 211-212, 213-214, 215-216, 217-218, 219-220, 221-222, 223-224, 225-226, 227-228, 229-230, 231-232, 233-234, 235-236, 237-238, 239-240, 241-242, 243-244, 245-246, 247-248, 249-250, 251-252, 253-254, 255-256, 257-258, 259-260, 261-262, 263-264, 265-266, 267-268, 269-270, 271-272, 273-274, 275-276, 277-278, 279-280, 281-282, 283-284, 285-286, 287-288, 289-290, 291-292, 293-294, 295-296, 297-298, 299-300, 301-302, 303-304, 305-306, 307-308, 309-310, 311-312, 313-314, 315-316, 317-318, 319-320, 321-322, 323-324, 325-326, 327-328, 329-330, 331-332, 333-334, 335-336, 337-338, 339-340, 341-342, 343-344, 345-346, 347-348, 349-350, 351-352, 353-354, 355-356, 357-358, 359-360, 361-362, 363-364, 365-366, 367-368, 369-370, 371-372, 373-374, 375-376, 377-378, 379-380, 381-382, 383-384, 385-386, 387-388, 389-390, 391-392, 393-394, 395-396, 397-398, 399-400, 401-402, 403-404, 405-406, 407-408, 409-410, 411-412, 413-414, 415-416, 417-418, 419-420, 421-422, 423-424, 425-426, 427-428, 429-430, 431-432, 433-434, 435-436, 437-438, 439-440, 441-442, 443-444, 445-446, 447-448, 449-450, 451-452, 453-454, 455-456, 457-458, 459-460, 461-462, 463-464, 465-466, 467-468, 469-470, 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693-694, 695-696, 697-698, 699-700, 701-702, 703-704, 705-706, 707-708, 709-710, 711-712, 713-714, 715-716, 717-718, 719-720, 721-722, 723-724, 725-726, 727-728, 729-730, 731-732, 733-734, 735-736, 737-738, 739-740, 741-742, 743-744, 745-746, 747-748, 749-750, 751-752, 753-754, 755-756, 757-758, 759-760, 761-762, 763-764, 765-766, 767-768, 769-770, 771-772, 773-774, 775-776, 777-778, 779-780, 781-782, 783-784, 785-786, 787-788, 789-790, 791-792, 793-794, 795-796, 797-798, 799-800, 801-802, 803-804, 805-806, 807-808, 809-810, 811-812, 813-814, 815-816, 817-818, 819-820, 821-822, 823-824, 825-826, 827-828, 829-830, 831-832, 833-834, 835-836, 837-838, 839-840, 841-842, 843-844, 845-846, 847-848, 849-850, 851-852, 853-854, 855-856, 857-858, 859-860, 861-862, 863-864, 865-866, 867-868, 869-870, 871-872, 873-874, 875-876, 877-878, 879-880, 881-882, 883-884, 885-886, 887-888, 889-890, 891-892, 893-894, 895-896, 897-898, 899-900, 901-902, 903-904, 905-906, 907-908, 909-910, 911-912, 913-914, 915-916, 917-918, 919-920, 921-922, 923-924, 925-926, 927-928, 929-930, 931-932, 933-934, 935-936, 937-938, 939-940, 941-942, 943-944, 945-946, 947-948, 949-950, 951-952, 953-954, 955-956, 957-958, 959-960, 961-962, 963-964, 965-966, 967-968, 969-970, 971-972, 973-974, 975-976, 977-978, 979-980, 981-982, 983-984, 985-986, 987-988, 989-990, 991-992, 993-994, 995-996, 997-998, 999-1000, 1001-1002, 1003-1004, 1005-1006, 1007-1008, 1009-1010, 1011-1012, 1013-1014, 1015-1016, 1017-1018, 1019-1020, 1021-1022, 1023-1024, 1025-1026, 1027-1028, 1029-1030, 1031-1032, 1033-1034, 1035-1036, 1037-1038, 1039-1040, 1041-1042, 1043-1044, 1045-1046, 1047-1048, 1049-1050, 1051-1052, 1053-1054, 1055-1056, 1057-1058, 1059-1060, 1061-1062, 1063-1064, 1065-1066, 1067-1068, 1069-1070, 1071-1072, 1073-1074, 1075-1076, 1077-1078, 1079-1080, 1081-1082, 1083-1084, 1085-1086, 1087-1088, 1089-1090, 1091-1092, 1093-1094, 1095-1096, 1097-1098, 1099-1100, 1101-1102, 1103-1104, 1105-1106, 1107-1108, 1109-1110, 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1839-1840, 1841-1842, 1843-1844, 1845-1846, 1847-1848, 1849-1850, 1851-1852, 1853-1854, 1855-1856, 1857-1858, 1859-1860, 1861-1862, 1863-1864, 1865-1866, 1867-1868, 1869-1870, 1871-1872, 1873-1874, 1875-1876, 1877-1878, 1879-1880, 1881-1882, 1883-1884, 1885-1886, 1887-1888, 1889-1890, 1891-1892, 1893-1894, 1895-1896, 1897-1898, 1899-1900, 1901-1902, 1903-1904, 1905-1906, 1907-1908, 1909-1910, 1911-1912, 1913-1914, 1915-1916, 1917-1918, 1919-1920, 1921-1922, 1923-1924, 1925-1926, 1927-1928, 1929-1930, 1931-1932, 1933-1934, 1935-1936, 1937-1938, 1939-1940, 1941-1942, 1943-1944, 1945-1946, 1947-1948, 1949-1950, 1951-1952, 1953-1954, 1955-1956, 1957-1958, 1959-1960, 1961-1962, 1963-1964, 1965-1966, 1967-1968, 1969-1970, 1971-1972, 1973-1974, 1975-1976, 1977-1978, 1979-1980, 1981-1982, 1983-1984, 1985-1986, 1987-1988, 1989-1990, 1991-1992, 1993-1994, 1995-1996, 1997-1998, 1999-2000, 2001-2002, 2003-2004, 2005-2006, 2007-2008, 2009-2010, 2011-2012, 2013-2014, 2015-2016, 2017-2018, 2019-2020, 2021-2022, 2023-2024, 2025-2026, 2027-2028, 2029-2030, 2031-2032, 2033-2034, 2035-2036, 2037-2038, 2039-2040, 2041-2042, 2043-2044, 2045-2046, 2047-2048, 2049-2050, 2051-2052, 2053-2054, 2055-2056, 2057-2058, 2059-2060, 2061-2062, 2063-2064, 2065-2066, 2067-2068, 2069-2070, 2071-2072, 2073-2074, 2075-2076, 2077-2078, 2079-2080, 2081-2082, 2083-2084, 2085-2086, 2087-2088, 2089-2090, 2091-2092, 2093-2094, 2095-2096, 2097-2098, 2099-2100, 2101-2102, 2103-2104, 2105-2106, 2107-2108, 2109-2110, 2111-2112, 2113-2114, 2115-2116, 2117-2118, 2119-2120, 2121-2122, 2123-2124, 2125-2126, 2127-2128, 2129-2130, 2131-2132, 2133-2134, 2135-2136, 2137-2138, 2139-2140, 2141-2142, 2143-2144, 2145-2146, 2147-2148, 2149-2150, 2151-2152, 2153-2154, 2155-2156, 2157-2158, 2159-2160, 2161-2162, 2163-2164, 2165-2166, 2167-2168, 2169-2170, 2171-2172, 2173-2174, 2175-2176, 2177-2178, 21

## DECAD II. EX. 21: 1-11. RIGHTS OF SLAVES.

## 1ST PENTAD. MALES.

*Now these are the judgements which thou shalt set before them.*

- 1 <sup>1</sup> If thou buy an Hebrew servant, six years he shall serve : and in the 2  
seventh he shall go out free for nothing.  
2 If he come in by himself, he shall go out by himself : 3  
3 If he be married, then his wife shall go out with him.  
4 If his master give him a wife, and she bear him sons or daughters ; 4  
the wife and her children shall be her master's, and he shall go out by  
himself.  
5 But if the servant shall plainly say, I love my master, my wife, and 5  
my children ; I will not go out free : then his master shall bring him 6  
unto God, and shall bring him to the door, or unto the door post ; and  
his master shall bore his ear through with an awl ; and he shall serve  
him for ever.

## 2D PENTAD. FEMALES.

- 6 And if a man sell his daughter to be a maidservant, she shall not go 7  
out as the menservants do.  
7 If she please not her master, who hath espoused her to himself, then 8  
shall he let her be redeemed : to sell her unto a strange people he shall  
have no power, seeing he hath dealt deceitfully with her.  
8 And if he espouse her unto his son, he shall deal with her after the 9  
manner of daughters.  
9 If he take him another wife ; her food, her raiment, and her duty of ro  
marriage, shall he not diminish.  
10 And if he do not these three unto her, then shall she go out for 11  
nothing, without money.

<sup>1</sup> Dt. 15: 12-18.

## DECAD III. EX. 21: 12-27. ASSAULTS.

## 1ST PENTAD. WORTHY OF DEATH.

- 1 <sup>1</sup> He that smiteth a man, so that he die, shall surely be put to death. 12  
2 <sup>2</sup> And if a man lie not in wait, but God deliver him into his hand ; 13  
then I will appoint thee a place whither he shall flee.  
3 <sup>3</sup> And if a man come presumptuously upon his neighbour, to slay him 14  
with guile ; thou shalt take him from mine altar, that he may die.  
4 And he that smiteth his father, or his mother, shall be surely put to 15  
death.  
5 <sup>4</sup> And he that stealeth a man, and selleth him, or if he be found in his 16  
hand, he shall surely be put to death.  
<sup>5</sup> And he that curseth his father, or his mother, shall surely be put to death. 17

## 2D PENTAD. WORTHY OF LESS PENALTY.

- 6 And if men contend, and one smiteth the other with a stone, or with 18  
his fist, and he die not, but keep his bed : if he rise again, and walk 19  
abroad upon his staff, then shall he that smote him be quit : only he  
shall pay for the loss of his time, and shall cause him to be thoroughly  
healed.  
7 And if a man smite his servant, or his maid, with a rod, and he die 20  
under his hand ; he shall surely be punished.  
8 Notwithstanding, if he continue a day or two, he shall not be pun- 21  
ished : for he is his money.

<sup>6</sup> And if men strive together, and hurt a woman with child, so that her fruit depart, 22  
and yet no mischief follow : he shall surely be fined, according as the woman's hus-  
band shall lay upon him ; and he shall pay as the judges determine. But if any mis- 23

*eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.* 25

- 9 And if a man smite the eye of his servant, or the eye of his maid, 26  
and destroy it; he shall let him go free for his eye's sake.  
10 And if he smite out his manservant's tooth, or his maidservant's 27  
tooth; he shall let him go free for his tooth's sake.

<sup>1</sup>De. 19: 11. <sup>2</sup>De. 19: 11. <sup>3</sup>De. 22: 14. <sup>4</sup>De. 24: 7. <sup>5</sup>Gloss, see Lev. 24: 6; note change of order in LXX. <sup>6</sup>Gloss, an ancient law undoubtedly, but out of place here, because, (a) It prescribes the death penalty, therefore should be in 1st pentad, if at all; (b) It relates to a free person, therefore should follow verse 19, if at all; (c) It relates to free persons contending, therefore should follow verse 10, if at all; (d) It interrupts logical order of thought between 20 and 26; (e) It reverses usual order of laws in this code by putting the lesser crime first; (f) Verses labor under an internal inconsistency as to the verses beginning, "But if any mischief follow, etc." To whom does it refer? Not to the child certainly. To other non-combatants? To the woman? The *lex talionis* could hardly be enforced in most of the injuries liable to result. LXX has altered both verses to help the difficulty. Budde, *Bemerkungen zum Bundesbuch*, Z. A. W. Heft I. p. 108 ff. says the order should be 18, 19, 23-25, 22, 21, 26, 27. This gives good sense, but is too artificial, makes it impossible to explain transposition to present order, and does not relieve confusion caused by having a death penalty in 2d pentad.

It is on these verses that Dr. Briggs goes astray, in placing verses 26 and 27 in Decad IV, which deals with an entirely different matter.

#### DECAD IV. Ex. 21: 18 to 22: 4. PENALTIES FOR INJURIES.

##### 1ST PENTAD. CAUSED BY ONE'S CATTLE.

- 1 And if an ox gore a man or a woman, that they die, the ox shall be 28  
surely stoned, and his flesh shall not be eaten; but the owner of the ox  
shall be quit.  
2 But if the ox were wont to gore in time past, and it hath been testi- 29  
fied to his owner, and he hath not kept him in, but that he hath killed  
a man or a woman; the ox shall be stoned, and his owner also shall be  
put to death.  
3 If there be laid on him a ransom, then he shall give for the redemp- 30  
tion of his life whatsoever is laid upon him.  
4 Whether he have gored a son, or have gored a daughter, according 31  
to this judgement shall it be done unto him.  
5 If the ox gore a manservant or a maidservant; he shall give unto 32  
their master thirty shekels of silver, and the ox shall be stoned.

##### 2D PENTAD. CAUSED TO ONE'S CATTLE.

- 6 And if a man shall open a pit, or if a man shall dig a pit and not 33  
cover it, and an ox or an ass fall therein, the owner of the pit shall 34  
make it good; he shall give money unto the owner of them, and the  
dead beast shall be his.  
7 And if one man's ox hurt another's, that he die; then they shall sell 35  
the live ox, and divide the price of it; and the dead also shall they  
divide.  
8 Or if it be known that the ox was wont to gore in time past, and his 36  
owner hath not kept him in; he shall surely pay ox for ox, and the  
dead beast shall be his own.  
9 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall 1  
pay five oxen for an ox, and four sheep for a sheep. <sup>1</sup>If the thief be 2  
found breaking in, and be smitten that he die, there shall be no blood-guiltiness for  
him. If the sun be risen upon him, there shall be blood-guiltiness for him: he should 3  
make restitution; if he have nothing, then he shall be sold for his theft.  
10 If the theft be found in his hand alive, whether it be ox, or ass, or 4  
sheep; he shall pay double.

<sup>1</sup> Gloss, out of connection because, (a) Interrupts connection of 1 and 4; (b) In verse 1 thief alive; in 2 dead, in 3 alive again; (c) Has nothing to do with injuries to cattle, hence, must be removed; (d) In LXX, it is placed after verse 10, and is connected with verse 10. <sup>2</sup> Lesser crime, therefore, should follow the greater. LXX. Budde and Reuss, *Das Bundesbuch*, Haile, 1866.

## DECAD V. EX. 22 : 5-15. RESPONSIBILITY FOR DAMAGES.

## 1ST PENTAD. PROPERTY IN GENERAL.

- 1 <sup>1</sup>If a man shall cause a field or vineyard to be eaten, and shall let his 5  
beast loose, and it feed in another man's field ; of the best of his own  
field, and of the best of his own vineyard, shall he make restitution.
- 2 If fire break out, and catch in thorns, so that the shocks of corn, or 6  
the standing corn, or the field, be consumed ; he that kindled the fire  
shall surely make restitution.
- 3 If a man shall deliver unto his neighbour money or stuff to keep, 7  
and it be stolen out of the man's house ; if the thief be found, he shall  
pay double.
- 4 If the thief be not found, then the master of the house shall come 8  
near unto God, to see whether he have not put his hand unto his neigh-  
bour's goods.
- 5 For every matter of trespass, whether it be for ox, for ass, for sheep, 9  
for raiment, or for any manner of lost thing, whereof one saith, This is  
it, the cause of both parties shall come before God ; he whom God shall  
condemn shall pay double unto his neighbour.

## 2D PENTAD. CATTLE.

- 6 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or 10  
any beast, to keep ; and it die, or be hurt, or driven away, no man see-  
ing it : the oath of the Lord shall be between them both, whether he 11  
hath not put his hand unto his neighbour's goods ; and the owner there-  
of shall accept it, and he shall not make restitution. <sup>2</sup>*But if it be stolen 12*  
*from him, he shall make restitution unto the owner thereof.*
- 7 If it be torn in pieces, let him bring it for witness ; he shall not make 13  
good that which was torn.
- 8 And if a man borrow aught of his neighbour, and it be hurt, or die, 14  
the owner thereof not being with it, he shall surely make restitution.
- 9 If the owner thereof be with it, he shall not make it good : 15
- 10 <sup>3</sup>If it be an hired thing, it came for its hire.

<sup>1</sup> LXX.<sup>2</sup> Conflicts with verses 7, 8, and 11.<sup>3</sup> LXX.

## DECAD VI. EX. 22 : 16-20. PURITY IN SEXUAL RELATION.

1ST PENTAD. <sup>1</sup>IN THOSE BETROTHED  
OR MARRIED (missing).*Deut. 22 : 13-29.*

- 1 [If any man take a wife, and  
go in unto her, and hate her,  
and lay shameful things to her  
charge, then shall the father of  
the damsel, and her mother,  
take and bring forth the tokens  
of the damsel's virginity unto  
the elders of the city in the gate.  
And the elders of that city shall  
take the man and chastise him ;  
and they shall amerce him in  
an hundred shekels of silver,  
and give them unto the father  
of the damsel, and she shall be  
his wife ; he may not put her  
away all his days.]

If any man take a wife, and go in un- 13  
to her, and hate her, and lay shameful 14  
things to her charge, and bring up an  
evil name upon her, and say, I took this  
woman, and when I came nigh to her,  
I found not in her the tokens of vir-  
ginity : then shall the father of the 15  
damsel, and her mother, take and bring  
forth the tokens of the damsel's vir-  
ginity unto the elders of the city in the  
gate : and the damsel's father shall say 16  
unto the elders, I gave my daughter  
unto this man to wife, and he hateth  
her ; and, lo, he hath laid shameful 17  
things to her charge, saying, I found  
not in thy daughter the tokens of vir-  
ginity ; and yet these are the tokens of  
my daughter's virginity. And they  
shall spread the garment before the  
elders of the city. And the elders of 18  
that city shall take the man and chas-  
tise him ; and they shall amerce him in 19  
an hundred shekels of silver, and give  
them unto the father of the damsel, be-  
cause he hath brought up an evil name  
upon a virgin of Israel : and she shall  
be his wife ; he may not put her away  
all his days.

2 [But if this thing be true, that the tokens of virginity were not found in the damsel: then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the harlot in her father's house.]

3 [If a man be found lying with a woman married to an husband, then they shall both of them die.]

4 [If there be a damsel that is a virgin betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die.]

5 [But if the man find the damsel that is betrothed in the field, and the man force her, and lie with her; then the man only that lay with her shall die.]

But if this thing be true, that the tokens of virginity were not found in the damsel: then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the harlot in her father's house:  
*so shalt thou put away the evil from the midst of thee.*

If a man be found lying with a woman married to an husband, then they shall both of them die, the man that lay with the woman, and the woman: *so shalt thou put away the evil from Israel.*

If there be a damsel that is a virgin betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: *so thou shalt put away the evil from the midst of thee.*

But if the man find the damsel that is betrothed in the field, and the man force her, and lie with her; then the man only that lay with her shall die: but unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: for he found her in the field; the betrothed damsel cried, and there was none to save her.

## 2D PENTAD. IN GENERAL.

6 And if a man entice a virgin that is not betrothed, and lie with her, he shall surely pay a dowry for her to be his wife.

7 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

8 Thou shalt not suffer a sorceress to live.

9 Whosoever lieth with a beast shall surely be put to death.

10 He that sacrificeth unto any god, save unto the Lord only, shall be utterly destroyed.

If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his days.

<sup>1</sup>Missing Pentad suggested by Deut.

22: 13-29.

## DECAD VII. EX. 22: 21-27. KINDNESS.

### 1ST PENTAD. TOWARD MEN.

1 And a stranger shalt thou not wrong, neither shalt thou oppress him: for ye were strangers in the land of Egypt.

2 Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and



my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

- 3 <sup>2</sup>If thou lend money to any <sup>25</sup> of my people with thee that is poor, thou shalt not be to him as a creditor.
- 4 Neither shall ye lay upon him usury.
- 5 If thou at all take thy neighbour's garment to pledge, thou shalt restore it unto him by that the sun goeth down: for that <sup>27</sup> is his only covering, it is his garment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

2D PENTAD. TOWARD ANIMALS  
(missing).

*Deut. 22: 1-4.*

- 6 [<sup>4</sup>If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.]
- 7 [And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it home to thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.]
- 8 [And so shalt thou do with his ass; and so shalt thou do with his garment; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found: thou mayest not hide thyself.]
- 9 [<sup>5</sup>If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.]
- 10 [If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.]

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt surely bring them again unto thy brother. <sup>1</sup>

And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it home to thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. <sup>2</sup>

And so shalt thou do with his ass; and so shalt thou do with his garment; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found: thou mayest not hide thyself. <sup>3</sup>

Thou shalt not see thy brother's ass or his ox fallen down by the way, and hide thyself from them: thou shalt surely help him to lift them up again. <sup>4</sup>

<sup>5</sup>A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for whosoever doeth these things is an abomination unto the Lord thy God.

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: <sup>7</sup>thou shalt in any wise let the dam go, but the young thou mayest take unto thyself: that it may be well with thee, and that thou mayest prolong thy days.

<sup>1</sup> Dt. 24: 17. <sup>2</sup> Dt. 27: 10.

<sup>3</sup> LXX; Dt. 24: 10-13; Dt. 23: 10, 20.

<sup>4</sup> Ex. 23: 4; out of place but suggests the missing Pentad, which is confirmed and completed by Dt. 22: 1-4.

<sup>5</sup> Ex. 23: 5; out of place.

<sup>7</sup> Addition by Dt.

<sup>8</sup> Irrelevant to this, but see Holiness Code, Div. A, VI, 6.

DECAD VIII. Ex. 22: 2<sup>3</sup>-31. AS TO THAT WHICH IS SACRED.

## 1ST PENTAD. POSITIVE.

- 1 Thou shalt not revile God, 28  
 2 Nor curse a ruler of thy people.  
 3 Thou shalt not delay to offer 29  
 of the abundance of thy fruits,  
 and of thy liquors.  
 4 The firstborn of thy sons  
 shalt thou give unto me.  
 5 <sup>1</sup> Likewise shalt thou do with 30  
 thine oxen, and with thy sheep:  
 seven days it shall be with its  
 dam; on the eighth day thou  
 shalt give it me.

Ex. 22: 16, 20.

All that openeth the womb is mine; 17  
 And all thy cattle that is male, the  
 firstlings of ox and sheep.

## 2D PENTAD. NEGATIVE (fragments).

- 6 [And the firstling of an ass  
 thou shalt redeem with a lamb.]  
 7 [And if thou wilt not redeem  
 it, then thou shalt break its  
 neck.]  
 8 [All the firstborn of thy sons  
 thou shalt redeem.]  
 9 [<sup>2</sup> And none shall appear be-  
 fore me empty.]  
 10 And ye shall be holy men un- 31  
 to me: therefore ye shall not  
 eat any flesh that is torn of  
 beasts in the field; ye shall  
 cast it to the dogs.

And the firstling of an ass thou shalt 20  
 redeem with a lamb:

And if thou wilt not redeem it, then  
 thou shalt break its neck.

All the firstborn of thy sons thou  
 shalt redeem.

And none shall appear before me  
 empty.

<sup>1</sup> Dt. 15: 19. <sup>2</sup> Out of place in Ex. 22: 23; Dt. 15: 16.

## DECAD IX. Ex. 23: 1-8. JUSTICE.

## 1ST PENTAD. WHEN AMONG EQUALS.

- 1 Thou shalt not take up a false report: 1  
 2 <sup>1</sup> Put not thine hand with the wicked to be an unrighteous witness. 2  
 3 Thou shalt not follow a multitude to do evil;  
 4 <sup>2</sup> Neither shalt thou speak in a cause to turn aside after a multitude  
 to wrest judgement:  
 5 Neither shalt thou favour a poor man in his cause. 3  
 6 <sup>3</sup> If thou see an oppression as if thou wert a stranger, thou shalt surely bring it 4  
 back to him again. If thou see the ass of him that hateth thee lying under his bur- 5  
 den, and thou seest him to have been wronged, thou shalt surely help with him.

## 2D PENTAD. WHEN IN AUTHORITY.

- 6 <sup>4</sup> Thou shalt not wrest the judgement of thy poor in his cause. 6  
 7 <sup>5</sup> Keep thee far from a false matter; 7  
 8 <sup>6</sup> And the innocent and righteous slay thou not:  
 9 <sup>7</sup> For I will not justify the wicked.  
 10 And thou shalt take no gift: for a gift blindeth them that have sight, 8  
 and perverteth the words of the righteous.  
<sup>8</sup> And thou shalt not take a bribe, for a bribe blindeth the heart of a stranger, see-  
 ing ye were strangers in the land of Egypt.

<sup>1</sup> LXX. <sup>2</sup> LXX. <sup>3</sup> This is common to Decad VII, 6 and 7. <sup>4</sup> Dt. 16: 17, 19; and 19.  
<sup>5</sup> LXX. <sup>6</sup> Dt. 16: 19. <sup>7</sup> This is common to LXX. <sup>8</sup> Gloss, repetition of Decad VII, 1.

## DECAD X. EX. 23: 10-19. RELIGIOUS FESTIVALS.

## 1ST PENTAD. LIST OF FESTIVALS.

1 And six years thou shalt sow 10  
thy land, and shalt gather in  
the increase thereof: but the 11  
seventh year thou shalt let it  
rest and lie fallow; that the  
poor of thy people may eat:  
and what they leave the beast  
of the field shall eat. In like  
manner thou shalt deal with  
thy vineyard, and with thy  
oliveyard.

2 Six days thou shalt do thy 12  
work, and on the seventh day  
thou shalt rest: that thine ox  
and thine ass may have rest,  
and the son of thy handmaid,  
and the stranger, may be re-  
freshed. <sup>1</sup>And in all things that 13  
*I have said unto you take ye heed:  
and make no mention of the name of  
other gods, neither let it be heard out  
of thy mouth.*

3 <sup>2</sup>Three times thou shalt keep a feast 14  
*unto me in the year.* <sup>3</sup>The feast 15  
of unleavened bread shalt thou  
keep: seven days thou shalt eat  
unleavened bread, as I com-  
manded thee, at the time ap-  
pointed in the month Abib (for  
in it thou camest out from  
Egypt); <sup>4</sup>and none shall appear be-  
fore me empty:

4 <sup>5</sup>And the feast of harvest, the 16  
firstfruits of thy labours, which  
thou sowest in the field:

5 <sup>6</sup>And the feast of ingather-  
ing, at the end of the year,  
when thou gatherest in thy  
labours out of the field.

## 2D PENTAD. SPECIAL STIPULATIONS.

6 <sup>1</sup>Three times in the year all 17  
thy males shall appear before  
the Lord God.

7 Thou shalt not offer the blood 18  
of my sacrifice with leavened  
bread;

8 Neither shall the fat of my  
feast remain all night until the  
morning.

9 The first of the firstfruits of 19  
thy ground thou shalt bring in-  
to the house of the Lord thy  
God.

EX. 34: 18, 21-26.

Six days thou shalt work, but on the 21  
seventh day thou shalt rest: in plowing  
time and in harvest thou shalt rest.

<sup>8</sup>The feast of unleavened bread shalt 18  
thou keep. Seven days thou shalt eat  
unleavened bread, as I commanded  
thee, at the time appointed in the month  
Abib: for in the month Abib thou  
camest out from Egypt.

And thou shalt observe the feast of 22  
weeks, even of the firstfruits of wheat  
harvest,

And the feast of ingathering at the  
year's end.

Three times in the year shall all thy 23  
males appear before the Lord God, *the  
God of Israel. For I will cast out 24  
nations before thee, and enlarge thy bor-  
ders: neither shall any man desire thy  
land, when thou goest up to appear be-  
fore the Lord thy God three times in the  
year.*

Thou shalt not offer the blood of my 25  
sacrifice with leavened bread:

Neither shall the sacrifice of the feast  
of the passover be left unto the morn-  
ing.

The first of the firstfruits of thy 26  
ground thou shalt bring unto the house  
of the Lord thy God.

10 Thou shalt not seethe a kid  
in its mother's milk.

Thou shalt not seethe a kid in its  
mother's milk.

<sup>1</sup> Ex. 13. <sup>2</sup> Gloss, same as X, 6, and not in Ex. 34. <sup>3</sup> Dt. 16. <sup>4</sup> Out of place, see  
18: 11. <sup>5</sup> Dt. 16: 17. <sup>6</sup> Dt. 16: 17. LXX. <sup>7</sup> Only law in Ex.  
34 that is not in order.

## HOLINESS CODE. LEV. 18: 1 to 26: 2.

### DIVISION A. SECULAR LAWS.

#### DECAD I. LEV. 18: 6-15. HOLINESS IN SEXUAL RELATION.

##### 1ST PENTAD. BY REASON OF KINSHIP OF THE FIRST DEGREE.

<sup>1</sup> And the Lord spake unto Moses, saying, *Speak unto the children of Israel, and* <sup>2</sup>  
*say unto them, I am the Lord your God. After the doings of the land of Egypt,* <sup>3</sup>  
*where ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither*  
*I bring you, shall ye not do: neither shall ye walk in their statutes. My judgements* <sup>4</sup>  
*shall ye do, and my statutes shall ye keep, to walk therein: I am the Lord your God.*  
*Ye shall therefore keep my statutes, and my judgements: which if a man do, he shall* <sup>5</sup>  
*live in them: I am the Lord.*

1 None of you shall approach to any that is near of kin to him, to un- <sup>6</sup>  
cover their nakedness: I am the Lord.

2 The nakedness of thy father, even the nakedness of thy mother, shalt <sup>7</sup>  
thou not uncover: she is thy mother; thou shalt not uncover her naked-  
ness.

3 The nakedness of thy father's wife shalt thou not uncover: it is thy <sup>8</sup>  
father's nakedness.

4 The nakedness of thy sister, the daughter of thy father, or the <sup>9</sup>  
daughter of thy mother, whether born at home, or born abroad, even  
their nakedness thou shalt not uncover.

5 The nakedness of thy son's daughter, or of thy daughter's daughter, <sup>10</sup>  
even their nakedness thou shalt not uncover: for theirs is thine own  
nakedness.

##### 2D PENTAD. OF THE SECOND DEGREE.

6 The nakedness of thy father's wife's daughter, begotten of thy <sup>11</sup>  
father, she is thy sister, thou shalt not uncover her nakedness.

7 Thou shalt not uncover the nakedness of thy father's sister: she is <sup>12</sup>  
thy father's near kinswoman.

8 Thou shalt not uncover the nakedness of thy mother's sister: for she <sup>13</sup>  
is thy mother's near kinswoman.

9 Thou shalt not uncover the nakedness of thy father's brother, thou <sup>14</sup>  
shalt not approach his wife: she is thine aunt.

10 Thou shalt not uncover the nakedness of thy daughter in law: she <sup>15</sup>  
is thy son's wife; thou shalt not uncover her nakedness.

<sup>1</sup> Introduction. <sup>2</sup> Dt. 27: 9-10. <sup>3</sup> Dt. 27: 20.

#### DECAD II. LEV. 18: 16-23. IN SEXUAL RELATION.

##### 1ST PENTAD. BY REASON OF KINSHIP THROUGH MARRIAGE.

1 Thou shalt not uncover the nakedness of thy brother's wife: it is thy <sup>16</sup>  
brother's nakedness.

2 Thou shalt not uncover the nakedness of a woman and her daughter; <sup>17</sup>

3 Thou shalt not take her son's daughter, or her daughter's daughter,  
to uncover her nakedness; they are near kinswomen: it is wickedness.

4 And thou shalt not take a woman to her sister, to be a rival to her, <sup>18</sup>  
to uncover her nakedness, beside the other in her life-time.

5 And thou shalt not approach unto a woman to uncover her naked- <sup>19</sup>  
ness, as long as she is impure by her uncleanness.

## 2D PENTAD. IN GENERAL.

- 6 And thou shalt not lie carnally with thy neighbour's wife, to defile 20  
thyself with her.
- 7 <sup>2</sup>And thou shalt not give any of thy seed to make them pass through 21  
the fire to Molech, neither shalt thou profane the name of thy God : I  
am the Lord.
- 8 Thou shalt not lie with mankind, as with womankind : it is abomi- 22  
nation.
- 9 <sup>3</sup>And thou shalt not lie with any beast to defile thyself therewith : 23
- 10 Neither shall any woman stand before a beast, to lie down thereto :  
it is confusion.
- <sup>4</sup>Defile not ye yourselves in any of these things : for in all these the nations are defil- 24  
ed which I cast out from before you : and the land is defiled : therefore I do visit the 25  
iniquity thereof upon it, and the land vomiteth out her inhabitants. Ye therefore 26  
shall keep my statutes and my judgements, and shall not do any of these abomi-  
nations ; neither the homeborn, nor the stranger that sojourneth among you : (for 27  
all these abominations have the men of the land done, which were before you, and the  
land is defiled :) that the land vomit not you out also, when ye defile it, as it vomited 28  
out the nation that was before you. For whosoever shall do any of these abomina- 29  
tions, even the souls that do them shall be cut off from among their people. There- 30  
fore shall ye keep my charge, that ye do not any of these abominable customs, which  
were done before you, and that ye defile not yourself therein : I am the Lord your God.

<sup>1</sup> Dt. 27 : 23.<sup>2</sup> Dt. 18 : 10 ; LXX.<sup>3</sup> Dt. 27 : 21.<sup>4</sup> Hortatory passage.

## DECAD III. LEV. 19 : 1-8. IN RELIGIOUS LIFE.

## 1ST PENTAD. PERSONALLY.

*And the Lord spake unto Moses, saying, Speak unto all the congregation of the 1, 2  
children of Israel, and say unto them,*

- 1 Ye shall be holy : for I the Lord your God am holy.
- 2 Ye shall fear every man his mother, and his father, 3
- 3 <sup>1</sup>And ye shall keep my sabbaths : I am the Lord your God.
- 4 <sup>2</sup>Turn ye not unto idols, 4
- 5 <sup>3</sup>Nor make to yourselves molten gods : <sup>4</sup>I am the Lord your God.

## 2D PENTAD. CEREMONIALLY.

- 6 And when ye offer a sacrifice of peace offerings unto the Lord, ye 5  
shall offer it that ye may be accepted.
- 7 It shall be eaten the same day ye offer it, and on the morrow : 6
- 8 And if aught remain until the third day, it shall be burnt with fire.
- 9 And if it be eaten at all on the third day, it is an abomination ; it 7  
shall not be accepted :
- 10 But every one that eateth it shall bear his iniquity, because he hath 8  
profaned the holy thing of the Lord : and that soul shall be cut off  
from his people.

<sup>1</sup> IX, 9.<sup>2</sup> IX, 8.<sup>3</sup> Dt. 27 : 15.<sup>4</sup> IX, 6.

## DECAD IV. LEV. 19 : 9-12. HOLINESS.

## 1ST PENTAD. IN CHARITY.

- 1 <sup>1</sup>And when ye reap the harvest of your land, thou shalt not wholly 9  
reap the corners of thy field,
- 2 Neither shalt thou gather the gleanings of thy harvest.
- 3 And thou shalt not glean thy vineyard, 10
- 4 Neither shalt thou gather the fallen fruit of thy vineyard ;
- 5 Thou shalt leave them for the poor and for the stranger : I am the  
Lord your God.



## 2D PENTAD. IN TRUTH.

- 6 Ye shall not steal: 11  
 7 <sup>2</sup>Neither shall ye deal falsely,  
 8 Nor lie one to another.  
 9 And ye shall not swear by my name falsely, 12  
 10 So that thou profane the name of thy God: I am the Lord.

<sup>1</sup> See gloss in Lev. 19: 11. <sup>2</sup> Dt. 19: 16. <sup>3</sup> Change of order in LXX.

## DECAD V. LEV. 19: 13-16. HOLINESS.

## 1ST PENTAD. IN KINDNESS.

- 1 <sup>1</sup>Thou shalt not oppress thy neighbour, 13  
 2 Nor rob him:  
 3 <sup>2</sup>The wages of a hired servant shall not abide with thee all night  
 until the morning.  
 4 Thou shalt not curse the deaf, 14  
 5 Nor put a stumblingblock before the blind, but thou shalt fear thy  
 God: I am the Lord.

## 2D PENTAD. IN JUSTICE.

- 6 <sup>3</sup>Ye shall do no unrighteousness in judgement: 15  
 7 Thou shalt not respect the person of the poor,  
 8 Nor honour the person of the mighty: <sup>4</sup>*but in righteousness shalt thou*  
*judge (thy neighbour).*  
 9 Thou shalt not go up and down as a talebearer among thy people: 16  
 10 Neither shalt thou stand against the blood of thy neighbour: I am  
 the Lord.

<sup>1</sup> Dt. 24: 14. <sup>2</sup> Dt. 25: 17. <sup>3</sup> Dt. 16: 19, 20. <sup>4</sup> Repetition of 6.

## DECAD VI. LEV. 19: 17-19. HOLINESS.

## 1ST PENTAD. HYPOCRISY.

- 1 Thou shalt not hate thy brother 17  
 in thine heart:  
 2 Thou shalt surely rebuke thy  
 neighbour, and not bear sin be-  
 cause of him.  
 3 Thou shalt not take ven- 18  
 geance,  
 4 <sup>1</sup>Nor bear any grudge against  
 the children of thy people,  
 5 But thou shalt love thy neigh-  
 bour as thyself: I am the Lord.

## 2D PENTAD. SYMBOLS (fragments).

*Deut. 22: 5-12.*

- 6 [A woman shall not wear that 5  
 which pertaineth unto a man,  
 neither shall a man put on a  
 woman's garment.]  
 7 Ye shall keep my statutes, 19  
 Thou shalt not let thy cattle  
 gender with a diverse kind:  
 8 *A woman shall not wear that which*  
*pertaineth unto a man, neither shall a*  
*man put on a woman's garment: for*  
*whosoever doeth these things is an*  
*abomination unto the Lord thy God.*  
 9 *<sup>2</sup>If a bird's nest chance to be before thee*  
*in the way, in any tree, or on the ground,*  
*with young ones or eggs, and the dam*  
*sitting upon the young, or upon the eggs,*  
*thou shalt not take the dam with the*  
*young; thou shalt in any wise let the*  
*dam go, but the young thou mayest take* 7

- unto thyself: that it may be well with thee, and that thou mayest prolong thy days.
- <sup>3</sup> When thou buildest a new house, then 8  
thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.
- Thou shalt not sow thy vineyard 9  
with two kinds of seed: lest the whole fruit be forfeited, the seed which thou hast sown, and the increase of the vineyard.
- Thou shalt not plow with an ox and 10  
an ass together.
- Thou shalt not wear a mingled stuff, 11  
wool and linen together.
- Thou shalt make thee fringes upon 12  
the four borders of thy vesture, where-with thou coverest thyself.

*Num. 15: 37-41.*

And the Lord spake unto Moses, say- 37  
ing, Speak unto the children of Israel, 38  
and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, 39  
and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember and do all my commandments, and be 40  
holy unto your God. <sup>4</sup> I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God. 41

<sup>1</sup> LXX.    <sup>2</sup> See Book of the Covenant, Decad VII, 10.    <sup>3</sup> Irrelevant.    <sup>4</sup> Distinctly H.

## DECAD VII. LEV. 19: 23-28. HOLINESS.

### 1ST PENTAD. IN PURIFYING FRUIT TREES.

- <sup>1</sup> And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an 20  
husband, and not at all redeemed, nor freedom given her; they shall be punished; they shall not be put to death, because she was not free. And he shall bring his guilt 21  
offering unto the Lord, unto the door of the tent of meeting, even a ram for a guilt offering. And the priest shall make atonement for him with the ram of the guilt 22  
offering before the Lord for his sin which he hath sinned: and he shall be forgiven for his sin which he hath sinned.
- 1 <sup>2</sup> And when ye shall come into the land, and shall have planted all 23  
manner of trees for food, then ye shall count the fruit thereof as their uncircumcision:
- 2 Three years shall they be as uncircumcised unto you; it shall not be eaten.
- 3 But in the fourth year all the fruit thereof shall be holy, for giving 24  
praise unto the Lord.
- 4 And in the fifth year shall ye eat of the fruit thereof, that it may 25  
yield unto you the increase thereof: I am the Lord your God.
- <sup>3</sup> 5

### 2D PENTAD. FROM HEATHEN PRACTICES IN GENERAL.

- 6 Ye shall not eat any thing with the blood: 26
- 7 Neither shall ye use enchantments, nor practice augury.

- 8 <sup>1</sup> Ye shall not round the corners of your heads, neither shalt thou mar 27  
the corners of thy beard.  
9 Ye shall not make any cuttings in your flesh for the dead, 28  
10 Nor print any marks upon you: I am the Lord.

<sup>1</sup> Lev. 19: 27; <sup>2</sup> Dt. 10: 6; <sup>3</sup> No. 5 is, perhaps, to be found in the last part of  
25th verse, regarding the increase. <sup>4</sup> Dt. 14: 1.

## DECAD VIII. PURITY IN FOOD (<sup>1</sup> missing).

### 1ST PENTAD. BEASTS. [Dt. 14: 3-21].

*Lev. 11: 1-47, 49-47.*

- 1 [Thou shalt not eat any 3  
abominable thing.]

- 2 [These are the beasts which 4  
*ye shall eat: the ox, the sheep, and*  
*the goat, the hart, and the gazelle,*  
*and the roe-buck, and the wild goat,*  
*and the pygmy, and the antelope, and*  
*the chamois. And every beast* 6  
that parteth the hoof, and hath  
the hoof cloven in two, and  
cheweth the cud, among the  
beasts, that ye shall eat.]

- 3 [Nevertheless these ye shall 7  
not eat of them that chew the  
cud, or of them that have the  
hoof cloven: the camel, and the  
hare, and the coney, because  
they chew the cud but part not  
the hoof, they are unclean unto  
you:]

- 4 [And the swine, because he 8  
parteth the hoof but cheweth  
not the cud, he is unclean unto  
you: of their flesh ye shall not  
eat.]

- 5 [And their carcasses ye shall  
not touch.]

*And the Lord spake unto Moses and*  
*to Aaron, saying unto them, Speak unto*  
*the children of Israel, saying,*

These are the living things which ye  
shall eat among all the beasts that are  
on the earth. Whatsoever parteth the  
hoof, and is clovenfooted, and cheweth  
the cud, among the beasts, that shall  
ye eat.

Nevertheless these shall ye not eat of  
them that chew the cud, or of them that  
part the hoof: the camel, because he  
cheweth the cud but parteth not the  
hoof, he is unclean unto you. And the  
coney, because he cheweth the cud but  
parteth not the hoof, he is unclean unto  
you. And the hare, because she cheweth  
the cud but parteth not the hoof,  
she is unclean unto you.

And the swine, because he parteth  
the hoof, and is clovenfooted, but cheweth  
not the cud, he is unclean unto you.  
Of their flesh ye shall not eat,

And their carcasses ye shall not touch;  
they are unclean unto you.

### 2D PENTAD. FISH, BIRDS, AND CREEP- ING THINGS.

- 6 [These ye shall eat of all that 9  
are in the waters: whatsoever  
hath fins and scales shall ye eat:  
and whatsoever hath not fins 10  
and scales ye shall not eat; it  
is unclean unto you.]

These shall ye eat of all that are in  
the waters: whatsoever hath fins and  
scales in the waters, in the seas, and in  
the rivers, them shall ye eat. And all  
that have not fins and scales in the seas,  
and in the rivers, of all that move in the  
waters, and of all the living creatures  
that are in the waters, they are an abom-  
ination unto you, and they shall be an  
abomination unto you; ye shall not eat  
of their flesh, and their carcasses ye shall  
have in abomination.

Whatsoever hath no fins nor scales in  
the waters, that is an abomination un-  
to you.

- 7 [Of all clean birds ye may 11  
eat.]

- 8 [But these are they of which 12  
ye shall not eat: the eagle, and  
the gier eagle, and the ospray;  
and the glede, and the falcon, 13  
and the kite after its kind; and 14

And these ye shall have in abomina-  
tion among the fowls; they shall not be  
eaten, they are an abomination: the  
eagle and the gier eagle, and the  
ospray; and the kite, and the falcon  
after its kind; every raven after its  
kind; and the ostrich, and the night 16

every raven after its kind ; and 15  
the ostrich, and the night hawk,  
and the seamew, and the hawk  
after its kind ; the little owl, 16  
and the great owl, and the  
horned owl ; and the pelican, 17  
and the vulture, and the cor-  
morant ; and the stork, and the 18  
heron after its kind, and the  
hoopoe, and the bat.]

hawk, and the seamew, and the hawk 17  
after its kind ; and the little owl, and 18  
the cormorant, and the great owl ; and  
the horned owl, and the pelican, and the 19  
vulture ; and the stork, the heron after  
its kind, and the hoopoe, and the bat.

9 [2 And all winged creeping 19  
things are unclean unto you :  
they shall not be eaten. Of all 20  
clean 3fowls ye may eat.

All winged creeping things *that go* 20  
*upon all four* are an abomination unto  
you. *Yet these may ye eat of all winged* 21  
*creeping things that go upon all four,*  
*which have legs above their feet, to leap*  
*withal upon the earth : even these of* 22  
*them ye may eat : the locust after its*  
*kind, and the bald locust after its kind,*  
*and the cricket after its kind, and the* 23  
*grasshopper after its kind. But all*  
*winged creeping things, which have four*  
*feet, are an abomination unto you.*

*And by these ye shall become unclean : 24*  
*whosoever toucheth the carcase of them*  
*shall be unclean until the even.*<sup>4</sup>

10 [Ye shall not eat of any thing 21  
that dieth of itself :]

*And if any beast, of which ye may eat,* 39  
*die ; he that toucheth the carcase thereof*  
*shall be unclean until the even.* And he 40  
that eateth of the carcase of it shall  
wash his clothes, and be unclean until  
the even : he also that beareth the car-  
case of it shall wash his clothes, and be  
unclean until the even.

And every creeping thing that creep- 41  
eth upon the earth is an abomination ;  
*it shall not be eaten. Whatsoever goeth* 42  
*upon the belly, and whatsoever goeth up-*  
*on all four, or whatsoever hath many feet,*  
*even all creeping things that creep upon*  
*the earth, them ye shall not eat ; for they*  
*are an abomination. Ye shall not make* 43  
*yourselves abominable with any creeping*  
*thing that creepeth, neither shall ye*  
*make yourselves unclean with them, that*  
*ye should be defiled thereby. For I am* 44  
*the Lord your God : 6 sanctify yourselves*  
*therefore, and be ye holy ; for I am holy :*  
*neither shall ye defile yourselves with any*  
*manner of creeping thing that moveth*  
*upon the earth. 6 For I am the Lord* 45  
*that brought you up out of the land of*  
*Egypt, to be your God : ye shall therefore*  
*be holy, for I am holy.*

*This is the law of the beast, and of the* 46  
*fowl, and of every living creature that*  
*moveth in the waters, and of every crea-*  
*ture that creepeth upon the earth : to* 47  
*make a difference between the unclean*  
*and the clean, and between the living*  
*thing that may be eaten and the living*  
*thing that may not be eaten.*

<sup>1</sup> Missing Decad supplied by taking that which is common in Deut. 14 : 3-20, and Lev. 11 : 1-47 ; P having worked over the material in Lev. 11, omitted it in the Code. But that it should be there is evidenced by the reference in Lev. 20 : 25. <sup>2</sup> This law originally referred to *all* creeping things, perhaps ; note Lev. 11 : 41. <sup>3</sup> Insects? <sup>4</sup> See also verses 23-38. <sup>5</sup> H. <sup>6</sup> H.

## DECAD IX. LEV. 19 : 29, 30. HOLINESS IN RELIGIOUS LIFE.

## 1ST PENTAD. FROM HEATHEN CUSTOMS (fragments).

- 1 Profane not thy daughter, to 29  
make her a harlot ; lest the land  
fall to whoredom, and the land  
become full of wickedness.
- 2 [1 There shall be no harlot of  
the daughters of Israel,]
- 3 [2 Neither shall there be a  
sodomite of the sons of Israel.]
- 4 [Thou shalt not bring the  
hire of a whore,]
- 5 [Or the wages of a dog, into  
the house of the Lord thy God  
for any vow : for even both  
these are an abomination unto  
the Lord thy God.]

*Deut. 22 : 17, 18.*There shall be no harlot of the 17  
daughters of Israel,Neither shall there be a sodomite of  
the sons of Israel.Thou shalt not bring the hire of a 18  
whore,Or the wages of a dog, into the house  
of the Lord thy God for any vow : for  
even both these are an abomination  
unto the Lord thy God.

## 2D PENTAD. IN HEBREW WORSHIP.

*Lev. 26 : 1, 2.*

- 6 [3 Ye shall make you no  
idols,]
- 7 [4 Neither shall ye rear you  
up a graven image, or a pillar,]
- 8 [5 Neither shall ye place any  
figured stone in your land, to  
bow down unto it : for I am  
the Lord your God.]
- 9 [6 Ye shall keep my sabbaths, 30
- 10 And reverence my sanctuary :  
I am the Lord.

7 Ye shall make you no idols, 1

Neither shall ye rear you up a graven  
image, or a pillar,Neither shall ye place any figured  
stone in your land, to bow down unto  
it : for I am the Lord your God.

Ye shall keep my sabbaths, 2

And reverence my sanctuary : I am  
the Lord.

<sup>1</sup> Hebrew, callidius prostitution, see K. 14 : 23 ; 15 : 20 ; 22 : 17 ; 2 K. 23 : 17 ; Job 31 : 14.  
<sup>2</sup> Religious prostitution. <sup>3</sup> Decad III, 3 ; Dt. 27 : 15. <sup>4</sup> Dt. 16 : 21, 22. <sup>5</sup> Decad III, 4.  
<sup>6</sup> Decad III, 3. <sup>7</sup> Attached to the end of H.

## DECAD X. LEV. 19 : 31-37. HOLINESS.

## 1ST PENTAD. IN REVERENCE.

- 1 1 Turn ye not unto them that 31  
have familiar spirits,
- 2 Nor unto the wizards ; seek  
them not out, to be defiled by  
them : I am the Lord your God.
- 3 Thou shalt rise up before the 32  
hoary head, and honour the  
face of the old man, and thou  
shalt fear thy God : I am the  
Lord.
- 4 And if a stranger sojourn 33  
with thee in your land, ye shall  
not do him wrong.
- 5 The stranger that sojourneth 34  
with you shall be unto you as  
the homeborn among you, and  
thou shalt love him as thyself ;  
for ye were strangers in the  
land of Egypt : I am the Lord  
your God.



## 2D PENTAD. IN RIGHTEOUSNESS.

*Deut. 25 : 13-16.*

6 Ye shall do no unrighteous- 35  
ness in judgement, in mete-  
yard, in weight, or in measure.  
7 Just balances, 36  
8 Just weights,  
9 A just ephah,  
10 <sup>a</sup>And a just hin, shall ye  
have : I am the Lord your God,  
which brought you out of the  
land of Egypt. And ye shall 37  
observe all my statutes, and all  
my judgements, and do them :  
I am the Lord.

Thou shalt not have in thy bag divers 13  
weights, a great and a small. Thou 14  
shalt not have in thine house divers  
measures, a great and a small.  
A perfect and just weight shalt thou 15  
have ;

A perfect and just measure shalt  
thou have : that thy days may be long  
upon the land which the Lord thy God  
giveth thee. For all that do such things, 16  
even all that do unrighteously, are an  
abomination unto the Lord thy God.

<sup>1</sup> Dt. 18 : 10, 11.    <sup>2</sup> Dt. 27 : 26.

## HORTATORY PASSAGE. LEV. 20 : 1-27.

And the Lord spake unto Moses, saying, Moreover, thou shalt say 1, 2  
to the children of Israel, Whosoever he be of the children of Israel,  
or of the strangers that sojourn in Israel, that giveth of his seed unto  
Molech ; he shall surely be put to death : the people of the land shall  
stone him with stones. I also will set my face against that man, and 3  
will cut him off from among his people ; because he hath given of his  
seed unto Molech, to defile my sanctuary, and to profane my holy  
name. And if the people of the land do any ways hide their eyes 4  
from that man, when he giveth of his seed unto Molech, and put him  
not to death : then I will set my face against that man, and against his 5  
family, and will cut him off, and all that go a whoring after him, to  
commit whoredom with Molech, from among their people. [See 11, 7.]

And the soul that turneth unto them that hath familiar spirits, [See 6  
x, 1.]

And unto the wizards, to go a whoring after them, I will even set my  
face against that soul, and will cut him off from among his people.  
[See x, 2.]

Sanctify yourselves therefore, and be ye holy : for I am the Lord 7  
your God. And ye shall keep my statutes, and do them : I am the 8  
Lord which sanctify you.

For every one that curseth his father or his mother shall surely be 9  
put to death : he hath cursed his father or his mother ; his blood shall  
be upon him. [See 11, 2.]

And the man that committeth adultery with another man's wife, 10  
even he that committeth adultery with his neighbor's wife, the adulter-  
er and the adulteress shall surely be put to death. [See 11, 6.]

And the man that lieth with his father's wife hath uncovered his 11  
father's nakedness : both of them shall surely be put to death ; their  
blood shall be upon them. [See 1, 6.]

And if a man lie with his daughter in law, both of them shall surely 12  
be put to death : they have wrought confusion ; their blood shall be  
upon them. [See 1, 10.]

And if a man lie with mankind, as with womankind, both of them 13  
have committed abomination : they shall surely be put to death ; their  
blood shall be upon them. [See 1, 8.]

And if a man take a wife and her mother, it is wickedness : they 14  
shall be burned with fire, both he and they ; that there be no wicked-  
ness among you. [See 1, 2.]

And if a man lie with a beast, he shall surely be put to death : and 15  
ye shall slay the beast. [See 1, 7.]

And if a woman approach unto any beast, and lie down thereto, thou 16  
shalt kill the woman, and the beast : they shall surely be put to death ;  
their blood shall be upon them. [See 1, 10.]

And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a shameful thing; and they shall be cut off in the sight of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. [See i, 4.]

And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath made naked her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. [See ii, 5.]

And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he hath made naked his near kin: they shall bear their iniquity. [See i, 8.]

And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. [See i, 9.]

And if a man shall take his brother's wife, it is impurity: he hath uncovered his brother's nakedness; they shall be childless. [See ii, 1.]

Ye shall therefore keep all my statutes, and all my judgements, and do them: that the land, whither I bring you to dwell therein, vomit you not out. And ye shall not walk in the customs of the nations, which I cast out before you: for they did all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am the Lord your God, which have separated you from the peoples. [See x, 10; vii, 6, 7.]

Ye shall therefore separate between the clean beast and the unclean, and between the unclean fowl and the clean: [See viii, 6.]

And ye shall not make your souls abominable by beast, or by fowl, or by any thing wherewith the ground teemeth, which I have separated from you as unclean. [See viii, 1.]

And ye shall be holy unto me: for I the Lord am holy, and have separated you from the peoples, that ye should be mine. [See iii, 1.]

A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them. [See vii, 7.]

## DIVISION B. RELIGIOUS LAWS.

### DECAD I. LEV. 21: 1-9. FOR PRIESTS.

#### 1ST PENTAD. AS TO DEFILEMENT FOR THE DEAD.

1 And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none defile himself for the dead among his people;

2 Except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother; and for his sister a virgin, that is near unto him, which hath had no husband, for her may he defile himself.

3 He shall not defile himself, being a chief man among his people, to profane himself.

4 They shall not make baldness upon their head, neither shall they shave off the corner of their beard,

5 Nor make any cuttings in their flesh.

#### 2. PENTAD. AS TO MARRIAGE.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, the bread of their God, they do offer: therefore they shall be holy.

7 They shall not take a woman that is a harlot,

8 Or profane:

- 9 Neither shall they take a woman put away from her husband : for he is holy unto his God.
- 10 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: <sup>6</sup>for I the Lord, which sanctify you, am holy. <sup>7</sup>*And the daughter of any priest, if she profane herself by playing the harlot, she profaneth her father: she shall be burnt with fire.*

<sup>1</sup> LXX. <sup>2</sup> LXX. <sup>3</sup> Rewritten by P. <sup>4</sup> Polluted. <sup>5</sup> Notice regular ending. <sup>6</sup> Gloss.

## DECAD II. LEV. 21: 10-15. FOR THE HIGH PRIEST.

### 1ST PENTAD. AS TO DEFILEMENT.

- 1 And he that is the high priest among his brethren, upon whose head 10 the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go loose, nor rend his clothes;
- 2 Neither shall he go in to any dead body, 11
- 3 Nor defile himself for his father, or his mother;
- 4 Neither shall he go out of the sanctuary, 12
- 5 Nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the Lord.

### 2D PENTAD. AS TO MARRIAGE.

- 6 <sup>1</sup> And he shall take a wife in her virginity. 13
- 7 A widow, or one divorced, 14
- 8 <sup>2</sup> Or a profane woman,
- 9 An harlot, these shall he not take: <sup>3</sup>*but a virgin of his own people shall he take to wife.*
- 10 And he shall not profane his seed among his people: for I am the 15 Lord which sanctify him.

<sup>1</sup> LXX includes "of his own tribe." <sup>2</sup> Polluted. <sup>3</sup> Gloss, see 6.

## DECAD III. LEV. 21: 16-23. FOR AARON'S SEED.

### 1ST PENTAD. EFFECT OF BLEMISH IN OFFICIATING.

And the Lord spake unto Moses, saying, Speak unto Aaron, saying, 16, 17 <sup>1</sup>*Whosoever he be of thy seed throughout their generations that hath a blemish, let him not approach to offer the bread of his God.*

- 1 <sup>2</sup> For whatsoever man he be that hath a blemish, he shall not ap- 18 proach:
- 2 A blind man, or a lame, or he that hath a flat nose,
- 3 Or any thing superfluous,
- 4 Or a man that is brokenfooted, or broken handed, or crookbackt, 19, 20 or a dwarf, or that hath a blemish in his eye,
- 5 Or is scurvy, or scabbed, or hath his stones broken;

### 2D PENTAD. NOT TO DENY HIM FOOD.

*No man of the seed of Aaron the priest, that hath a blemish, shall come nigh to 21 offer the offerings of the Lord made by fire:*

- 6 He hath a blemish; he shall not come nigh to offer the bread of his God.
- 7 He shall eat the bread of his God, both of the most holy, and of the 22 holy.
- 8 Only he shall not go in unto the veil, 23
- 9 Nor come nigh unto the altar, because he hath a blemish;
- 10 That he profane not my sanctuaries: for I am the Lord which sanctify them. *So Moses spake unto Aaron, and to his sons, and unto all the children of 24 Israel.*

<sup>1</sup> P. <sup>2</sup> Note content, — 1, general; 2, lacking; 3, superfluous; 4, imperfect; 5, sickness. <sup>3</sup> Evidently re-written by P.

## DECAD IV. LEV. 22 : 1-9. UNCLEANNESS.

## 1ST PENTAD. THROUGH DISEASE.

- 1 And the Lord spake unto Moses, saying, Speak unto Aaron and to 1, 2  
 his sons, that they separate themselves from the holy things of the  
 children of Israel, which they hallow unto me, and that they profane  
 not my holy name: I am the Lord. <sup>1</sup>Say unto them, *Whosoever he be of all* 3  
*your kind that approacheth unto the holy things, which*  
*the children of Israel hallow unto the Lord, having his uncleanness upon him, that*  
*soul shall be cut off from before me: I am the Lord.*  
 2 What man soever of the seed of Aaron is a leper, 4  
 3 Or hath an issue; he shall not eat of the holy things, until he be  
 clean.  
 4 <sup>2</sup>And whoso toucheth any thing that is unclean by the dead,  
 5 Or a man whose seed goeth from him;

## 2D PENTAD. BY CONTACT.

- 6 Or whosoever toucheth any creeping thing, whereby he may be made 5  
 unclean,  
 7 Or a man of whom he may take uncleanness, whatsoever uncleanness  
 he hath; the soul which toucheth any such shall be unclean until the 6  
 even, and shall not eat of the holy things,  
 8 Unless he bathe his flesh in water. And when the sun is down, he 7  
 shall be clean; and afterward he shall eat of the holy things, because  
 it is his bread.  
 9 That which dieth of itself, or is torn of beasts, he shall not eat to de- 8  
 file himself therewith: I am the Lord.  
 10 They shall therefore keep my charge, lest they bear sin for it, and 9  
 die therein, if they profane it: I am the Lord which sanctify them.

<sup>1</sup> Worked over by P.    <sup>2</sup> See Hebrew.

## DECAD V. LEV. 22 : 10-16. PRIEST'S PORTION.

## 1ST PENTAD. WHO SHALL PARTAKE.

- 1 There shall no stranger eat of the holy thing: 10  
 2 A sojourner of the priest's,  
 3 Or an hired servant, shall not eat of the holy thing.  
 4 But if a priest buy any soul, the purchase of his money, he shall eat 11  
 of it;  
 5 And such as are born in his house, they shall eat of his bread.

## 2D PENTAD. SPECIAL CASES.

- 6 And if a priest's daughter be married unto a stranger, she shall not 12  
 eat of the heave offering of the holy things.  
 7 But if a priest's daughter be a widow, or divorced, and have no child, 13  
 and is returned unto her father's house, as in her youth, she shall eat  
 of her father's bread:  
 8 <sup>1</sup> But there shall no stranger eat thereof.  
 9 And if a man eat of the holy thing unwittingly, then he shall put the 14  
 fifth part thereof unto it, and shall give unto the priest the holy thing.  
 10 And they shall not profane the holy things of the children of Israel, 15  
 which they offer unto the Lord; and so cause them to bear the iniquity 16  
 that bringeth guilt, when they eat their holy things: for I am the Lord  
 which sanctify them.

<sup>1</sup> But if she have a child —.

## DECAD VI. LEV. 22 : 17-33. OFFERINGS.

## 1ST PENTAD. WHAT IS ACCEPTABLE.

- 1 <sup>1</sup> And the Lord spake unto Moses, saying, Speak unto Aaron, and 17, 18  
to his sons, and unto all the children of Israel, and say unto them,  
Whosoever he be of the house of Israel, or of the strangers in Israel,  
that offereth his oblation, whether it be any of their vows, or any of  
their freewill offerings, which they offer unto the Lord for a burnt of-  
fering ; <sup>2</sup> that ye may be accepted, ye shall offer a male without blem- 19  
ish, of the beeves, of the sheep, or of the goats.
- 2 <sup>3</sup> But whatsoever hath a blemish, that shall ye not offer : for it shall 20  
not be acceptable for you. And whosoever offereth a sacrifice of peace 21  
offerings unto the Lord to accomplish a vow, or for a freewill offering,  
of the herd or of the flock, it shall be perfect to be accepted; there shall  
be no blemish therein. Blind, or broken, or maimed, or having a wen, 22  
or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make  
an offering by fire of them upon the altar unto the Lord.
- 3 <sup>4</sup> Either a bullock or a lamb that hath any thing superfluous or lack- 23  
ing in his parts, that mayest thou offer for a freewill offering; <sup>5</sup> but for  
a vow it shall not be accepted.
- 4 <sup>6</sup> That which hath its stones bruised, or crushed, or broken, or cut, 24  
ye shall not offer unto the Lord ; neither shall ye do thus in your land.
- 5 Neither from the hand of a foreigner shall ye offer the bread of your 25  
God of any of these; because their corruption is in them, there is a  
blemish in them : they shall not be accepted for you.

## 2D PENTAD. RULES FOR OFFERING.

- 6 And the Lord spake unto Moses, saying, When a bullock, or a 26, 27  
sheep, or a goat, is brought forth, then it shall be seven days under the  
dam ;
- 7 And from the eighth day and thenceforth it shall be accepted for the  
oblation of an offering made by fire unto the Lord.
- 8 And whether it be cow or ewe, ye shall not kill it and her young both 28  
in one day.
- 9 And when ye sacrifice a sacrifice of thanksgiving unto the Lord, ye 29  
shall sacrifice it that ye may be accepted. On the same day it shall be 30  
eaten; ye shall leave none of it until the morning : I am the Lord.
- 10 Therefore shall ye keep my commandments, and do them: I am 31  
the Lord. And ye shall not profane my holy name ; but I will be hal- 32  
lowed among the children of Israel : I am the Lord which hallow you,  
that brought you out of the land of Egypt, to be your God : I am the 33  
Lord.

<sup>1</sup> Much, if not all, rewritten by P. <sup>2</sup> Deut. 17 : 1. <sup>3</sup> Diseased. <sup>4</sup> Superfluous and lacking. <sup>5</sup> LXX. <sup>6</sup> Mutilated.

## DECAD VII. LEV. 23 : 1-44. FEASTS.

## 1ST PENTAD. FIRSTFRUITS.

<sup>1</sup> And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say 1, 2  
unto them, The set feasts of the Lord, which ye shall proclaim to be holy convocations,  
even these are my set feasts. Six days shall work be done : but on the seventh day is a 3  
sabbath of solemn rest, an holy convocation ; ye shall do no manner of work : it is a sab-  
bath unto the Lord in all your dwellings.

These are the set feasts of the Lord, even holy convocations, which ye shall proclaim in 4  
their appointed season. In the first month, on the fourteenth day of the month at even, 5  
is the Lord's passover. And on the fifteenth day of the same month is the feast of 6  
unleavened bread unto the Lord : seven days ye shall eat unleavened bread. In the first 7  
day ye shall have an holy convocation : ye shall do no servile work. But ye shall offer 8  
an offering made by fire unto the Lord seven days : in the seventh day is an holy convo-  
cation; ye shall do no servile work.

- 1 And the Lord spake unto Moses, saying, Speak unto the children 9, 10  
of Israel, and say unto them, When ye be come into the land which I  
give unto you, and shall reap the harvest thereof, then ye shall bring  
the sheaf of the firstfruits of your harvest unto the priest : and he shall 11



wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

- 2 And in the day when ye wave the sheaf, ye shall offer a he-lamb 12 without blemish of the first year for a burnt offering unto the Lord
- 3 And the meal offering thereof shall be two tenth parts of an ephah 13 of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour:
- 4 And the drink offering thereof shall be of wine, the fourth part of an hin.
- 5 And ye shall eat neither bread, nor parched corn, nor fresh ears, 14 until this selfsame day, until ye have brought the oblation of your God: it is a statute for ever throughout your generations in all your dwellings.

#### 2D PENTAD. INGATHERING.

- 6 <sup>2</sup> And ye shall count unto you from the morrow after the sabbath, 15 from the day that ye brought the sheaf of the wave offering; seven sabbaths shall there be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal offering unto the Lord. Ye shall bring out of your habitations 17 two wave loaves of two tenth parts of an ephah: they shall be of fine flour, they shall be baked with leaven, for firstfruits unto the Lord.
- 7 And ye shall present with the bread seven lambs without blemish of 18 the first year, and one young bullock, and two rams: they shall be a burnt offering unto the Lord, with their meal offering, and their drink offerings, even an offering made by fire, of a sweet savour unto the Lord.
- 8 And ye shall offer one he-goat for a sin offering, and two he-lambs 19 of the first year for a sacrifice of peace offerings. And the priest shall 20 wave them with the bread of the firstfruits for a wave offering before the Lord, with two lambs: they shall be holy to the Lord for the priest.

*And ye shall keep the feast of the Ingathering, on the fifteenth day of this seventh month: there shall be a solemn convocation unto you: ye shall do no servile work: it is a statute for ever in all your dwellings, throughout your generations.*

*And ye shall keep the feast of the Ingathering, on the fifteenth day of this seventh month: there shall be a solemn convocation unto you: ye shall do no servile work: it is a statute for ever in all your dwellings, throughout your generations.*

*And ye shall keep the feast of the Ingathering, on the fifteenth day of this seventh month: there shall be a solemn convocation unto you, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work: and ye shall offer an offering made by fire unto the Lord.*

*And the Lord spake unto Moses, saying, Howbeit on the tenth day of this seventh month is the day of atonement: it shall be an holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto the Lord. And ye shall do no manner of work in that same day: for it is a day of atonement, to make atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people. And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people. Ye shall do no manner of work: it is a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.*

*And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; ye shall do no servile work.*

*These are the set feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meal offering, a sacrifice, and drink offerings, each on its own day: beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which*

- 9 When ye have gathered in the fruits of the land, ye shall keep the 30 feast of the Lord seven days: <sup>2</sup> on the first day shall be a solemn rest, and on the
- 10 And ye shall take you on the first day the fruit of goodly trees, 40 branches of palm trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

<sup>1</sup>And ye shall keep it a feast unto the Lord seven days in the year: it is a statute for ever <sup>41</sup>  
 in your generations: ye shall keep it in the seventh month. Ye shall dwell in <sup>42</sup>  
 booths seven days; all that are homeborn in Israel shall dwell in  
 booths: that your generations may know that I made the children of <sup>43</sup>  
 Israel to dwell in booths, when I brought them out of the land of  
 Egypt: I am the Lord your God. <sup>2</sup>And Moses declared unto the children of <sup>44</sup>  
 Israel the set feasts of the Lord.

<sup>1</sup>P. <sup>2</sup>Dt. 16: 9, 13. <sup>3</sup>P. <sup>4</sup>LXX. <sup>5</sup>Gloss, see H. Div. A, IV. Lev. 19: 9.  
<sup>6</sup>Insertion of the Feast of Trumpets by P. <sup>7</sup>P. <sup>8</sup>P. <sup>9</sup>P.

## DECAD VIII. LEV. 24: 1-23. CRIMES.

### 1ST PENTAD. BLASPHEMING.

<sup>1</sup>And the Lord spake unto Moses, saying, Command the children of Israel, that they <sup>1, 2</sup>  
 bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.  
 Without the veil of the testimony, in the tent of meeting, shall Aaron order it from <sup>3</sup>  
 evening to morning before the Lord continually: it shall be a statute for ever through-  
 out your generations. He shall order the lamps upon the pure candlestick before the <sup>4</sup>  
 Lord continually.

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts of an <sup>5</sup>  
 ephah shall be in one cake. And thou shalt set them in two rows, six on a row, upon the <sup>6</sup>  
 pure table before the Lord. And thou shalt put pure frankincense upon each row, that it <sup>7</sup>  
 may be to the bread for a memorial, even an offering made by fire unto the Lord. Every <sup>8</sup>  
 sabbath day he shall set it in order before the Lord continually; it is on the behalf of the  
 children of Israel, an everlasting covenant. And it shall be for Aaron and his sons; <sup>9</sup>  
 and they shall eat it in a holy place: for it is most holy unto him of the offerings of the  
 Lord made by fire by a perpetual statute.

And the son of an Israelitish woman, whose father was an Egyptian, went out among <sup>10</sup>  
 the children of Israel: and the son of the Israelitish woman and a man of Israel strove  
 together in the camp; and the son of the Israelitish woman blasphemed the Name, and <sup>11</sup>  
 cursed: and they brought him unto Moses. And his mother's name was Shelomith, the  
 daughter of Dibri, of the tribe of Dan. And they put him in ward, that it might be <sup>12</sup>  
 declared unto them at the mouth of the Lord.

And the Lord spake unto Moses, saying, Bring forth him that hath cursed without <sup>13, 14</sup>  
 the camp; and let all that heard him lay their hands upon his head, and let all the con-  
 gregation stone him.

<sup>1</sup> And thou shalt speak unto the children of Israel, saying, Whosoever <sup>15</sup>  
 curseth his God shall bear his sin.

<sup>2</sup> And he that blasphemeth the name of the Lord, he shall surely be <sup>16</sup>  
 put to death;

<sup>3</sup> All the congregation shall certainly stone him:

<sup>4</sup> As well the stranger, as the homeborn, when he blasphemeth the  
 name of the Lord, shall be put to death.

<sup>5</sup> [<sup>2</sup>And he that curseth his father, or his mother, shall surely be put  
 to death.]

### 2D PENTAD. OF VIOLENCE.

<sup>6</sup> And he that smiteth any man mortally shall surely be put to death; <sup>17</sup>

<sup>7</sup> And he that smiteth a beast mortally shall make it good: life for life. <sup>18</sup>

<sup>8</sup> And if a man cause a blemish in his neighbour; as he hath done, so <sup>19</sup>  
 shall it be done to him; breach for breach, eye for eye, tooth for tooth: so  
 as he hath caused a blemish in a man, so shall it be rendered unto him.

<sup>9</sup> <sup>3</sup>And he that killeth a beast shall make it good: and he that killeth <sup>21</sup>  
 a man shall be put to death.

<sup>10</sup> Ye shall have one manner of law, as well for the stranger, as for the <sup>22</sup>  
 homeborn: for I am the Lord your God. <sup>4</sup>And Moses spake to the children of <sup>23</sup>  
 Israel, and they brought forth him that had cursed out of the camp, and stoned him with  
 stones. And the children of Israel did as the Lord commanded Moses. ●

<sup>1</sup>P. <sup>2</sup>See gloss at Ex. 21: 17. Restored here on analogy of Decalogue and H. Div.  
 A. See also Lev. 20: 9. <sup>3</sup>LXX. We should expect, — "He that injureth a beast." <sup>4</sup>P.

## DECAD IX. LEV. 25 : 1-24. LAWS FOR THE LAND.

## 1ST PENTAD. SABBATH FOR THE LAND.

- 1 And the Lord spake unto Moses in mount Sinai, saying, Speak unto 1, 2  
the children of Israel, and say unto them, When ye come into the land  
which I give you, then shall the land keep a sabbath unto the Lord.
- 2 Six years thou shalt sow thy field, and six years thou shalt prune 3  
thy vineyard, and gather in the fruits thereof; but in the seventh year 4  
shall be a sabbath of solemn rest for the land, a sabbath unto the  
Lord :
- 3 Thou shalt neither sow thy field, nor prune thy vineyard.
- 4 That which groweth of itself of thy harvest thou shalt not reap, and 5  
the grapes of thy undressed vine thou shalt not gather : it shall be a  
year of solemn rest for the land.
- 5 And the sabbath of the land shall be for food for you; for thee, and 6  
for thy servant and for thy maid, and for thy hired servant and for  
thy stranger that sojourn with thee; and for thy cattle, and for the 7  
beasts that are in thy land, shall all the increase thereof be for food.

## 2D PENTAD. AS TO REDEMPTION.

- 1 And thou shalt number seven sabbaths of years unto thee, seven times seven years; 8  
and there shall be unto thee the days of seven sabbaths of years, even forty and nine 9  
years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh 10  
month; in the day of atonement shall ye send abroad the trumpet throughout all your  
land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land 10  
unto all the inhabitants thereof: it shall be a jubile unto you;
- 6 2 And ye shall return every man unto his possession, and ye shall 11  
return every man unto his family.  
*A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which 11  
groweth of itself in it, nor gather the grapes in it of the undressed vines. For it is a 12  
jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In 13  
this year of jubile ye shall return every man unto his possession.*
- 7 And if thou sell ought unto thy neighbour, or buy of thy neighbour's 14  
hand,  
*Ye shall not wrong one another: according to the number of years after the jubile thou 15  
shalt buy of thy neighbour, and according unto the number of years of the crops he shall 16  
sell unto thee.*
- According to the multitude of the years thou shalt increase the price 16  
thereof, and according to the fewness of the years thou shalt diminish  
the price of it; for the number of the crops doth he sell unto thee.
- 8 And ye shall not wrong one another; but thou shalt fear thy God: for I am the Lord 17  
your God.
- Wherefore ye shall do my statutes, and keep my judgements and do them; and ye shall 18  
dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your 19  
fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh 20  
year? behold, we shall not sow, nor gather in our increase: then I will command my 21  
blessing upon you in the sixth year, and it shall bring forth fruit for the three years.  
And ye shall sow the eighth year, and eat of the fruits, the old store; until the ninth 22  
year, until her fruits come in, ye shall eat the old store.*
- 8 And the land shall not be sold in perpetuity; for the land is mine: 23  
for ye are strangers and sojourners with me.
- 9 And in all the land of your possession ye shall grant a redemption 24  
for the land.
- 10 [4 And ye shall not wrong one another; but thou shalt fear thy God: 1  
for I am the Lord your God.]

<sup>1</sup>The evident purpose of the following interpolations made by P., was to bring the jubilee year under the original law and to transfer the benefits of the Sabbatic year to the jubilee year. <sup>2</sup> Dt. 15: 1f. <sup>3</sup> Out of order, note sense and ending. <sup>4</sup> Restored

## DECAD X. LEV. 25 : 25-55. KINDNESS TO BRETHREN.

## 1ST PENTAD. AS TO FREEBORN.

<sup>1</sup> If thy brother be waxen poor, and sell some of his possession, then shall his kinsman 25  
that is next unto him come, and shall redeem that which his brother hath sold. And if 26  
a man have no one to redeem it, and he be waxen rich and find sufficient to redeem it;  
then let him count the years of the sale thereof, and restore the overplus unto the man to 27  
whom he sold it; and he shall return unto his possession. But if he be not able to get it 28  
back for himself, then that which he hath sold shall remain in the hand of him that  
hath bought it until the year of jubile: and in the jubile it shall go out, and he shall  
return unto his possession.

And if a man sell a dwelling house in a walled city, then he may redeem it within a 29  
whole year after it is sold; for a full year shall he have the right of redemption. And 30  
if it be not redeemed within the space of a full year, then the house that is in the walled  
city shall be made sure in perpetuity to him that bought it, throughout his generations:  
it shall not go out in the jubile. But the houses of the villages which have no wall 31  
round about them shall be reckoned with the fields of the country: they may be re-  
deemed, and they shall go out in the jubile. Nevertheless the cities of the Levites, 32  
the houses of the cities of their possession, may the Levites redeem at any time. And if one 33  
of the Levites redeem, then the house that was sold, and the city of his possession, shall  
go out in the jubile: for the houses of the cities of the Levites are their possession  
among the children of Israel. But the field of the suburbs of their cities may not be 34  
sold: for it is their perpetual possession.

1 And if thy brother be waxen poor, and his hand fail with thee; then 35  
thou shalt uphold him:

2 As a stranger and a sojourner shall he live with thee.

3 Take thou no usury of him or increase; but fear thy God: that 36  
thy brother may live with thee.

4 Thou shalt not give him thy money upon usury, 37

5 Nor give him thy victuals for increase. I am the Lord your God, 38  
which brought you forth out of the land of Egypt, to give you the land  
of Canaan, to be your God.

## 2D PENTAD. AS TO SLAVES.

6 And if thy brother be waxen poor with thee, and sell himself unto 39  
thee; thou shalt not make him to serve as a bondservant:

7 As an hired servant, and as a sojourner, he shall be with thee; 40  
<sup>2</sup>he shall serve with thee unto the year of jubile:

8 Then shall he go out from thee, he and his children with him, and 41  
shall return unto his own family, and unto the possession of his fathers  
shall he return. For they are my servants, which I brought forth out 42  
of the land of Egypt: they shall not be sold as bondmen.

9 Thou shalt not rule over him with rigour; but shalt fear thy God. 43

10 And as for thy bondmen, and thy bondmaids, which thou shalt have; 44  
of the nations that are round about you, of them shall ye buy bond-  
men and bondmaids.

<sup>3</sup>Moreover of the children of the strangers that do sojourn among you, of them shall 45  
ye buy, and of their families that are with you, which they have begotten in your land:  
and they shall be your possession. And ye shall make them an inheritance for your chil- 46  
dren after you, to hold for a possession; of them shall ye take your bondmen for ever:  
but over your brethren the children of Israel ye shall not rule, one over another, with  
rigour.

And if a stranger or sojourner with thee be waxen rich, and thy brother be waxen 47  
poor beside him, and sell himself unto the stranger or sojourner with thee, or to the stock  
of the stranger's family: after that he is sold he may be redeemed: one of his brethren 48  
may redeem him: or his uncle, or his uncle's son, may redeem him, or any that is nigh  
of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem 49  
himself. And he shall reckon with him that bought him from the year that he sold  
himself to him unto the year of jubile: and the price of his sale shall be according unto 50  
the number of years; according to the time of an hired servant shall he be with him.  
If there be yet many years, according unto them he shall give back the price of his 51  
redemption out of the money that he was bought for. And if there remain but few 52  
years unto the year of jubile, then he shall reckon with him; according unto his years  
shall he give back the price of his redemption. As a servant hired year by year shall he 53  
be with him: he shall not rule with rigour over him in thy sight. And if he be not 54  
redeemed by these means, then he shall go out in the year of jubile, he, and his children  
with him. <sup>4</sup>For unto me the children of Israel are servants; they are 55  
my servants whom I brought forth out of the land of Egypt: I am the  
Lord your God.

<sup>1</sup> P.    <sup>2</sup> P.    <sup>3</sup> P.    <sup>4</sup> Distinctly H.

## THE GOSPELS IN ARABIC. ADDENDA.

The following are some corrections of errors and misprints in my article on the Arabic Gospels that appeared in the last number of the RECORD. I owe them mostly to Professor Moore and Dr. Torrey of Andover, who suggested also some other changes which I have not been able to accept.

MISPRINTS. — P. 165, l. 13, 'ushīru; p. 167, beginning of l. 1, insert *fī*; p. 167, l. 9, insert *teshdīd* over *Yā*, as also on p. 164, l. 4 of Arabic text; p. 168, l. 8, 396a; p. 170, l. 22, for *transliteration* read *translation*; p. 170, l. 6 from under, *jarjīs*, as also in Arabic text; p. 171, l. 2 of text, 'alkalimatu; p. 172, note 1, *Warnerus*.

CORRECTIONS. — P. 165, l. 18, 'annanī, and correct corresponding passage in translation (p. 170, l. 12), *and the utmost I could do was to choose*; I had *nasbed ghāyatu* instead of *raf'ing* it; p. 166, l. 2 from under and p. 167, l. 1, *khāṣṣatan*; p. 167, l. 4, strike out *teshdīd* and read *Hībatu*, as also in translation on p. 170; p. 167, ll. 7 and 8, read *faqad*; *fā* is necessary after 'ammā, but I had not been certain whether it might not be omitted (it is not in my transcript) in a document of this character; p. 170, line 10, insert a comma after *thing*, so as to make clear that what follows applies to all the versions from Greek and Syriac which he used,—as printed it is ambiguous; p. 170, l. 25, *and his commentary*,—*it has no date, but his commentary indicates his excellency [as a scholar]*; in three places below, read *his commentary for in his hand*; this is a very bad, almost inconceivable blunder, for which I must do penance most humbly.

Professor Moore tells me that *mu'allim* is the common term for a *Christian* scholar in the East. He thinks that the obscurity in the first line of p. 166 has its root in some error in the name *Ibn Fāde*, and translates what follows, *and he explained the [difficult] Arabic words on the margin of his translation*. Probably this is right, but as the whole passage is obscure, and possibly corrupt, I have not put this with the evident corrections. It will be noticed that nothing in the above affects the argument of the article. I trust soon to be able to copy and publish the rest of this appendix.

DUNCAN B. MACDONALD.



## Book Notes.

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*Outlines of the History of Dogma.* By Dr. Adolf Harnack. Translated by Edwin Knox Mitchell. New York: Funk & Wagnalls, 1893. pp. xii, 567.

In the last number of the RECORD it was our pleasant duty to note the publication by one of our number of a treatise on criticism as viewed in the light of faith in the person and work of Christ. It is now our no less agreeable task to welcome a translation by another of our associates of an important book on the historic development of Christian truth. Strongly as we disagree with many of the positions of Professor Harnack, we cannot but recognize the fertility of his genius and the fascination of his personal leadership in the investigation of the early history of the church. All that comes from his pen is sure of attention, and we, therefore, deem it a service to American scholarship that Professor Mitchell has put the more compact of Professor Harnack's treatises on Christian Dogma into English dress. Professor Mitchell has done his work well. Here and there an occasional Germanicism of expression may be found. But such transferences of idiom are difficult to avoid in a faithful rendering of a foreign treatise; and our associate has succeeded, we are confident, in reproducing with adequacy the spirit and the thoughts of the author. The external dress of the work is superior to that which we have been accustomed to expect from the publishers; and its beauty of appearance, as well as its devices for the more ready use of the volume (like catch-titles on the sides of the pages), are due to the watchfulness of Professor Mitchell. Certainly the publisher and translator have done their parts well.

Professor Harnack's work is a valuable contribution to the history of religious truth; but, to our thinking, it is open to serious criticism, and is far from being an adequate hand-book for student use. Its main characteristic is arbitrariness. Of course, every man has a right to make whatever definition of Christian dogma may seem good to him. But, if his definition fails to accord with that which men have usually given, he cannot complain if it seems subjective and artificial. So it certainly appears to be to shut up dogma to its growth in the Greek and Latin churches, to exclude its Protestant development, and to treat it as "relatively a completed discipline."

To leave Calvin wholly out of a work of Christian dogma, even if it be true that most of his system was a reworking of older elements, is certainly to give a most one-sided interpretation to the meaning of the history of dogma. It is as desirable to trace the development of doctrines within the church as to present the first out-croppings of particular dogmatic conceptions.

This arbitrariness of conception, characteristic of Professor Harnack's view of his theme as a whole, is naturally reflected in the treatment of the details of his subject. We are not surprised, therefore, to find him ascribing an almost Ritschlian emptiness of content to the Gospel as proclaimed by Christ, and as reflected in the thoughts of the first disciples. The contributions of Hellenic thought to doctrinal development are over-emphasized, with the almost unavoidable conclusion that all that may be called philosophical in the doctrinal expositions of the early church is a human admixture of doubtful value. It seems to us wholly arbitrary to affirm, as Professor Harnack does, that the Gospels came into "their final form" about the year 160, and probably at Rome. We see no good ground for attributing a late origin to the Acts, or for affirming regarding the Epistles of Paul that the church included them in the canon "not without some scruples in transforming scriptures which were written for special occasions into Divine oracles and concealing the process even of transformation." Nor does it seem to us quite accurate to declare regarding Anselm that he "really did not know what faith is."

On the other hand, Professor Harnack presents much of the highest value, as, for example, his appreciation of the spirit and work of Augustine, to whom he accords something like his true worth in the development of Christian thought. His hand-book is stimulating and suggestive; we deem it well that it has been made accessible to English-reading students; but the ideal compendium of the History of Dogma has yet to be written. [w. w.]

*Guide to the Knowledge of God. A Study of the Chief Theodicies. By A. Gratry, Professor of Moral Theology at the Sorbonne. Translated by Abby L. Alger. With an Introduction by William R. Alger. Boston: Roberts Brothers, 1892. pp. xi, 469.*

This work is an attempt to answer the question, "Is it possible to prove the existence of God?" The term "theodicy," used in the title and throughout the book, is misleading. The method employed is to give first, a survey of the arguments for the existence of God as presented by leading ancient and modern thinkers. The philosophers and theologians whose discussion of the theme is sketched are Plato,

Aristotle, Augustine, Anselm, Thomas Aquinas, Descartes, Pascal, Malebranche, Fénelon, Petau, Thomassin, Bossuet, and Leibnitz. These sketches are followed up by two chapters, one of which argues that all of God's attributes may be deduced from any one of them, while the other aims to show that the proof of the existence of God is "as rigorous as a genuine mathematical demonstration." Part II (pp. 349-469) discusses the relation of Reason to Faith.

The book is characterized by learning, ability, and clearness. The earnest religious spirit of the author is unmistakable. The contributions to the history of the discussions of the theme in question are valuable. Whether there is anything essentially new in the results attained is more questionable. The claim of distinct originality is made by the author (p. 333), particularly in having established "the identity of the geometrical infinitesimal process with the fundamental process of the rational life by which God is demonstrated." The argument consists in an inference from finiteness to infinity: "I know something, therefore an infinite intelligence exists: I love, therefore infinite love exists," etc. At the same time the author admits that there are genuine atheists. This he explains by saying that men "are, by choice and freely, for God or against God" (p. 338). In other words, the moral element is more determinative than the intellectual in the theistic argument. But in mathematical reasoning the moral character has no part, and the conclusions are absolutely compulsory; no skepticism is possible. Here is a radical difference between two processes which yet are declared to be identical.

There is much, however, that is suggestive and instructive in the book before us, and an examination of it will repay any one who wishes to study the questions here discussed. [C. M. M.]

*The Scriptural View of Divine Grace.* By Rufus M. Stanborough. New York: Fleming H. Revell Co. pp. 292.

The contents of this book are thrown into the form of Ten Propositions in rebuttal of the plea for Universal Salvation and in support of the Calvinistic form of thought. The treatment is largely and reverently Scriptural. The strongest part of the book is in the treatment of Proposition VII, a vigorous and fervent defense of the claim that future punishment is endless. There is next to nothing in the book either new in matter or fresh in form. [C. S. B.]

*The Life Beyond.* By George Hepworth. New York: A. D. F. Randolph & Co., 1892. pp. 116.

Pastors will do well to note this book. It is a brief, fresh, pleasing, and effective restatement of the old, familiar arguments for

immortality. A ripe and tender believing soul figures as "The Master," who sheds the full and genial light of the Christian faith upon the many inquiries and anxieties of a disciple. He shows that belief in a future life speeds and cheers and elevates the life, while its absence leaves one to shiver and shrink as the years toll themselves into the past; that tribulation is not an evil, but a benefit, being directly productive, as it is, of high refinement and strength of character: that, as in the automaton chess-player, there *must* be a man within the man, though unrevealed, so in our earthly, material frame there *must* be a man within a man, which death sets free: that the unfinished nature of our earthly growth and work demonstrates a place and space for further endeavor and enlargement in the life beyond; that death-bed testimonies have unanswerable cogency in the argument for the life beyond (a finely powerful chapter); that the products in character and life of the believers in future life as compared with the products of other theories shame all rivals from the field; that such a faith alone yields sweet and ample solace in life's manifold bereavements: and that our ignorance and vagueness of view touching the future state inhere in our present condition, comparing the powers of man in his present state to those of a fly in the belfry of a noble cathedral. The little book, while making no pretensions to profundity, is beautifully written and published, and is sure to soothe and reassure many troubled souls. [C. S. B.]

*The Pastor amidst his Flock.* By Professor G. B. Wilcox, D.D., Chicago Theological Seminary. Philadelphia: American Tract Society, 1893. pp. 186.

This book has evidently grown out of a pastor's experiences in the practical work of the class-room, and so has a value which many treatises on Pastoral Theology of greater length and pretension have not. It is written in the form of question and answer, and so gives the impression of having arisen out of the actual questions of theological students. The book should be regarded from this point of view, and with these limitations. As a general work on the theme of Pastoral Theology it is wanting in a discussion of certain topics, which we should look for in a more compendious volume. We could wish a longer discussion on many of the points actually taken up: but the book has a peculiar value and freshness from its present form, and treats with great fairness and helpfulness many of the more practical difficulties which a young pastor experiences.

The book is valuable especially as indicating a rising demand in this department for more experimental and less theoretical teaching of these every day problems in the ministry. It is a book that ought

to be in the hands of students and young pastors. Many an older minister will gather many valuable hints from the successful *pastoral* experiences of a *professor* who knows from practical work that which he teaches. [A. R. M.]

*Criminology.* By Arthur Macdonald. New York: Funk & Wagnalls Co., 1893. pp. 416.

The author of this volume has had the widest possible preparation for his work in study and experience in this country and abroad. Besides specialist study in the great universities of America and Europe, his plans also included visits to the principal prisons and charitable institutions in eight countries. He came into personal contact with crime in prison cells, and served as United States delegate to the Brussels Convention in 1892. He has also been connected as a specialist with the United States Bureau of Education. The work is dedicated to Lombroso, the great Italian founder of criminal anthropology.

There is no book available in English which gives such a Bibliography of crime as is found in Part III. The literature of all modern languages has been tabulated topically; and it is safe to assert that it is the most complete index to be found. The book is worth its price, if only for this feature.

Investigations into the causes and prevention of crime have brought to light certain physical and psychological peculiarities in the criminal which seem to indicate the existence of a "type" which may be called criminal. This book is especially valuable in showing the ripest results of such study. "The Evolution of Crime," "The Physical Side of the Criminal," "Psychology of Criminals," "Intelligence of Criminals," "Association of Criminals," "Criminal Hypnotism," "Recidivation," etc., are topics of the chapters which show the scope of the author's investigation in anthropology.

The book is not a work on penology in the technical sense—having little to say of the practical treatment of criminals in the way of education or punishment. This is outside its scope. The work of Havelock Ellis on the same subject, *The Criminal*, takes up the discussion of the latter point.

Among the most interesting chapters are those of method of investigation, in which specific cases of "murder," "pure theft," "pure meanness," are taken up, and followed out in detail, giving the previous history, the court records, the testimony used on trial, the treatment in prison, and personal conversation in private interviews.

The whole method of the book is admirable and fresh, and by its lucid treatment, it becomes plain and fascinating for popular



reading, while the great erudition of the author commends his work to the scholar.

The limitation of the theme of the book is such that the reader will not look in it for a discussion of the subject in its moral aspects, but will find great material for thought as to the physical causes and environment of crime. [A. R. M.]

*A Plea for the Sabbath and for Man.* By Rev. J. Q. Wittinger. Boston: Congregational Sunday-School and Publishing Society, 1893. pp. xvi, 236.

This timely book indicates in its title its main intent. It is an application of Christ's word that the Sabbath was made *for man*. There is a great demand for just such a book — a book less elaborate and compendious than Hessey's famous Bampton Lectures on the subject, which yet shall cover the discussion, in the light of recent agitation.

The first part of the book treats of the Sabbath in the Old and New Testaments. While to some minds the argument, as presented, for the primitive and pre-Mosaic origin of the Sabbath may seem somewhat strained, the main positions of this first part of the discussion will be accepted by the great majority of Biblical scholars. The second half of the book, on the Sabbath as an economic, religious, and social institution, although containing no large amount of fresh material to the close student of the subject, is yet full of valuable suggestion to the average citizen, who wishes to see the argument presented in a clear and forcible manner. The Sabbath as an important factor in the social problems of the day is especially well developed.

The book as a whole, and especially the second part, is a valuable contribution and deserves a wide reading. [A. R. M.]

*The Growth of Art-Form.* By George Lansing Raymond, L.H.D., Princeton College. New York: G. P. Putnam's Sons, 1893. pp. xxii, 311.

The sub-title is "An Essay in Comparative Aesthetics, showing the identity of the sources, methods, and effects of composition in music, poetry, painting, sculpture, and architecture." The book is therefore a treatise on the science of the fine arts. While it is embodied in a sumptuous typographical form, and contains many descriptive and critical notes on artistic work of many sorts, its tone is distinctively argumentative and its purpose theoretical and abstract. Were its literary characteristics less attractive than they are, it might

be regarded almost too abstract and too scientific. But this unfavorable impression is well avoided by a variety of devices, not least of which is the profusion of usually admirable illustrations of buildings, paintings, and statuary, and a remarkable array of musical and poetical citations.

The full argument of the book defies brief statement. The sources of the phenomena of religion, science, and art, are said to be three,—spirit, matter, and concrete combinations of these. The basic mental operation in handling these for all purposes of religion, science, and art, is that of classification: following upon this is the higher operation of composition. Both these operations proceed at the outset by the help of certain principles, especially unity and comparison, variety and contrast, complexity and complement: later by those of order, confusion, counteraction, principality, subordination, and balance: and rise at length into grouping and organic form. The actual exemplification of the working of these principles is very extensively illustrated from all the fine arts, with detailed consideration of such topics as congruity, comprehensiveness, central-point, setting, symmetry, repetition, alteration, alternation, massing, interspersion, continuity, consonance, interchange, gradation, abruptness, transition, and progress. The aim throughout is to “show how, the conditions of mind and matter being what they are, those complex products which we ascribe to art, have come to be in their material conditions what they are.”

It cannot be denied that the problem whose solution is attempted is a highly important one. It is also an exceedingly intricate and difficult one. This latter point the book makes almost too obvious. The author, in spite of his earnest purpose, his painstaking and elaborate method, and his perspicuous style, really raises more questions than he answers. He well presents the essential unity of the fine arts, and justly analyzes their chief characteristics. But it may be doubted whether the analysis is carried back with sufficient vigor into the realm of psychology, and thus whether the ultimate questions are completely met, and their bearing on all details exhibited with the simplicity that is desirable. And yet, the effort is of real value and suggestiveness.

[W. S. P.]

*The Throat and the Voice.* By J. Solis Cohen, M.D. Philadelphia: P. Blakiston, Son & Co., 1890. pp. 159.

This “primer” is a clear, practical, and sufficiently full statement of the scientific facts about the vocal organs that every intelligent person ought to know, particularly if he is professionally a speaker

or singer. The book is especially valuable for its well-chosen illustrations, for its exceptionally good summary of the diseases of the throat, and for its wise, practical counsels about the use and care of the voice. [W. S. P.]

## NEW PUBLICATIONS RECEIVED.

- Ayres, M. C.* Phillips Brooks in Boston. Five years' editorial estimates. Boston, Geo. H. Ellis. 120 p. cl. 50 cents.
- Cohen, J. Solis.* The throat and the voice. Phila., Blakiston, Son & Co. p. 159. cl. 50 cents.
- Everett, C. C.* The gospel of Paul. Boston, Houghton, Mifflin & Co. 307 p. cl. \$1.50.
- Fisher, G. P.* Manual of natural theology. N. Y., Scribner. 94 p. cl. 75 cents.
- Horton, R. F.* Verbum Dei. N. Y., Macmillan. 300 p. cl. \$1.50.
- Maclaren, A.* The Psalms. Expositor's Bible series, v. I. Psalms i-xxxviii. N. Y., Armstrong. 385 p. cl. \$1.50.
- Raymond, G. L.* The genesis of art-form. N. Y., Putnam. 311 p. cl. \$2.25.
- Rice, E. W.* People's dictionary of the Bible. Phila., Am. S. S. Union. 228 p. cl. 25 cents.
- Spurgeon, C. H.* The gospel of the kingdom. N. Y., Baker & Taylor Co. 502 p. cl. \$1.50.
- Stearns, L. F.* Present day theology. N. Y., Scribner. 568 p. cl. \$2.50.
- Wood, C. J.* Survivals in Christianity. N. Y., Macmillan. 317 p. cl. \$1.50.

## Alumni News.

ASA F. CLARK, '40, died at his home in West Brattleboro, Vt., April 16. He had held successful pastorates in Peru, Windham, Ludlow, and Weathersfield, Vt., and in Leavitt, Mass.

LUTHER H. BARBER, '42, has resigned his pastorate at Vernon Center, Conn. His people have presented him with a generous sum of money as a token of their esteem. He will make his home in Ellington.

JOSIAH TYLER, '48, formerly a missionary in Africa, has just returned from New Orleans, where he has spent the winter, to his home in St. Johnsbury, Vt.

From an interesting letter to the RECORD from EDMUND M. PEASE, '60, missionary to the Micronesians, it is a pleasure to make the following extracts: "I am surprised as well as delighted at the rapid growth of the Seminary; and delighted but not surprised to find it sustaining its old reputation as a champion of sound theology. . . . I have a parish of some 14,000 souls, in which there are a dozen churches with a membership of 1,000. The native helpers number 19, of whom 8 are ordained. I have also a training school for teachers and preachers and their wives. My medical practice is of some importance, though subordinate to the other work. I go through my parish—the Marshall Islands—every year, exercising all the functions of a New Testament bishop,—ordaining, baptizing native Christians and their children, deposing from their charge unfaithful and unworthy ministers, marrying, etc. The work in the Marshall group is making steady progress, despite much opposition from the Germans (who have assumed control of these islands), and the great lack of stability in the native character. . . . A new feature of our work is just being developed, that is, an invasion of the Roman Catholics (those Amalekites who are ever dogging the heels of Israel to cut off the lame and the sick), with whom there will be a long and hard struggle; for the Catholicism which comes here is of a very low type. The priests buy their converts for goods and tobacco and hire their worshipers. They baptize anybody they can, whatever their character, and pay parents to have their children baptized. They are well established in the Gilbert Islands, and of late have been buying land in the Marshall group, preparatory to definite work. . . . Have you not some young man whom everybody else wants, who can be persuaded to come down here? Why do Christians persist in praying 'Thy kingdom come,' when they are unwilling to help prepare the way of the Lord by preaching the gospel to all nations."

DAVID B. HUBBARD, '72, who is chaplain of the Connecticut Patrons of Husbandry, delivered a valuable address in West Hartford, Conn., May 23, on *The Grange as a Moral Force in the Community*.

The First Church, Holyoke, Mass., GEORGE W. WINCH, '75, pastor, having outgrown its present house of worship, has begun a new building with a seating capacity of 900, to cost \$40,000.

SHELDON H. WHEELER, '75, Waterbury, Vt., has accepted the position of General Secretary of the Young Men's Christian Association, Redlands, Cal.

The churches of Portland, Me., held a union service on Fast Day, April 20. The sermon, on *Problems in our Cities*, was preached by DWIGHT M. PRATT, '80, pastor of the Williston Church.

FRANK E. JENKINS, '81, formerly of New Decatur, Ala., was installed as pastor of the Second Church, Palmer, Mass., April 19. The sermon was preached by Clark S. Beardslee, '79, and the Right Hand of Fellowship given by Franklin S. Hatch, '76. At the April meeting of the Alabama Association Mr. Jenkins gave a strong and deeply interesting address on *The Mission of the Church in Moulding the Life of the Community*.

ALPHEUS C. HODGES, '81, Buckland, Mass., editor of *Our Country Church*, was married May 4 to Elinor R. Squire of Dorchester, Mass.

A series of special meetings has recently been held in the West Church, Peabody, Mass., FREDERICK A. HOLDEN, '83, pastor, which have resulted in a number of hopeful conversions. The pastor in the evening services has the aid of an orchestra.

At the May session of the Central Conference, held in New Britain, Conn., HERBERT MACY, '83, of Newington, presented a paper on *The Limits of Aesthetics in Christian Worship*.

CHARLES S. NASH, '83, of the Pacific Theological Seminary, was one of the principal speakers at the Conference of Congregational Educational Institutions of the Pacific coast, held in Oakland, Cal., in April. The object of the Conference was "to make and promulgate plans for unifying, systematizing, and strengthening all educational work in the hands of Congregationalists between Puget Sound and Mexico, the Rocky Mountains and the Pacific." The result of the session was the formation of an educational alliance for the territory named.

Ground was broken, April 5, for the new building of Pilgrim Church, Cleveland, O., CHARLES S. MILLS, '85, pastor. The land and house will cost \$100,000.

CLARENCE R. GALE, '85, Fitchburg, Mass., has been preaching a series of sermons to young women.

GEORGE B. HATCH, '85, Berkeley, Cal., gave the address before the Alumni Association of the Pacific Theological Seminary at Commencement in April. *The Church Record* of Oakland speaks of the address as one "of surpassing beauty and excellence."

At the semi-annual meeting of the Hartford Conference, held in Wethersfield, WILLISTON WALKER, '86, delivered an address of unusual value and interest on *The History of Congregationalism*.



FREDERICK T. ROUSE, '86, was installed as pastor of the church in Plantsville, Conn., April 26. The Charge to the Pastor was given by Samuel B. Forbes, '57.

WILLIAM F. STEARNS, '86, has declined the call to the pastorate of the South Church, Andover, Mass.

CHARLES H. CURTIS, '86, has been assisting in the special revival services held in Weiser, a frontier town of Idaho. Fifty hopeful conversions have been reported. The Sunday-school organized there last December was the first ever held in the place. At the Oregon State Convention of the Young People's Society of Christian Endeavor, held April 27-30, Mr. Curtis was elected President for the ensuing year.

GEORGE R. HEWITT, '86, West Springfield, Mass., has accepted a call to the pastorate of the church in New Decatur, Ala., and will begin work there at once.

The church in Colchester, Conn., CHARLES F. WEEDEN, '87, pastor, has been lately blessed with a season of unusual religious interest. The work has been deepened and extended by a series of gospel temperance meetings.

OLIVER W. MEANS, '87, Enfield, Conn., has been giving a series of Sunday evening addresses on the Christian Endeavor Pledge.

RUSH RHEES, '88, of Newton Theological Seminary, has gone to Germany to study during the summer vacation.

The church in West Hartford, T. M. HODGDON, '88, pastor, has adopted the free-pew system, and the usual amount of money for the support of the home work has already been pledged.

RICHARD WRIGHT, '90, of Windsor Locks, gave a popular address at the semi-annual meeting of the Hartford Conference on *The Principles of Congregationalism*.

The friends of EDWIN N. HARDY, '90, in South Boston, Mass., on March 9, expressed their appreciation of his work by a valuable gift of books.

A Congregational church was organized on May 4 in San Rafael, Cal., and WILLIAM P. HARDY, '90, was installed as pastor.

In *Our Country Church*, March 22, is an article of unusual insight and interest, entitled *A Plea for the Country Church*, by WILLIAM F. WHITE, '90, of Trumbull, Conn. Among many good things he says: "There is imperative need of thorough, sacrificing Christian men who will give their lives to painstaking, scientific study of the country town. These men should have a leading paper or magazine edited solely in the interest of country people, illustrated and made attractive for country homes. This should collect and preserve all results and experiments of vital interest to country people, whether moral, social, political, or religious. Such a publication would be welcomed in thousands of country homes, and would have as good financial

backing as many of the magazines and reviews, which are lapping and overlapping one another in perplexing inconsistency."

WILLIS M. CLEAVELAND, '91, has resigned his pastorate at Harwinton, Conn.

CHARLES H. DUTTON, '91, was installed as pastor of the church in Wilton, N. H., May 2.

EDWARD T. FLEMING, '91, has resigned his pastorate at Winthrop, N. Y.

FREDERIC M. HOLLISTER, '91, has moved from Wapping, Conn., to Waterbury, where he becomes associate pastor of the Second Church.

The church in North Middleboro', Mass., of which HERBERT K. JOB, '91, is pastor, was struck by lightning on March 15 and destroyed. A hopeful effort is being made immediately to rebuild it.

WILLIAM J. TATE, '92, was ordained to the ministry May 10, at Windsor Locks. The Ordaining Prayer was offered by F. Barrows Makepeace, '74, and the Charge to the Minister was given by Williston Walker, '86. Mr. Tate assumes at once the pastoral care of Brightwood Chapel, Springfield.

WALTER P. HUTCHINSON, '92, was ordained at East Somerville, Mass., April 19.

BENJAMIN W. LABAREE, '93, was ordained to the ministry by the Presbytery of Westchester, at an adjourned meeting held in Hartford, Friday evening, June 2, at the First Presbyterian Church. The sermon was preached by Professor Jacobus: the opening prayer was by Rev. J. C. Labaree, D.D., of Randolph, Mass., uncle of the candidate, and the ordaining prayer by Rev. Benjamin Labaree, D.D., of Winchester, Mass., his father. Rev. J. Aspinwall Hodge, D.D., now of Oxford, Pa., delivered the charge. The ladies of the church served supper in the chapel to the members of the Presbytery and their friends before the services of the evening, and the occasion was a most pleasant one.

## Seminary Annals.

### THE FIFTY-NINTH ANNIVERSARY.

The anniversary this year was one to be remembered. It marked several prosperous beginnings. In the first place, it marked the beginning of the change of the time of closing from the second week in May to the first of June. This change was thought advisable in order to make possible a later beginning of work in the fall, and also to provide a short recess in the long stretch of work from January to June. Even the weather seemed anxious to second the judgment of the institution in making this change. The proverbial "Commencement heat," which often used to push back into early May, this year spared even the later date; sunshine, breeze, and verdure united to beautify the time. The coincidence in date with the meeting of the Home Missionary Society at Saratoga shortened the attendance of some and made impossible the presence of others, but, on the whole, the attendance was good, and the spirit was excellent. This anniversary is also noteworthy as marking the time of the first graduation of women from the Seminary. The two members of the Senior Class who form the vanguard of the Alumnæ of the Seminary have so acquitted themselves that they, their sex, and the institution may take a proper pride in the record of their three years' connection with the Seminary. The anniversary was yet further made noteworthy by the fact that it closed the first year of the labor of five new members of the Faculty. Each of the main departments had welcomed at least one new man to its field — Professors Paton and Macdonald in Old Testament Exegesis, Professor Mitchell in Græco-Roman History, Professor Mead in Systematic Theology, and Professor Merriam in Practical Theology. Two took the places of others resigned, and three occupy fields set off by a new delimitation within departments.

Monday afternoon, Tuesday, and Wednesday morning were given up to oral examinations. The written examinations had been concluded the week previous. The Junior Class were examined by Professor Mitchell in the Life of Christ and Apostolic History, by Professor Jacobus in the Exegesis of Ephesians, and in Biblical Dogmatics by Professor Beardslee. The Middle Class were examined in the Church History of the Middle Ages by Professor Walker. The

examinations for the Senior Class were in Systematic Theology by Professor Mead, and in Sociology by Professor Merriam. The formal report of the Examining Committee presented to the Pastoral Union spoke in terms of appreciation and cordial recognition of the work done. The work of the Examining Committee is wearisome to the last degree, and they deserve the hearty thanks of all the friends of the Seminary for the painstaking and efficient faithfulness with which they performed their duties. The committee organized with Frederick Alvord as chairman, and D. H. Strong as secretary. The other members of the committee present were H. H. Kelsey, F. B. Makepeace, S. P. Cook, L. R. Eastman, Jr., C. F. Weedon, W. Hart Dexter, D. B. Hubbard, and W. D. Leland.

On Wednesday, at 12 o'clock, the customary closing prayer-meeting was held. It was conducted by President Hartranft, and was participated in by Rev. Geo. W. Winch of Holyoke, Mass.; Rev. E. A. Hazehline of Miller's Place, N. Y.; Rev. M. W. Adams of Atlanta, Ga.; and Rev. F. S. Hatch of Monson, Mass.

At 2.30 the annual meeting of the Alumni Association was held, S. W. Dike, '66, presiding. The necrology showed a notable loss from the graduates of the earlier classes. This list consisted of John Haven, '36, Cushing Falls, '37, J. F. Norton, '37, Asa F. Clark, '40, J. E. Wheeler, '62, D. B. Lord, '68. Fitting tributes to the characters of those who had passed away were paid by various alumni present. The officers elected for the following year were: President, W. S. Kelsey, '83, Boston; Vice-President, E. H. Knight, '80, Springfield; Secretary and Treasurer, for two years, C. H. Barber, '80, Manchester; Executive Committee, C. H. Smith, '87, Hartford; T. M. Hodgdon, '88, West Hartford; W. F. English, '85, East Windsor. The subject chosen for the afternoon was *Sabbath Observance in the Light of Present Social Movements*. The discussion was opened by F. S. Hatch, '76, who emphasized the importance of securing a platform broad enough for the majority to stand on in demanding observance of the Lord's Day. This he found in emphasis on the value and need of a "home day." This could be secured only by having the same day of rest for all. H. H. Kelsey, '79, was the second of those to open the discussion. He emphasized the necessity of some clearly defined and conscientiously held principles for the observance of the day, as over against a half-understood and mechanically adhered to grasp on the teachings of childhood and environment. Calvin Terry, '43, urged that the Sabbath was not for idleness, but for employment suitable to the growth of the spiritual nature. F. B. Makepeace, '73, urged that rest from worry was more important than

any other kind of rest : that this rest could be found only in God : and hence argued against the secularization of the day. Dr. E. B. Webb started from the proposition that "the Sabbath is made for man," and asked what man is, in his possibilities and needs, in contrast to the brute. This need could be supplied, these possibilities ministered to, only by the means of God's Word, God's communion — the food for the spiritual nature. The Sabbath must be a Church day in its best sense. Mr. E. H. Baker of Ware, an employer of over 1,500 hands, urged that the desire for the dollar was at the bottom of most appeals for a freer Sabbath, and testified to the superior influence of a sacred, as against a secular, Sunday, upon Monday morning work. Oscar Bissell, '53, emphasized the divine authority of the Sabbath, and the duty of man to give time, as well as other things, to his Maker. H. M. Parsons, '54, argued that the deterioration in the observance of the Sabbath is largely due to the influence and example of professing Christians.

At 5.00 the Alumni banquet was held in the lower hall of the Library. The room is spacious, comfortable, and admirably adapted for the purpose. Grace was said by Sylvester Hine, '46. At the after-dinner speaking the President of the Alumni Association, Dr. S. W. Dike, '66, presided with unusual skill, felicity, and humor. President Hartranft spoke of the work of the year, and outlined with rare clearness and power the goal of the Seminary instruction. The truly scientific method of investigating truth is the truly evangelical method. Every age must shape the truth for itself anew. Reaching out in all possible directions for truth, it is the duty of the Seminary, without wasting time in the dogmatism of ecclesiastical controversy, to reconstruct in the light of and by the aid of all attainable knowledge the positive form of the eternal truth of Christianity, as its inexhaustible completeness may be apprehended through what God has made known to this age. Mr. E. H. Baker spoke for the trustees, and took the opportunity, as a member of the National Committee on Ministerial Relief, to urge upon the alumni the importance of this cause. He was followed by Professor M. W. Adams, '84, of Atlanta University ; W. F. English, '85, who brought the greetings of the Hartford missionaries in Turkey ; Professor Merriam of the Seminary ; Rev. Austin Hazen of Richmond, Vt. ; Rev. E. E. Lewis of Haddam : and Dr. H. M. Parsons, '54, of Toronto. Mr. Nicolas Van der Pyl spoke for the Senior Class. The speaking was unusually good, and the spirit of fellowship, friendliness, and faith in the purpose and work of the Seminary manifested itself throughout.

In the evening Dr. H. M. Parsons, '54, of Toronto, delivered



the annual address before the Alumni on the subject, *The Mission of the Church to the World*, of which the following is an abstract:

The first requisite for an apprehension of the mission of the church to the world is a clear conception of the idea of the church. Tracing the historical development of God's dealings with man in the formation of the church, it is to be noted, *first*, that God, in the family of Adam, appeals to *conscience*, as seen in the case of Cain; *second*, God deals with the race by *law*, as seen in Sodom; *third*, God makes a *covenant* with the race in Abraham; *fourth*, He deals with the world by means of national *separation*. The church appears as the pearl of great price, which is being taken out of the sea of nations. Thus the peculiar mission of the church is the *personal representation of Christ* for the use of the Holy Spirit in saving the lost and completing the church as His habitation for ever. The "theme" thus reached was developed as follows: The church is to be *defined* on the divine side as the mysterious body of Christ, purchased by Him; on the human side as a collection of believing sinners confessing Christ as the Son of God, their Saviour, their Lord and Master. The church thus constituted involves a covenant or compact — on the divine side a contract to create and maintain life, liberty, and power in the believer; on the believer's part he promises to be risen with Christ now, in vital union, to be in absolute subjection to Him, and to resist the enemies of Christ and of his soul with the divine instruments provided in his heart and hands. From this union, under such covenants, the following *obligations* are distinctly stated in the Word of God: To be Christlike, (a) in mind, (b) in character, (c) in conversation, (d) in service. The last becomes the natural outflow from the others. In order to the fulfilment of these obligations, however, certain conditions are necessary. Among these may be mentioned: (1) A sense of guilt for *personal sin against God*; (2) *Absolute dependence on the atoning work of Christ*; (3) absolute need of the new creation; (4) one must have restored fellowship and communion; (5) there should be the return of joy and conscious liberty — this is the longing of every recovered heart. (6) These conditions being fulfilled, a real result is guaranteed. When the church as individuals has thus fulfilled these conditions, each one in his own place will, from the very nature of the case, be an incarnate gospel. Each one will be an instrument of the Holy Spirit for the winning of the world, and for the saving of the lost.

On Thursday was held the annual meeting of the Trustees. The most important results of their meeting were as follows: (1) Rev. Charles C. Stearns of Hartford was elected Associate Professor of Archaeology and Curator of the Museum, he, however, to be absent abroad for two years or more on leave. Professor Stearns' Carew Lectures of a year ago showed his fine qualifications for this position, and the Seminary is to be congratulated on securing his services. He will not enter upon the duties of his position till his return from abroad. (2) Professor Paton was raised from Instructor to Associate Professor; (3) Professor Mead was permanently appointed as Riley Professor of Christian Theology; (4) the following reappointments were made: Professor Pratt, Instructor in Elocution; Rev. A. C. Thompson, D.D., Lecturer on Foreign Missions; Rev. A. B. Bassett,

Lecturer on Experiential Theology; Mr. E. E. Nourse, Tutor in New Testament Canonicity and Textual Criticism; Mr. Hawks, Tutor in Aramaic; Mr. Beard, Instructor in the Gymnasium; Dr. H. G. Howe, Medical Examiner. (5) The officers of the preceding year were re-elected, and the reports of the instructors, of the Examining Committee, and of the various committees of the trustees were accepted.

At 10.30 a brief prayer-meeting was held, led by Professor M. W. Adams of Atlanta.

At 2.30 was held the annual meeting of the Pastoral Union. Frederick Alvord was chosen presiding officer. The resignation of Professor Graham Taylor of Chicago as Recording Secretary was read and accepted, and Professor A. T. Perry was elected to that position. C. H. Pettibone, H. H. Kelsey, and S. L. Blake were elected Business Committee. The trustees made their report to the Union through Rev. Jeremiah Taylor, D.D., speaking in terms of strong enthusiasm concerning the present work and prospects of the Seminary. The report of the Examining Committee, already referred to, was read, and the following were elected trustees of the Seminary:

For three years—Rev. Jeremiah Taylor, D.D., Boston; Rev. Henry A. Stimson, D.D., New York City; Rev. Francis Williams, East Hartford; Rev. Luther H. Cone, Springfield, Mass.; Lorrin A. Cooke, Esq., Riverton, Conn.; Hon. Edward B. Gillett, LL.D., Westfield, Mass.; Jonathan F. Morris, Esq., Hartford; Rowland Swift, Esq., Hartford.

For one year—Rev. Franklin S. Hatch, Monson, Mass.; D. W. Williams, Esq., Glastonbury, Conn.

The following were elected members of the Pastoral Union:

A. B. Bassett, Ware, Mass.; E. F. Burr, D.D., Lyme, Conn.; Collins G. Burnham, Chicopee, Mass.; Charles E. Coolidge, Collinsville, Conn.; Curtis M. Geer, Leipzig, Germany; George A. Hall, Peabody, Mass.; T. M. Hodgdon, West Hartford; M. W. Jacobus, Edwin K. Mitchell, Hartford; Archibald McCord, Suffield, Conn.; George H. Sandwell, New Britain, Conn.; Thomas Simms, South Manchester; Chas. H. Smith, Hartford; J. S. Voorhees, West Winsted, Conn.; William F. White, Trumbull, Conn.; James Dingwell, Rockville, Conn.; E. A. Hazeltine, Miller's Place, N. Y.; F. A. Horton, D.D., Providence, R. I.

At 4 o'clock all the new professors, except Professor Macdonald, who had already gone to Europe for summer work, addressed the Pastoral Union, each speaking briefly of his own work. Professor Mead brought out very happily the inextricable relation between doctrine and life, showing how any statement of what the Christian life is must result in a theology. Professor Mitchell spoke of the

difficulty and importance for study of certain turning-points in church history, especially of the period when the purity of the original gospel of Jesus and His apostles was being amalgamated with the thought of other peoples. Professor Paton spoke on the attitude of the Seminary toward modern criticism, and in the line of the President's speech on Wednesday, made clear the difference between traditionalism and conservatism, and spoke of his pleasure at finding that "Faith and Freedom" was the motto which might properly be written over the doors of Hartford Seminary as expressive of the character of its work. Professor Merriam emphasized the duty of the minister to appreciate that social science may not be considered as separate from the gospel, nor as containing the gospel in itself; but that it should be the means of bringing ministers to understand how the gospel is meant for all circumstances of life, and how, in its true application, it reaches to all conditions.

On Thursday evening a large company gathered in the chapel for the graduation exercises. The Scripture lesson was read by Rev. Austin Hazen of Richmond, Vt. Prayer was offered by Rev. Jeremiah Taylor, D.D., of Boston. Then followed the addresses of members of the graduating class. Austin Hazen, Jr., of Richmond, Vt., spoke on *The Minister's Program of Social Reform*, emphasizing the duty of the minister to recognize his political responsibilities, and to act and speak in the light of such recognition, rather than blindly to follow party, or belong to the school of pious indifferentism. Miss Rebecca Corwin of Cleveland, O., spoke of *Bible Study in Colleges*, showing the need for such study, the opportunities now open, and the danger of an unspiritual secularization of the Book which might result from a too exclusive following of the motto: "The Bible must be studied exactly like any other book." Miss Corwin was followed by Nicholas Van der Pyl, of Boston, Mass., whose subject was *The World's Debt to Monasticism*. The speaker recognized the defects in monasticism and the obsolescence of its virtues, but lauded the monastery as having brought safely through the Dark Ages the most precious of literature, whatever of commerce and agriculture survived the times of strife, and given to the world missionary heroes fearless and consecrated. The closing address was given by Harry Taft Williams of Moline, Ill. Choosing as his theme *The Place of Music in Public Worship*, Mr. Williams concluded from the fact that religion is a matter of the heart, as well as of the head, and that music is the most perfect medium for the expression of the emotions, that in worship as a religious act music ought to have a large place.

At the close of the speaking the prizes for the year were an-

nounced, as follows: The William Thompson Fellowship for two years, to Austin Hazen, Jr., '93; the Hartranft Prize in Evangelistic Theology, to Henry Knowles Wingate, '93; the Prize in Greek, to Harry Taft Williams, '93; the Bennet Tyler Prize in Systematic Theology, to Iso Abé, '94; the William Thompson Prize in Hebrew, to Addie Imogen Locke, '95. The announcement of prizes was followed by the presentation of diplomas by Rev. E. B. Webb, D.D., President of the Board of Trustees, and by a charge to the Senior Class by President Hartranft. The theme of the charge was the supremacy of love as the fullest expression of the Divine nature, and as the comfort, the impulse, and the goal of Christian life, scholastic or executive. It was a noble message for the class to bear with them to their work. After singing, the benediction was pronounced by Rev. A. W. Hazen, D.D., of Middletown.

The nature and locality of the work of the class is unusually diverse. Mr. Adadourian will labor among the Armenians at Malden, Mass., and return to his native country some time later. Miss Corwin will return to the Seminary for a post-graduate course. Mr. Estabrook will take two charges, at West Dover and Wilmington, in Vermont. Mr. Hazen has been chosen to the Thompson Fellowship, and will spend two years at the Berlin University. Mr. Johnson will go to the Tuskegee Institute at Tuskegee, Ala., to be professor of mathematics. Mr. Labaree will spend the summer in this country, and in the fall will go to Persia as a missionary, where his father has been doing missionary work. Mr. Sargavakian will work among the Armenians at Whitinsville, Mass., and ultimately return home. Mr. Severance will continue his studies at the Berlin University. Mr. Van der Pyl will take a charge at North Wilbraham, Mass. Mr. Williams will be musical director and assistant pastor of the First Congregational Church in Middletown, Conn. Mr. Wingate will spend the summer in this country, and in the fall go to Turkey as a missionary. Miss Juliette Gilson will return to the Seminary for another year, and will then go to Southern Africa as a missionary.

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### THE LIPSIIUS LIBRARY.

The Lipsius Library, which it was announced at the time of the dedication of the Case Memorial Library had been secured for the Seminary, has arrived in fifteen large cases, and is at present being worked over in order to be incorporated with the rest of the library. The library, on nearer examination, shows itself to be just

what should be expected from the field of work of its late owner. Professor R. A. Lipsius, who died last summer, was for many years professor of Theology in Jena, and one of the most prominent of recent German theologians. Best known, perhaps, as a writer in the field of Systematic Theology and as a controversialist, he had also done much critical historical work, while his position as editor of an annual critique of theological literature and of one of the most influential of the theological quarterlies of Germany, gave to all his work an exceptional timeliness. These are the characteristics which reflect themselves in the collection of books he had made. Consisting as a whole of about 3,000 titles, considerably more than half is in the fields of constructive and controversial Systematic Theology. It is preëminently a library of recent works. In the department of works on the Philosophy of Religion, for instance, more than half of the whole contents has been published within the last ten years. It is composed mostly of German works, but a generous sprinkling of English and American books and magazines shows its reach. Abbott, Allen, Schaff, Stevens, Horton, Hatch, Martineau, are among the many names familiar to English readers which it contains. The library affords any one wishing to follow the controversies which have vexed recent theological and ecclesiastical thought in Germany a peculiarly good opportunity for so doing. It contains many of the pamphlets and published addresses by means of which such controversy is largely carried on, and which find their way comparatively seldom across the Atlantic. In addition to the classes of works above mentioned, there is a large amount of modern literature in the fields of Exegesis and Biblical Criticism, there being over 400 works relating to the New Testament, besides a large number treating of the Old Testament. It adds greatly to the efficiency of the library in very important lines of investigation, and will prove invaluable to all students of modern theology.

### THE CASE BEQUEST.

In the first issue of the RECORD in 1890, the death of its friend and trustee, Newton Case, was announced. At the same time the statement was made that "Mr. Case's will was found to contain bequests to several relatives, to certain benevolent societies, and to the Seminary. . . . The bequests to the Seminary include a large sum outright (mostly to be used in completing the new library building), a share in the income of the main body of the estate during the lifetime of his daughter, and ultimately the residue. It is not now



possible to state the exact amount of this great gift, . . . but the probability seems to be that it will approximate and perhaps exceed a half-million dollars."

It became immediately evident that considerable popular discussion and possibly some litigation would accompany the settlement of the estate. Hence it has seemed best to avoid all reference to the matter in these pages. Within a few weeks the subject has been revived in consequence of a debate in the Connecticut Legislature over a petition from the Seminary Trustees for an amendment to their charter enabling them to hold property in excess of \$1,000,000, the limit fixed in the original charter. This petition was ordered in May, 1890, long before Mr. Case's death, and at his instance. It was presented promptly at the next session of the Legislature in January, 1891. Its consideration has been delayed till now by the two years' dead-lock between the two houses. In the progress of the recent debate certain injurious statements were made by one of the speakers. To these statements the Trustees decided to make the following public rejoinder, in the hope of disposing of some misapprehensions and prejudices:

For over two years the affairs of the Hartford Theological Seminary have been dragged into publicity because of the difficulties over the will of the late Newton Case. During this period the officers of the institution have said nothing. This long silence would not now be broken, had not injurious statements been recently made publicly in the State Senate, amounting to an attack on the reputation of the Seminary's chief benefactor, and incidentally on its present officers, which seem to demand a public reply. All that is needed is simply to recall certain facts that appear to have been strangely forgotten.

At the outset we must express astonishment at the aspersions that have been heaped upon the memory of Newton Case. Mr. Case was long prominent in the business life of Hartford, universally honored for his intelligence and wisdom, and to the end of his life a trusted member of several of its leading corporations. His death in September, 1890, was not preceded by a long decline of his well-known powers, but by a brief illness, incapacitating him for business for not more than a few weeks. Yet it is now claimed that nearly two years previous, in October, 1888, when his will was drawn, he was unable to resist improper influences regarding that instrument. This slander is too great to be tolerated by his friends.

Mr. Case's interest in the Theological Seminary was neither brief nor recent. For thirty-five years he was a member of its board of trustees. For ten of those years he was its treasurer, and thus up to the time of his death was far better acquainted with its affairs than any other living man. During his treasurership he gave considerable sums to the institution, but so quietly that their amount could not always be discovered. His known gifts were almost wholly to purchase rare special collections for the library. In 1882 he privately bought the lot next to the principal Seminary building, upon which long before his death he announced his intention to erect for the library a suitable edifice to be a memorial of his wife. The plans for this structure were prepared under his supervision, and it was evident that in its completion his heart was bound up. It was expected by the Semi-

nary that this cherished project would be provided for in his will. No person connected with the Seminary had reason for even conjecturing any considerable testamentary gift from him other than for this purpose. Certainly no one in any way ever urged upon him any other bequest. His further legacies were therefore a complete surprise to every one, since his will was drawn in his own handwriting and in absolute secrecy.

The above facts effectually dispose of the charge that undue influence was brought to bear by the Seminary, for its own selfish ends, upon a broken-down old man.

The exact provisions of Mr. Case's will should now be recalled. Aside from specific gifts to various relatives and societies, and aside from \$102,000 left, as understood by the Seminary, primarily for the completion of the library building, Mr. Case gave to his "beloved daughter" property of the value of \$110,000, and all the contents, appurtenances, and luxuries of the homestead on Farmington avenue, together with a life-interest in and use of that extensive property, as well as of other less valuable real estate. The remainder of his estate was left in trust, with directions that during his daughter's life the whole of its income should be paid to her in semi-annual payments, up to the sum of \$10,000 annually. If the income should amount to more than \$10,000 annually, the excess was to be paid semi-annually to the Seminary. In the event of the death of Miss Case, the trust fund was to be transferred to the Seminary as residuary legatee. The gifts to Miss Case by the will therefore amounted to \$110,000, plus all the belongings of her home, plus a life-interest in all Mr. Case's Hartford real estate, and plus also an annual sum equal to the income of \$250,000 at 4 per cent. net.

The above facts effectually dispose of the charge so freely brought against Mr. Case of "practically disinheriting" his daughter.

Immediately after Mr. Case's death it was made known to the trustees of the Seminary that the provisions of the will were not satisfactory to Miss Case. She was represented to be distressed because the homestead was not absolutely hers. Through her attorneys she presented the following proposition:

OFFICE OF HYDE, GROSS & HYDE,  
ATTORNEYS-AT-LAW.

HARTFORD, CONN., Oct. 1, 1890.

MESSES. JONATHAN MORRIS AND J. M. ALLEN:

*Gentlemen,*—In view of the possible questions that may arise between Miss Ellen M. Case, the only child and heir-at-law of the late Newton Case, and the Hartford Theological Seminary, the principal beneficiary under the will of the said Newton Case, and for the purpose of an amicable settlement of all such questions relating to the validity of said will, we hereby submit the following proposition, without prejudice to the rights of Miss Case:

If the trustees of The Hartford Theological Seminary will release and quit-claim to Miss Case all right, title, and interest which they or said Seminary may be entitled to receive or have under said will, in and to the homestead, known as No. 305 Farmington avenue, in the city of Hartford, and all lands connected therewith, Miss Case will release and quit-claim all right, title, and interest which she may be entitled to receive or have under said will to the real estate on Sisson avenue, and also on Owen street, in said city. And she also agrees, upon the execution of said deeds, in consideration thereof, to make no contest of said will, but to join in requesting the Court of Probate to approve and establish said will. The said Seminary and Miss Case reserving to themselves respectively all other rights in the estate of said Newton Case, given to them by said will.

Very respectfully,

HYDE, GROSS & HYDE,

*Attorneys for Ellen M. Case.*

This proposition the trustees unanimously and heartily accepted. By this action the ultimate equivalent of nearly \$100,000 was added to the large gifts already made to Miss Case, giving her, without counting anything she may have received in Mr. Case's lifetime, either the absolute possession of or the annual income from

not less than \$450,000 out of an estate inventoried at \$855,000 (since reduced by debts and losses nearly \$80,000).

We have been greatly astonished that Miss Case has not seen fit to abide by her assurance of satisfaction. During the past winter she has begun suit against the trustees of the estate, claiming that she should receive in annual income \$20,000 instead of \$10,000, and making the preposterous claim that at the time of Mr. Case's death the Seminary was holding property amounting to over \$900,000, so that it could not receive even the money left for the library building without overpassing the million dollar limit fixed by its charter. She thus sues for the transfer to her as heir-at-law, not only of all the present income of the estate, but of all residuary rights, and even part of the money already built into the memorial of her mother. This extraordinary suit has a peculiar significance, which can only be seen by rehearsing another series of facts connected with a petition now pending before the Legislature for a change in the charter of the Seminary.

In the spring of 1890, at a regular meeting of the trustees of the Seminary, Mr. Case suggested and strongly urged that the Legislature be asked to accord the Seminary the same rights to hold property already enjoyed by Yale, Trinity, and Wesleyan. Although the trustees at that time could not suppose that the property of the institution would for many years approach the charter limit of \$1,000,000, they yielded to Mr. Case's urgency and ordered the petition to be drafted. This paper, originally ordered in deference to Mr. Case's wish, was presented to the Legislature in 1891, just after his death. The dead-lock in that body prevented its consideration, and it has waited for action until now. This delay is certainly not the fault of the Seminary. In September, 1892, more than a year and a half after our petition to the Legislature, Miss Case first appeared as an opponent of her father's will, and appealed from the allowance of the executors' account.

The mere study of the dates in the matter effectually disposes of the charge lately made, that the petition for a change of charter has been introduced to secure relief from troublesome litigation. The logic of the facts is rather that, taking advantage of the legislative delay, litigation has now been begun in order to embarrass the legislative consideration of the petition.

In the above statement nothing has been said about the dignity and value of the Seminary as an educational institution, especially in relation to the city of Hartford, although these have been strenuously assailed with the aid of much palpable misrepresentation of facts. All the current calumnies cannot be dealt with at once. On this matter of personal detraction we shall doubtless take occasion to speak further. For the present it is enough to say that we regard the attitude of the Seminary in this whole trying ordeal as absolutely beyond reproach — rather as marked by an extreme of generosity and patience. We represent in this utterance the whole constituency of the Seminary, including its trustees, eleven of whom are well-known residents of Connecticut, its twelve professors resident in Hartford, and its hundreds of alumni and friends, near and far.

In behalf of the Trustees of the Hartford Theological Seminary,

JOHN ALLEN,  
C. D. HARTRANFT,  
CHAS. A. JEWELL,  
ROWLAND SWIFT.

To make some of the details of the foregoing statement clearer, we reproduce below all the parts of Mr. Case's will that bear upon

the points under discussion. The will is dated October 17, 1888; and the codicil is dated May 27, 1890.

[After the usual introduction, and a provision for the payment of all debts, the will proceeds:]

2d. I give, devise, and bequeath to my beloved daughter, Ellen M. Case [here are specified 1,500 shares of various manufacturing stocks, which, with some changes made by a codicil, were inventoried at \$105,000], and five thousand dollars cash, in place of that amount invested in Western loans, secured by mortgage in the name of my deceased wife at the time of her death. I also give my said daughter all my furniture, library, paintings, and pictures of all kinds, piano-fortes, fixtures of every kind, silverware, provisions, watch, clocks, clothing, and bedding, and all fuel; also my horses, harnesses, robes and blankets, carriages, wagons, sleighs, carts, wheelbarrows, all live stock, greenhouse plants, pots, and fixtures for the same, and all tools used about the homestead, including all farming tools.

I give to my beloved daughter aforesaid the *use and occupancy* of my homestead, No. 305 Farmington Avenue, in said town of Hartford, during her natural life, including the dwelling house and all other buildings thereon — said homestead contains between seven and eight acres of land, bounded north on Farmington Avenue, east on Laurel Street, south on land of Charles B. Smith, and west on Forest Street. I also give and bequeath to my said daughter the *use and occupancy* during her life, the following described lands, with the buildings thereon, one piece lying on the east side of Sisson Avenue, in said Hartford, containing about ten acres, and another piece of land abutting said last-mentioned piece on the south, fronting on the east side of Owen Street in said Hartford, with a double tenement house thereon, and bounded north on land of Wm. P. Benham, she paying taxes, insurance, and repairs on all said real estate.

[After bequests to various relatives, the will proceeds:]

7th. I give and bequeath to the Hartford Theological Seminary, a corporation existing under the laws of the State of Connecticut, and located in said town of Hartford, my homestead, No. 305 Farmington Avenue, as hereinbefore described, also the ten acres of land on the east side of Sisson Avenue, as before described herein; and also the piece of land, as before described, abutting said last piece on the south, and fronting on the east side of Owen Street, and bounded north on land of William P. Benham in said Hartford, with the buildings on all of said lands. These lands all being subject to the use and occupancy of my said daughter during her life.

I also give and bequeath to the said Hartford Theological Seminary [here are specified 1,400 shares of various manufacturing stocks, which, with some changes made by a codicil, were inventoried at \$102,000]. All to be held or sold by said Seminary, and the income and proceeds to be applied to the uses and purposes of said Seminary, as the Trustees thereof shall deem best.

[After sundry benevolent bequests, the will proceeds:]

12th. All the rest and residue of my estate, real and personal, or mixed, and wherever situated, I give, devise, and bequeath to my executors, hereinafter named, and their successors, to hold the same in trust [here are inserted directions for the re-investment of securities, and the payment of expenses], and pay over to my daughter, Ellen M. Case, semi-annually, in February and August of each year, during her natural life, in equal amounts, out of the net income of said trust fund in this clause of my will named, the sum of Ten thousand dollars, if the net income equals

that sum, and if not, all the said net income; and, if the said net income exceeds the sum of ten thousand dollars, pay over the remainder thereof to the Hartford Theological Seminary aforesaid, semi-annually, in February and August, for the uses and purposes of said Seminary, after paying my daughter as aforesaid; and upon the death of my said daughter, Ellen M. Case, I direct my executors, or their successors in this trust, to transfer, convey, and pay over all of the principal and income of said trust fund then remaining to the said Hartford Theological Seminary aforesaid, their successors and assigns forever, for the educational uses and purposes of said Seminary, as soon as can reasonably be done.

[The codicil referred to above merely supplies the place of certain stocks in the two bequests, which had been sold, by other similar stocks; it also adds a clause confirming the will in all other points.]

Furthermore, it is of interest to append also the text of the resolution amending the charter of the Seminary, in the form in which it was unanimously recommended to the Legislature by the Judiciary Committee. It was this recommendation that occasioned the debate in which so much was said to discredit the motives and methods of the institution. The net result of the debate was the passage of the resolution, but with the addition of two restrictive amendments, designed to express the hostile attitude of certain individuals of both Houses.

#### RESOLUTION AMENDING THE CHARTER OF THE HARTFORD THEOLOGICAL SEMINARY.

*Resolved by this Assembly:*

SECTION 1. That the Hartford Theological Seminary is hereby given and empowered to take, receive, hold, use, and enjoy any and all property, real, personal, or mixed, which has heretofore, or which may hereafter be given, bequeathed, or devised to it, or which it has or may hereafter lawfully acquire by purchase or otherwise, and the same to lease, sell, convey, handle, and dispose of at pleasure; *provided, however*, that the income thereof shall be applied and appropriated exclusively for the purposes for which said Seminary was incorporated.

SEC. 2. The Board of Trustees of the Hartford Theological Seminary shall hereafter consist of not less than twenty-four, nor more than thirty-six, and at the annual election of trustees to be held in May, 1893, in addition to the number now required by its charter, there shall be elected four trustees to serve for the term of one year, four trustees to serve for the term of two years, and four trustees to serve for the term of three years, and at each annual election of trustees thereafter, there shall be elected twelve trustees to serve for the term of three years, and thirteen shall constitute a quorum of the board for the transaction of all business.

SEC. 3. This resolution shall take effect upon its passage, and without any action on the part of said corporation.

When the resolution was passed, it was with the addition of the following amendments:

AMENDMENT 1. *Provided further*, that no property to an amount exceeding \$1,000,000, whether held in the name of said corporation or by any person or per-



sons in trust for said corporation, shall be exempt from taxation ; and that no real estate so held by said corporation, or by any person or persons in trust for said corporation, shall be exempt from taxation if the same is leased or rented to or used by any person or persons for their own use and benefit, whether connected with said corporation or not, nor unless the same shall be exclusively used for the specific purposes for which said corporation is organized.

AMENDMENT 2. *Provided, however,* that the provisions of this resolution shall not affect the rights of any parties claiming an interest in the estate of Newton Case, late of Hartford, in this State, deceased, nor affect the result in any suit now pending in the courts of this State,

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THE PRESENT NUMBER closes the third volume of the RECORD. In October a new volume will be begun upon the same general lines of policy as its predecessors. We shall continue to print original articles of both scholarly and practical interest upon a variety of subjects, and to make brief reference to current topics editorially. We shall present careful reviews of the newest and best books, such as every wide-awake minister needs to know about. We shall also summarize the latest information about Hartford Seminary and its constituency. In all these lines of effort it will be our aim, as hitherto, to avoid all partisan controversy, to study the larger interests of the Kingdom as a great social power, and to contribute to constructive and progressive Christian thought in all directions.

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EVERY PASTOR who is interested in the Christian Endeavor movement should read and thoughtfully consider two articles on the subject by Professor Paine of Bangor Seminary, in *The Word and the Work* for May and June. Professor Paine's attitude is frankly critical; but his spirit is so fair and kindly that no offense can be felt. His argument is well thought out and

skillfully set forth. It is well known that not a few of our best leaders are in much doubt over the wisdom of certain features of the Endeavor system; and it behooves all careful pastors fully to weigh the objections and the cautions that such men suggest. All right-minded Christians must rejoice over all the good that has come and is coming from the Endeavor idea; but all must agree that, if possible, this good should be freed from all admixture with evil.

THE CHURCHES OF OUR ORDER have never acknowledged the wisdom of having a formally appointed lectionary or series of readings from the Bible for use in public worship. Yet from time to time we have unconsciously brought ourselves more or less under the control of plans of studying the Bible in Sunday-schools in a way that is considerably similar. Nothing of this kind more general or influential has ever found acceptance among us than the system of International Sunday-school Lessons. Though designed simply for Sunday-school purposes, this system has virtually dominated in very large measure the Biblical reading of most of our churches. This is a momentous fact,—one very little appreciated. Accordingly, we call especial attention to the article in this issue in which the course of the international system for the past twenty-one years is described and discussed. Evidently now is the time to consider seriously not only whether the system is thoroughly well devised for its immediate purpose, but also what is its influence on the Biblical thought of the churches in general. Important as is the former influence, we believe that the latter is still more important, because more wide-reaching and because so often unperceived.

CHRISTIAN PEOPLE EVERYWHERE are naturally rejoicing over the failure of the worldly and dishonorable attempt to open the Columbian Exposition on Sunday. Under the original stipulation of Congress the officials of the Fair had but one possible course; and into this they have been forced at last by the pressure of mere self-interest. A mean motive, but a right result, surely.

Throughout the long and not always temperate discussion of this question, we have wondered whether much trouble would not have been saved if Congress had ordered that Sunday should be observed at the Fair, as follows: first, by opening the gates *without charge* from noon to sunset; second, by closing every building and every "show"; third, by forbidding all roller-chairs and electric launches, and the sale of newspapers and refreshments in the grounds. This course would have in some measure satisfied both sides, and in a just way. It would have ruled out, for one day in seven, the intense commercialism that marks the Exposition at every point. It would have freed all the employes except the Guards, who would have been on duty in any case. It would have placed Jackson Park, with its wonderful buildings, its noble walks and water-ways, and its superb lake-front, on the same footing as Lincoln Park. The dwellers in cities naturally claim the right on the Lord's Day to every possible free enjoyment of whatever park can be provided. To this principle Jackson Park need not have been an exception.

WE ARE REPEATEDLY REMINDED of the proneness of preachers to divorce exegesis from homiletics. We have now in mind the widespread habit of *fanciful* interpretation in the pulpit. For homiletic uses a passage is made to yield lessons which were never dreamed of in the original utterance. The tendency seems more prevalent in the use of texts from history, and particularly the Gospel history. This distortion of texts is so common and skillful and often so entertaining withal, that its evil character is generally overlooked. In many minds it has become an unconscious index of the preacher's mental acuteness and breadth. The more fertile and surprising this homiletic fancy, the more amazing and edifying is supposed to be his Biblical lore. As a sure and direct result the minds of the people are turned from the wealth and grace of a selected text, full and fair though it be as are the trees in the garden of the Lord, to the aerial flights of an imagination that has no base and owns no law.

Against such use of texts let every preacher protest. It may and does indicate a sort of fertility and skill. But its fer-

tility is less suggestive of nutriment than of legerdemain ; and such skill is of the order of the acrobat rather than of the artisan. Such distortions may make the groundlings applaud. They can make the conscientious only grieve.

We plead for the constant union of the homiletic sense and the exegetic conscience. It is a divine ordinance that they twain should be one flesh. It is not good that either be alone. Only the offspring of their wedlock is holy and entitled to the throne of Gospel eloquence. Sermons otherwise born are bastards and deserve to be banished from the house of God. The marriage of homiletics and exegesis, and life-long fidelity to the marriage vows, would issue in a progeny which no antagonist of the Gospel could wisely condemn or safely assail ; while little more is needed to put to shame the offspring of the homiletic adulterer than the steady gaze of scholarly scorn. A preacher who finds that his theme is not in his text should abandon his text or his theme or his profession.

In this we may learn a lesson from lawyers. No lawyer of fair repute would *dare* handle his Blackstone and Kent as many a preacher of good repute *does* handle his Moses and Luke. Every use of a legal authority is liable to a challenge by the opposing counsel. In consequence the lawyer is forced to be exegetically exact. What if all our texts were challenged before the audience by opponents whose living, as well as our own, depended upon their success ! No homilist but would soon turn exegete.



## TWENTY-ONE YEARS OF INTERNATIONAL LESSONS.

The system of Bible study known as the International Series of Sunday-school Lessons, is certainly well worth the most serious attention of Christian thinkers. It has its weeklies like the *Sunday-school Times*; it has in great variety and abundance monthly helps for the teachers and quarterlies for scholars; it has its annuals, like Peloubet and the Monday Club sermons; it has its column or department in religious weeklies and monthlies, and in many secular periodicals; the lessons are not only discussed in teachers' meetings, but they furnish the subject of the Christian Endeavor meeting, and often of the mid-week prayer-meeting or the Sunday evening service, or even both these last. Courses of daily Bible readings are marked out along the same line, and various guides for Bible study of a more thorough sort than is ordinary have taken their cue from the same quarter. In short, the International Lessons have practically fixed for thousands of adults and for tens of thousands of children the main direction of their Biblical thought.

The conclusion of the third course of seven years gives a good opportunity to look over its methods. *The Religious Herald*, of Hartford, has in press a scriptural index of these lessons from the beginning, and the editors of the RECORD have asked for an article thereupon, in the style of what used to be called in the pulpit "some general remarks."

The plan of the lessons has been simple enough. One-half of each year was to be given to the Old Testament, and one-half to the New, and the selections were to be made on the basis of seven years for a course. The first course began with the Old Testament, the second with the New, the third with the Old again, as does also the fourth (1894). The even division between the Old and the New was stoutly fought by many who knew but little about the Old Testament, and so were ignorant of its value and especially of its great store of impressive incident. At one time the protest was so strong against six months of continuous Old Testament study that in 1876 the first and

third quarters were given to the Old, and the second and fourth to the New, an experiment which was completely successful, in the sense that nobody wanted it so again. The second and third courses, however, gave additional space to the Gospels, so that, of the eighty-four quarters, forty-seven have been given to the New Testament, and thirty-seven to the Old. As the Old Testament is more than three times as long as the New, this would seem to give sufficient emphasis upon the superiority of the Gospel dispensation.

In the first course each Gospel was given a half year; in the second Mark got a whole year, and John's Gospel and other writings, three quarters; in the third course, Matthew was given two consecutive half-years (1887-8), and Luke a whole year. Acts was given two half-years in the first course; in the second, the Epistles and Acts are mingled, receiving three half-years, and in the third course, Acts is given three quarters.

The use of the Epistles calls attention to one evident principle of the International Committee. They were selecting lessons for children and young people, much interested in life and but little capable of abstract thought; the material of the lessons is therefore mainly concrete, narrative or history. Swedenborg considers the Epistles of inferior value because they are not capable of that allegorical treatment he esteems most highly. The Committee, for a different looking reason, which nevertheless is at root the same, have arrived at a similar conclusion; they have kept in mind the average teacher, who needs a story with which to prime the pump of his discourse, and but little has been done, therefore, with the directly didactic portions of the Bible. The Epistles get two quarters in the first course, about the same recognition in the second, and only one quarter in the third.

In the New Testament the four Gospels have taken us over the main facts in Christ's life four times in each course. In the Old Testament the order of time has been, in the main, carefully followed. Beginning with the Creation, the history has moved on regularly to the Captivity. The main difficulty in selection and arrangement is found after the monarchy begins. The first course gave a half-year to Israel, another to Judah, and another to the Return, and miscellaneous selections. The second course gave a quarter to David and the Psalms,

another to Solomon and the Books of Wisdom, and three quarters to finish. The third course gives six quarters to the same period, with history, prophecy, and wisdom well mixed.

Certain books of the Bible have not been used at all in these twenty-one years: the Song of Solomon, doubtless for the reason that led the rabbis to say no one should read it before he was forty; Lamentations, because it is too mournful for children; and of the minor prophets, Obadiah, Habakkuk, and Zephaniah are quite passed by, and Joel, Micah, Nahum, and Haggai get one lesson apiece. In the New Testament, Philemon and Jude are omitted, though the story of the runaway slave would certainly have proved interesting; and Titus gets only one lesson.

Another suggestive line of inquiry is that of favorite lessons, but it is not easy to pursue. Selections often vary greatly in length. In the first course there was one lesson of only two verses (Lev. 7: 37-38); there have been some as long as twenty-three. In general, the same lesson does not have precisely the same selection, but begins or ends differently, and in the later courses the passage is often longer. This difficulty finds new complications in the Gospels, where overlapping lessons and puzzling questions of identity are to be found in abundance. Taking the Old Testament as presenting a clearer field, careful examination shows that of two hundred and fifty distinct lessons taken therefrom, about one third have appeared in each of the three courses, about one quarter have been used twice, and nearly half have been taken only once.

A list of Scripture lessons has naturally considerable interest as a lectionary, and it is suggestive to take the International Lessons and compare them with the readings given in the American Prayer Book (before 1892). The most remarkable difference is in the emphasis on the Psalter. The Committee have assigned from this book only twenty-five lessons in the twenty-one years, and have used only fourteen psalms. The Prayer Book provides for going through the whole Psalter every month, the Epistles three times a year, the Gospels and Acts twice a year, and the Old Testament once. Judging by its repetitions, this scheme gives the place of honor to songs of prayer and praise, the second to apostolic exhortation, the third to Gos-

pel history, and the fourth to the old dispensation in general, an order radically different from that of the Sunday-school lessons. In looking at the individual books, we find the Prayer Book altogether omitting Chronicles, which furnishes the Committee about as many lessons as the Psalter, and giving Job, Proverbs, Ecclesiastes and the Prophets in full (excepting Ezekiel), while the Committee have made selections from these books, representing from one fourth to one eighth of the more important authors. The Prayer Book gives no place to Revelation, save that three chapters appear in the readings for Holy Days, which also include seven chapters from Wisdom and twelve from Ecclesiasticus. How the messages to the churches ever came to be left out is even more singular than this considerable recognition of the uninspired Apocrypha.

The revised table published in the new Prayer Book makes notable changes, which bring it into substantial conformity with the new lectionary of the Church of England. In the Old Testament there are enough omissions here and there, especially in Proverbs, to furnish room for a number of selections from the Chronicles, and for three whole weeks of the Apocrypha, the latter being banished from the Holy Days. In the New Testament, Acts now goes with the Epistles instead of the Gospels, each of these divisions is traversed twice, and the free space is given to the Apocalypse, which is read once in full. The English Prayer Book (before 1871), gave still another arrangement, going through the whole New Testament (except Revelation) three times, and taking longer selections from the Old, so as to give two months to portions of the Apocrypha, including Judith, Susannah, Tobit, and Bel and the Dragon. The edifying power of these last is highly apocryphal, and it is gratifying to learn that they have been revised out of the list.

Nothing is more evident than the difference of valuation, the variety of desires with which different readers approach the Bible. Some seek one thing and some another. One evidence of this conflict of views is found in the alternative lessons offered in the International list. One source has appeared recently in connection with the Christian Year. A scheme which provides for going through the whole Bible in seven

years could not well commend itself to the denominations that yearly commemorate the salient Gospel events. But there has been and is a growing tendency everywhere to make much, not only of Christmas, but of Easter, as a Christian festival, and, beginning with 1892, alternative lessons have been provided for these Sabbaths. It is easy to see that the reasons for observing these festivals at all are reasons also for the study of some appropriate Bible passages, even though it involves a suspension of the line of lessons then in hand.

These optional lessons have aroused no opposition, but there has been much controversy over the so-called Temperance and Missionary Lessons. The original plan was to present the Bible, and let the various virtues take such place in the teaching as they received in the Bible. This principle held for the first three years. But meanwhile the great temperance movement, principally represented by the W. C. T. U., and the great missionary movement, much less aggressive but no less vigorous, began to press for special recognition. Strong in the belief that total abstinence and missionary consecration were the cardinal virtues to be urged upon this generation, they crowded the convention hard for special space. The first response is in the form "Review or Lesson selected by the School," which appears in 1876-7. In 1878-9 a new formula is used: "Review, or Missionary, Temperance, or other lesson selected by the School." But this did not suit the teachers who were unwilling to lose the benefits of review in order to secure the extra lesson, and in 1880 one Sunday each quarter is given to the review, and one is left free for a selected lesson. In 1881 we find two missionary lessons, one on temperance, and a sporadic Christmas selection. Then follows a return to the former plan of "review or selected lesson," which is found satisfactory for ten years, during the latter five of which definite selections are offered for temperance and missionary use. Then there is another turn of the crank, and 1892 gives eight of its lessons, two each quarter, to temperance and missions, and 1893 offers the further variety of three temperance lessons, one missionary lesson, and two Sundays with options.

There are many affairs in which such a course would be judged shuffling and inconsistent; the most favorable of critics would have to admit a regrettable absence of definite policy



or steadfast conviction. Presumably the Committee cannot be held responsible; they must obey the instructions of the body that appointed them. But when we remember that the heretical, which is the schismatic, is very largely a matter of emphasis, it is difficult to avoid the conviction that a course of Bible selections which gives any virtue a prominence far beyond what it has in the Bible, is in real danger of handling the Word of God deceitfully. Passages have been taken for temperance lessons which are not such naturally or normally. The Rechabites have been set to teach abstinence instead of obedience. Daniel's determination not to eat the king's meat nor drink his wine is a good vegetarian lesson, but has no more to do with our drinking wine than with our eating pork. Incidents in which drunkenness is altogether secondary to the main teaching have been pressed into service, as Belshazzar's feast, or the Corinthian profanation of the Lord's Supper. Such difficulties seem to have made the Committee somewhat reckless; the same lesson has been found in two consecutive years, or even twice in the same quarter.

The subject of missions, the spread of the gospel, is immensely larger than the question of total abstinence, and therefore presents a more extensive field for frequent lessons; but the question at issue is essentially the same. Are we studying biblical ethics, or the Bible? If the first, there are many other virtues and vices that may well demand our attention. Many of us believe that covetousness is the most destructive sin of the church in these days; why not have a quarterly lesson on that? Paul declares that there is no sin against the body so damning as fornication; he evidently ranks it as worse than drunkenness; ought not the perils of unchastity to be frequently, fully, steadily presented by our lessons?

Unhappily, the new course beginning in 1894 promises no relief. Three temperance lessons are lugged in, apropos of nothing in the course, and among them appears the too familiar Daniel with his pulse. If this perversion of biblical emphasis continues, it is to be hoped that the teachers who do not believe in it will show the courage of their convictions, and make their own selections for these Sundays. But cannot the admirable end, which does not justify these means, be secured by quite another method? It is certainly well to avail oneself of

the conscience of the time, and to teach in the line of vivid conviction, such as we now have in the matter of temperance. But everything cannot be done by these lessons; their sole consistent purpose is to study the Bible as it is and as it comes. The Sunday-school needs to study other things and in other ways. Why, for example, cannot some one who represents authoritatively the temperance movement, prepare us a series of supplementary lessons on Christian temperance, giving temperately the biblical argument, which is strong enough to call for no tampering, and have that taught as a very important matter, which it is, but separated from the study of the Bible as the Bible, from which it is surely quite distinct. Provision could be made for as thorough and as oft-repeated instruction as was desired, and other special subjects, like the history of missions, could be similarly presented, leaving the Bible lesson free to be simply itself.

The most severe criticisms upon the lessons, however, have been upon "the hop, skip, and jump" method of selection, and the movement for a more complete and continuous style of study has taken shape in such courses as are provided in the Blakeslee lessons. Much of the criticism has been fully justified by the character of the lesson helps furnished, but not necessarily by the scheme of the lessons. There has, doubtless, been too much disposition to treat the lessons as a series of devotional extracts, without any vital relations to the times, the author, or his other books. But this is being remedied; the connected events are provided for by plans of daily reading, and by suitable departments in the lesson helps. There has been a marked improvement of late in what may be called the historical sense, corresponding to the marked advance in biblical theology and higher criticism.

But when all is said and counter-said, it remains true that there are two radically different ways of studying the Bible. One follows the methods of the schools, and endeavors after a reasonably full and systematic knowledge of the sort that can be tested by examinations. The other follows the methods of the pulpit, and seeks spiritual impressions by means of the most impressive parts of the Bible, those that experience has shown to be most adapted to edify, being quite content with the

raising of ideals and the strengthening of principles, even though the residuum of formulated knowledge be inconsiderable. I thoroughly believe, with the great majority of those who study and teach the Bible, that the latter system is the one for general use. Courses of study like those offered by the Institute of Sacred Literature will be taken more and more, let us hope, by those who have the aptitude and leisure for special research. But not until the pulpit gives most of its time to courses of sermons, following strictly some line of history or doctrine, will the average Sunday-school be ready for such courses of lessons. The preacher wants something that will be spiritually effective and goes in all directions to get it. His use of texts may be stigmatized as of "the hop, skip, and jump" order; but life has an order of its own, quite as worthy in its place as that of science. While the preacher greatly values the relation of his text to the context and to the times, he is nevertheless able and willing to present what is necessary in a brief introduction, and to bestow his main strength upon edification. What the preacher can do and does, the teacher can do and does.

This movement for uniform lessons has assuredly been one of the greatest value. It has focused Christian scholarship, and aroused Christian thought, and unified Christian interests to an extent that would have been quite incredible a score of years ago. Like everything great, it has great dangers. The lesson help has often crowded out the Bible; the parents are charged with doing less for their children because the papers do so much; it is alleged that the good old habit of memorizing Bible verses has nearly disappeared. But none of these things are essential to the movement and none of them are incurable. It takes an earnest soul to secure good results from any lesson, and a soul in earnest cannot see a fault without immediately setting about its correction. There are schools where scholars are constantly urged to bring their Bibles; there are teachers who do more than urge, who secure the presence of the Bibles by making constant use of passages outside of the lesson, and having the scholars read them. The home-study slips are of great value, not only in getting work out of the scholars, but cooperation from the parents. Much too frequently the careless teacher blames the system when he should blame himself.

"Why don't we memorize the Bible nowadays? It is too bad," said a teacher to me. "Do you have your class recite to you the Golden Text and the memory selections?" I inquired, and she had to admit that she did not.

No system is perfect, and we all hope that the International lessons will be steadily improved; but the main place for improvement is in the teacher and pupil. Look through the long list of these lessons and think how much one might easily have learned who began these studies in 1873, and as scholar or teacher had kept up with them ever since. But who does study through a score of years? While our children are in the public school it is possible to get real work from them in the Sunday-school. But when they leave, as most of them unhappily do, what then? How many adult church members study their Bible at all? How many read it systematically, apart from family prayers? It is no worse in religion than in politics or literature. Everywhere it is milk for babes; our thinking is to be done for us, and is to be put in forms pleasant to receive and easy to assimilate. Is there not a better time coming, when men will be less hurried and more ready to think, when life will be more simple and considerate? Is it unreasonable to expect and labor for the time when the church as a body will be in the Sunday-school; when the pupil will be not merely a reservoir to receive, but also a fountain to bestow; when the average Christian will have learned the power of independent thought, and will carefully arrange his week so as to leave an hour or two for genuine study of the Word of God? To this great end let us shape our Sunday-school instruction more and more. What could not the church of God accomplish in this world if all Christians were thoroughly earnest, thoughtful, and biblical?

STEPHEN G. BARNES.

## MAKING A LECTIONARY.

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This article is not intended to be a discussion of the importance and value of having a broad and well-defined lectionary for use in the services of the church. It is merely a record of personal experience. I am going to speak without restraint, using the first personal pronoun as freely as I please, and to tell how I went to work to select Scripture readings and texts for sermons on a plan which endured a two years' test fairly well. If the tone seems egotistical, let the blame be shared at least in part with the editors of the RECORD, who have asked me to do just the thing I am attempting.

My church was in a scattered farming community. I began work in June, 1889. The first piece of work I did in my study after settlement was to prepare a list of Scripture readings to be used in the morning church services. Certain principles were fairly well fixed as the basis for work. The service called for two lessons, one from the Old Testament and one from the New. It was planned to make the Old Testament readings devotional, the New Testament readings didactic. It appeared desirable to use as much of the New Testament as possible, omitting in the Gospels all but the fullest account of any events in the life of our Lord, and using in the Epistles only one of any chapters whose teaching is almost exactly parallel. As nearly as possible, the Old Testament readings were planned to cover from sixteen to twenty verses each; the New Testament readings might be a trifle longer. The arrangement was to be determined by the calendar of the Christian Year. Where no hint could be found in this way, the order of the Bible was to be followed. On the Sundays appointed for the celebration of the Lord's Supper, the Old Testament lesson was omitted, and care was of course taken to have the New Testament lesson appropriate to the occasion.

I first made a list of New Testament passages to be used as lessons. That having been done, I found that the course would



cover two years and a half. The next step was to select passages from the Old Testament. I began with the Psalms, arranging lessons of about sixteen verses each by grouping or dividing those Psalms which are most useful for liturgical purposes. The reading of the Old Testament lesson was not responsive, as any arrangement for responsive readings appeared to be impracticable. The Psalms yielded readings for about one year and a half, and enough passages were selected from other Old Testament books to fill out the required number. In the selection of these passages also the devotional rather than the didactic value was most regarded. No departure whatever was made from the order of the Bible in arranging the Old Testament lessons, except that the lessons from the Psalms were used first.

The arrangement of the New Testament readings was a more complex affair. As I have already said, there were to be considered the celebration of the Lord's Supper and certain of the more prominent features of the Christian Year. Those of the latter to which I gave attention were Advent, Lent, Easter, Ascension Sunday, and Whitsunday. From the list I first chose those readings which had been marked from the Gospel of John, chapters 14-17, and passages from the Epistles bearing upon the spiritual relation between Christ and the believer. These were assigned to the Communion Sundays. Then for Advent were chosen passages relating to the Incarnation and to the Second Advent. As the course began with me in July, this arrangement took up twelve of the selected readings. Similarly, the Sundays in Lent were fitted with passages having to do with the conflict between the Christian and sin, and Easter and Whitsunday required special selections. This work having been arranged, it remained only to copy down on my calendar the readings still left on the first list in the order in which I had selected them at the beginning.

The following list of New Testament lessons for the fourth of the five semesters covered by my lectionary may be of interest as showing how the plan worked itself out :

Jan. 4, 1891, (Communion),	.	.	.	.	Phil. 3 : 1-21
" 11, "	.	.	.	.	1 Cor. 3 : 1-23
" 18, "	.	.	.	.	" 12 : 1-31
" 25, "	.	.	.	.	" 13 : 1-13

Feb. 1, 1891.	.	.	.	.	.	.	2 Cor. 1 : 1-22
" 8, "	.	.	.	.	.	.	" 4 : 1-18
" 15, "	(Lent),	.	.	.	.	.	John 12 : 20-36
" 22, "	"	.	.	.	.	.	Rom. 7 : 1-25
Mar. 1, "	(Communion),	.	.	.	.	.	2 Cor. 5 : 1-19
" 8, "	(Lent),	.	.	.	.	.	1 Cor. 4 : 1-21
" 15, "	"	.	.	.	.	.	1 Pet. 4 : 1-19
" 22, "	(Palm Sunday),	.	.	.	.	.	Matt. 17 : 1-20
" 29, "	(Easter),	.	.	.	.	.	1 Cor. 15 : 1-28
Apr. 5, "	.	.	.	.	.	.	1 Cor. 16 : 1-18
" 12, "	.	.	.	.	.	.	2 Cor. 8 : 1-24
" 19, "	(Ascension),	.	.	.	.	.	Rev. 21 : 1-27
" 26, "	.	.	.	.	.	.	Gal. 4 : 1-20
May 3, "	(Communion),	.	.	.	.	.	Eph. 3 : 1-21
" 10, "	.	.	.	.	.	.	Phil. 2 : 1-30
" 17, "	(Whitsunday),	.	.	.	.	.	Rom. 8 : 1-17
" 24, "	.	.	.	.	.	.	Matt. 14 : 13-36
" 31, "	.	.	.	.	.	.	Eph. 1 : 1-23
June 7, "	.	.	.	.	.	.	Eph. 4 : 1-32
" 14, "	.	.	.	.	.	.	Eph. 6 : 1-24
" 21, "	.	.	.	.	.	.	Phil. 1 : 1-30
" 28, "	.	.	.	.	.	.	Col. 1 : 1-23

The lectionary being completed, the next step that I took was to use the didactic passage as the basis of my sermon. I endeavored, as far as possible, to find a text, in the lesson or out, that would sum up the main teaching, or an important teaching of the lesson for the day. As this selection could be made as well at one time as another, I adopted the plan of making it once in six months, and of publishing on a small card, together with the topics for the prayer-meetings of the church and the Christian Endeavor Society, a list of the titles and texts of the Sunday morning sermons.

This account sounds as though the machine I used was a very elaborate one, which would be likely to break down in actual use. I was a little afraid of this result myself, but everything went very smoothly during the two years of my pastorate. When I was absent on exchange, I sent the lessons for the day to the preacher, together with the hymns, notices, and order of service. Of course, I suggested that there was nothing binding upon him in the matter, and frequently a reading more in the line of the sermon was selected and used. Whenever I

chose, I turned aside from the printed list of sermon themes, but practically found very little occasion to do so.

By the method of which I have written, I certainly succeeded in freeing my mind from any uncertainty of having a theme to preach upon, and escaped, at least to a considerable degree, the danger of dwelling on one side of truth to the exclusion of other equally important sides. The whole Bible would be presented in fair outline to the regular attendants upon the services of the church. I found that the pre-selected lessons and topics fitted remarkably to the needs of the people, so far as I could see them. No disadvantage sufficiently weighty to be set over against these advantages appeared to me. I was wholly satisfied with the general idea, and fairly pleased with my first attempt at working it out. I shall certainly use it again should the occasion arise.

Of course, I cannot look at the matter from the outside. I did, however, make some attempt to find out what the people in the church I served thought of the plan. No objection to it came to my ears, while a number of the most intelligent and appreciative hearers in the church expressed themselves as finding the publication of sermon topics a help to them. The plan of readings was not printed, of course, and few knew of it. Even should the circumstances of a parish make it unadvisable to print sermon topics in advance, I cannot help thinking that many pastors, if not most, would find a definite lectionary of great personal advantage. The value to a congregation of having the whole Bible presented to them in a well-considered manner, rather than hearing the exposition of a passage here and there, as the fancy of the preacher may suggest, hardly needs to be pointed out.

JOHN LUTHER KILBON.

## ELECTIVES IN THEOLOGICAL SEMINARIES.

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It is some years now since the introduction of electives into our American educational institutions began to be discussed. The agitation of the matter regarding the colleges soon showed that there was a wider question at issue than the one as to whether a college boy should be allowed to choose a portion of his studies. Further questions were seen to be involved. It was asked, What is the college boy as apart from other boys? and, What is the college itself for? The answers to these questions showed that two radically different educational ideals were held. On one side was the college idea, on the other the university idea; one typically American, the other typically German. Both of these ideas have this in common, that the college boy is specially preparing himself for life, and that the college proposes to give him the best preparation for life. Both agree that it is the purpose of a higher education to fit men for achievement, but they differ as to how preparation for future achievement is to be made. The college idea emphasizes the importance of a generally cultured and disciplined character as essential to the best kind of success. It believes in supplying a general capacity for achievement. "Laying broad foundations" is the phrase frequently reiterated as a metaphorical catch-word for this way of thinking. On the other hand, the university idea emphasizes the importance and the necessity for success of particularized capacity. "The necessity of specialization" is its often repeated demand. Not ability to do anything, but ability to do some one thing, is the distinctive goal of education as governed by the university idea. The sphere, as representing at once completeness and versatility, might be taken as the symbol of the realization of the college idea of education. The wedge, representing concentrated ability to overcome opposition in a certain line, may be considered as fairly symbolical of the purposes of education according to the university idea.

Now, it is obvious that the college and the university ideas, though they are mutually exclusive in respect to any single edu-

cational institution, are not mutually exclusive in respect to the educational system of a state or nation. The tendency at one time manifest in our colleges to hurry with all speed to make small universities of themselves, has been checked. President White, in emphasizing the value and place of the American college along side of the university, appears to have been a seer as well as a prophet. What we may call the American educational consciousness, has come to recognize the worth of both the college and the university ideas. It proposes to abandon neither. It will retain the college and acquire the university, and will work out the exact practical relationship of the two as fast as it may.

It has already been remarked that the domination of the university idea is typical of German methods of education, while the domination of the college idea is typically American. In adopting the university idea, however, it does not follow that America will or should adopt the German university. Life in America is not identical with life in Germany, nor is the standard of success the same the world over. The American may be said to have achieved success when he sees his name on the first page of a bank book; the German, when he sees his name on the first page of a book on science. Howells is probably not far out of the way when he suggests in his "Traveller from Altruria," that there have been four recognized kinds of great men in the United States during this century,—the statesman, the man of letters, the soldier, and the millionaire. The tendency of American life to express success in dollars has acted and will continue to act on the universities. It may be that the university has in many cases kept far in advance of the demand for certain studies based purely on the dollar motive, but in any case it rightly feels itself compelled to keep up. The university trained lawyers. When the complexity of the relations of trade made special departments of law peculiarly important or lucrative, it was necessary to give special instruction in railroad law, admiralty law, insurance law, etc. The growth of manufactures opened a wide field for industrial chemistry. The universities must fit men for this work. Fortunes are being made in electricity. The university must train men for electrical work. As the conditions of economic and industrial life have grown more complicated, new and diversified opportunities



have been offered for success, and the university student has demanded that he should have training in these directions, and the university has met the demand.

At present we are passing through a period of immense educational development. It follows naturally the preceding periods of political and industrial development. To-day the profession of trained educator is held out to young men backed by substantially the same arguments which some time since were used to attract to the profession of medicine or electrical engineering. This is leading students to demand elective studies which will fit them for this work, and the study of Pedagogy is receiving an immense impulse in universities. It is useless to cavil at materialistic standards of success. The universities cannot set a higher standard if they cannot prove their educational value by the standard existing. To supply the needs of an aristocracy which is recognized to be such only by itself, is to undertake the wholesale manufacture of Diogenes' tubs.

What is the bearing of this general educational movement upon theological education, and how is it affecting our theological seminaries?

It is to be recognized, first of all, that theological education is essentially university education. It is dominated by the university, as distinct from the college idea. Its aim is not general, but special capacity for achievement. It purposes not to train to manhood, but to train to the ministry. It seeks not to make possible success in any calling, but to assure success in one. What, then, is it to be a minister? A couple of generations ago this was an easy question to answer. Among the memories that people the recollections of my childhood, one of the clearest is that of the pastor who for a generation had ministered in the parish. His dress suit and white stock, his portly and manly figure, his kindly and strong face, the universal respect in which he was held throughout the neighborhood, all these stamped themselves upon the child. He was not, I take it, a great preacher nor an acute scholar. His preaching, however, never fell below mediocrity, and on occasions it reached a commanding breadth, dignity, and force. If not an acute scholar, he was a conscientious student, and a man of thorough doctrinal knowledge. Above all, he was alive to the best inter-

ests of the progress and culture of his parish, and showed great sagacity in all his relations to the movements of his time. His wife was a help meet for him, given to good works, abounding in hospitality, steadfast in prayer. He filled the place he was called to occupy, and filled it well. He was trained for such a service, and was well trained. The theological schools of New England were founded and their courses of study were adopted with a view to training New England pastors. Their graduates looked toward a ministry amid a homogeneous people in parishes of unequal size but of similar constituency, governed by similar motives and living lives essentially alike. The training for one was suitable for all. Sound indoctrination, reasonably studious habits, a broad general culture and a sound sagacity, supplied the essential prerequisites of successful work. The theological school remained a theological college rather than a theological university in its dominating idea. This may be said to be essentially true of all the theological schools, from that consisting of one student in a pastor's study down to the Andover of Professor Park's prime.

The quantity, quality, and variety of work done by the student preparing himself for ministerial service doubtless shifted during this period, but through it all the equipment of the seminary graduate may be roughly stated as a thorough familiarity with a system of theology, sufficient knowledge of Greek to study the original of the New Testament, enough knowledge of Hebrew to have something to forget during the first five years of ministerial life, a brief outline of history, considered pictorially or chronologically, but not critically or organically, and a careful training in the art of making sermons. The minister was the preacher. The two words were treated as synonymous and co-extensive. To preach was to indoctrinate. In order to indoctrinate the doctrine must be known and skill in its presentation must be possessed. Beyond being the possessor of such a knowledge of the substance and method of preaching, the preacher was to be a good citizen among good citizens, using his riper culture for their guidance and advantage. The limitations of such a characterization are plain, but its general truthfulness is evident.

A change, however, has come about in the interpretation of the word minister. Men are swinging away from identifying

it with preacher, and are finding its significance in the original meaning of the word. Two striking illustrations of this changed interpretation of the work of the ministry have been manifested in our own denomination within the last three years. In one case a man was ordained to the ministry who expected to find the special method of his ministrations in conducting a religious newspaper. In the other, one was set apart to the work of ministering as the trained director of the music of the sanctuary. These are but two out of many indications of the immensely widened field of work which it is now conceived is open to the minister. This difference is not due to an initiative impulse from the ministerial training schools. Only one of the two cases mentioned above received from the seminary special training for the work he was to undertake. They simply indicate two out of many specialized possibilities of ministerial success. The ministry, like every other profession or vocation, has ceased to be homogeneous in its possibilities or requirements. Ministerial success has come to have so many meanings that the phrase requires further qualification. The changes in social organization during the last generation have wrought upon it mightily. Judged by the financial standard, there is probably no class of workers of which it is truer that the poor are growing poorer and the rich richer. The shifting, socially diverse and polyglot character of our civilization, its multitudinous and conflicting prejudices of all sorts, hereditary and acquired, have given immense variety to the kinds of work in which ministerial success may be found.

No profession has been so slow to recognize this as the ministry. The noble simplicity of the ministerial aim as compared with all other professional anticipations, tends to this end. Ministerial success can always be formulated in the same terms,—the bringing of Christ to bear upon the lives of men. Its unselfishness gives it simplicity. Other success, being essentially selfish, has as many different possible definitions as there are different selfish ambitions to gratify. This apparent simplicity of the problem of ministerial success has doubtless retarded its solution. Given the question, How bring men to a knowledge of Christ? and the words of Scripture, "How shall they know without a preacher?" and the plain solution is in the single word *preach*. The duty of the theological school

seems equally evident. One needs only to say, To preach is to sermonize, to supply men the doctrine and method of sermonizing is to train to preach, hence the duty of the theological school is to train men to sermonize.

But the simplicity of the problem of ministerial success is not really any more simple than that of other success. Exactly the same number of elements are present. The secret of success other than ministerial, is to make many men of diverse characteristics and capacities contribute to bringing about for me a certain result. The lines converge from the many to the self. In ministerial success the lines must diverge from the self to the many. The secret of its success is to make one's self contribute in bringing about the same result in many men of diverse characteristics and capacities. The complexity of the problem is the same whether the effort is to make many effectively serve one or one effectively serve many.

Now, among other obviously changed conditions of our time, two are especially evident : first, that the average country parish (the census fixes 8,000 as the population of the smallest city), has a vastly more varied population than it used to have, and consequently the average country minister ought to have a more varied training than he used to have ; second, that in the cities, and at times also in the country, there are many parishes much more homogeneous than they used to be,—parishes made up almost wholly of the rich and well-to-do, or of the poor and necessitous. Such parishes, though homogeneous in themselves, differ widely from each other. One may be made up of British miners, another of Scandinavian farmers, another of day laborers from the south of Europe, etc. For work in such parishes it is an obvious condition of success that the training be much more narrowly specialized than it has been. In these respects the new opportunities for ministerial success and the new conditions for it are exactly the same as those which hold in other lines of work.

Has the theological department of university training kept pace with other departments in supplying the opportunity for studious preparation for various kinds of success ? The traditional conservatism of the church has been strikingly illustrated in this particular, but it has begun the work and in so doing it has followed the example of those interested in other lines of

success. It has done two things: first, founded special schools for special practical training; and second, it has begun to try to eliminate the college idea from the theological seminary and to substitute for it the university idea with its wider opportunity for choice. The great value of such schools cannot be gainsaid, and they should be most heartily welcomed. The Salvation Army is probably the most remarkable illustration which we have of success wrought by narrowly specialized and persistently followed study toward a single end. The training schools for secretaries of the Young Men's Christian Association have also done excellent work. It is not, however, to these efforts outside of the theological seminaries that attention would here be called, but to the efforts which the theological seminaries, especially of the Congregational fellowship, are making to train men for success in the various ways in which our newer social developments have made success possible.

It will be observed that the relation of the church and the ministry to the new developments of our social life are here characterized as opportunities for success of varied character, not as grim obligations laid on the young men of our day. It is occasion for rejoicing that there are so many peculiar kinds of Christian ministration beckoning. If it was ever true that all ministerial opportunities were square and all ministers must be hewed square to fit them, such is not now the case. It is diversity of opportunity suited to diversity of talent, which makes men's eyes kindle at the thought of new continents opened. This it is which has made young men choose the West rather than the East. This should be a most powerful magnet to draw young men to the Christian ministry. This specialization has made ministerial work present a larger total of difficulties before, but its difficulties are also its opportunities. Obstacle, hardship, has never discouraged young men so long as over the obstacle or through the hardship the opportunity is discerned. The crucified Christ draws men to service far more powerfully than it goads them. Young men are seeing around them the widest and most diverse opportunities for Christian service. Certain classes of ministerial work are attracting them with just the same sort of power that makes one young man feel that he must be a physician, and another feel



that he can be nothing but an electrician. They are turning to the theological schools to be taught.

The new opportunities for success may be roughly classified as scholastic and practical. Such a classification does not imply that the scholastic is impractical or the practical unscholarly. It must be a belated intellect which sees any essential contradiction between the two. Two classes of problems present themselves, one of which must be worked out and the other thought out. They represent two sides of Christianity essential to it. The two problems which are to-day central to Christian doing and thinking are these: "How to reach the masses?" and, "What is the Bible?" One is a problem of deed, the other of thought. Both have a very complex subject to deal with; hence both offer a wide variety of subsidiary problems for solution; consequently both present wide fields for specialized success. The student in the theological seminary has a right to be trained for success. That is what the institution is for. He cannot do everything. There is some one kind of work he can do. The university training for every other occupation trains him to do well the one thing he can do. Shall he who wishes to be trained to minister in the name of Christ, have a narrower opportunity for success because of a training too broad and too thin?

The difficulty involved in a course of theological study, uniform for all who enter the seminary, has long been recognized. The difficulty has presented itself from two sides. There have proved to be some young men eminently fitted for usefulness in the gospel ministry who, by reason of restricted early educational privileges, were not able profitably to pursue a course of study adapted to college graduates. There were to be found others in the Seminary who wished to pursue studies more advanced than any included in the regular Seminary course. For one class the Seminary taught too much, and for the other too little. The attempt was first made to supply the needs of the former class by enrolling "special students" who should take part of the courses offered to the regular students. This method has proved on all sides a failure, and has been practically abandoned by our theological schools. Especially has this proved to be true since systematized dogmatics has ceased to be the subject most attractive to students, and themes in Bibli-

cal criticism, Biblical theology and sociology have come to be the favorite ones for investigation. The effort to provide for those who wished a more scholastic and for those who wished a more practical course than the regular course of the seminary of twenty years ago has been going on in most of our institutions. The side toward which the effort has been chiefly made as well as the method pursued, have varied with the circumstances of particular institutions and with the intellectual forces at work there.

The comparison of ten years of progress in Andover and Oberlin seminaries, both situated in the country, but under widely different circumstances, will show how development along different lines has brought ultimately to the adoption of a theory of instruction quite similar. The catalogues of 1883 show in both institutions a regular course, differing, to be sure, in detail, but in outline substantially the same as had been followed in our seminaries for many years preceding. Neither seminary offers any "special course;" but Oberlin inserts a note to the effect that "those who are evidently called to the ministry and yet on account of age and various peculiar hindrances are unable to take the entire course, may take elective studies, subject to the approval of the faculty." In the Andover catalogue of that year, on the other hand, there is offered an advanced course open to seminary graduates, while "in exceptional cases, by special vote of the faculty, under-graduates may be permitted to attend certain lectures of the advanced year as electives." Here, then, appear two different tendencies, one toward providing opportunities for more advanced study and longer preparation for the ministry, the other toward less advanced study and shorter preparation for the ministry.

In the last catalogues of these institutions, after both have done more or less experimenting with the course of study, we find that Oberlin has altogether abandoned a regularly fixed course which all students must pursue, and has adopted substantially the German university method of offering every year certain studies in theology, the student being largely free to choose what he will; he, however, to be guided and assisted by the faculty in his choices so that his whole course may present a progressive unity. If the student is to take the degree B. D., he must in the course of three years have taken 1,280 hours of lec-

tures. Of these, 582 hours are in prescribed lectures, though the time at which these prescribed lectures must be attended is not fixed. Including elective and prescribed work, there are offered to the student a total of 2,080 hours of lectures, leaving a balance of 802, which no graduate need have taken. This leaves a wide margin of choice. In addition to this elective opportunity for adaptation to varied wants, the seminary provides an English course, which is two years long, and is intended as a training for other kinds of Christian work than that which has been customarily denominated ministerial. There has also been added to the seminary a Slavic department, which has a three years' course, which is pursued in English and Bohemian,—a marked sign of the recognition of the varied opportunity for work in our day. This widened opportunity for choice necessarily involved a large increase in the teaching force. Accordingly, it is to be observed that in ten years the teaching force has been increased from six to eleven regular instructors, besides various lecturers and tutors. In addition to the electives offered in the seminary proper, there are numerous profitable courses in the college which are open to the theological students. The English course, the Slavic work, and the opportunity to pursue a course of one, two, or three years according to the choice of the student, reserving only special conditions for the degree of B. D., all indicate that the pressure impelling to the elective system has been from the practical side and that the arrangements have been made to meet the practical, rather than the scholastic needs, though the latter have been by no means neglected. Within the last four years, Oberlin has offered graduate courses "arranged by the faculty for any one who may desire." "The numerous electives, some of which are of an advanced character, afford facilities which may be employed by those desiring more extensive study than can be compressed within three years."

In the last catalogue of Andover the changes appear somewhat extensive, but reach a similar result by a different method. In Andover the total hours which must be attended in three years in order to graduate is 1,224, somewhat less than in Oberlin, but in Andover the total of hours does not include those given to vocal culture, etc. In Oberlin it does, making the totals about the same. The number of hours of prescribed work is

884, that of elective work 340. The total number of elective hours offered the student during his course is 680, giving as before a generous margin of electives not chosen. Andover offers no English or Slavic course, which should be borne in mind in comparing the electives offered by the two institutions. Andover first introduced electives in the year 1890-91. They had been preceded by "Courses of Graduate Study," carefully planned and quite largely attended, and also by "optional courses," or courses which the under-graduates might take in addition to the required work of the institution. Though the pressure in Andover, it will be observed, has been largely from the scholastic side, and its results have been largely scholastic, the side of practical development has not been forgotten. Arrangements have been made for pursuing the study of and for the participation in practical work in cities and large towns, and the interest of the institution in this department of work has manifested itself in the organization of the "Andover House" in Boston. The expansion of the work in Andover has not, within the last decade to which consideration is here confined, been marked by increase in the teaching force. That increase had taken place previously and the qualitative differentiation of the work has not been such as to make this so necessary as in the case of Oberlin. It will be observed, however, that the two seminaries had substantially the same goal before them, namely, that of enriching the possibilities of varied training for the student, that each felt that it had special problems set before it to solve. Both found the solution in an elective system. There have been two distinctive cries as to what should be done with the theological course. One has been, "shorten it; it is too long to be practical." The other has been, "lengthen it; it is too short to be scholarly." Oberlin was influenced chiefly by the first; Andover, by the second. Both, by the introduction of electives, have found it possible to meet the demands. But Oberlin, while it has attained through the elective system a higher practicality, has also reached a higher scholarship, and Andover, while it has become more scholarly, has attained to a higher practicality.

The movement thus manifest in these two seminaries is to be seen in all the Congregational seminaries, except Bangor and Pacific. Both of these have been hampered by the peculiar

problems, financial and otherwise, which they have had to work out. But even in these institutions the indications point toward the adoption of a freer course so soon as it is possible.

The courses of study in the Chicago seminary represent an interesting phase in the development of the use of the elective system by theological seminaries, and shows the toiling of the two ideas, the scholastic and the practical, toward the same end. The seminary, has, first of all, four departments,—the regular course, the German department, the Dano-Norwegian department, and the Swedish department. In the regular course two lines of work are possible, one more scholastic, the other more practical. The former leads to the degree of B. D., the latter to the seminary diploma. On the one hand the seminary, with two instructors in Old Testament studies, offers excellent advantages for scholastic work in the Semitic languages. On the other hand, with a professor in the English Bible, it offers advantages for practical Biblical study apart from investigation of the originals. This division of the course is in itself a long movement toward an elective system; and the probability seems to be that there will be an increase of the elective hours offered in the regular course. At present the Seminary requires from the student a total of 1,260 hours. Of these, 1,008 are in prescribed studies, and 252 are left to the choice of the student. He is also, with permission of the faculty, allowed to increase the total number of hours he will take. The total number of electives offered in a single year is 420. These are for the most part open to all classes. The electives offered vary from year to year, thus widening the margin of elective courses open to students during the three years of study. This wide variety of work is made possible by the large faculty. There are in all eighteen instructors. Of these, eight are, however, employed solely in the foreign departments, leaving ten to teach in the regular course. Of these, four, or possibly five, would be usually classified as belonging to the department of Practical Theology, and two belong to the Old Testament department, leaving one each for New Testament, History, and Systematics. The development in Chicago is in general similar to that at Oberlin, though the process of development toward the university has not gone so far.

On the other hand, the development at Hartford has more



nearly paralleled that at Andover. The process by which these two seminaries moved toward the elective system has been almost identical. The conditions in Hartford, however, providing opportunities for personal evangelistic work and leading to a somewhat different cast of practical development than at Andover, while the larger faculty has made possible a wider range for elective choice. The minimum hours of work required of the student at Hartford for graduation is 1,400, of which 1,000 are in prescribed studies, and from 400 to 500 may be chosen from electives. The number of hours left free for electives increases as the course progresses. The total number of elective hours offered is 1,195. The wide range and the even balance of the elective studies offered in Hartford is due to its large faculty. Of the twelve members of the faculty, there are three in each of the four great departments of Exegetical, Historical, Systematic, and Practical Theology. Hartford, like other seminaries, reached its present method by experimenting with a fixed course supplemented by "special courses," "optional studies," and "post-graduate courses." None of these supplied the widened demand of the students of theology who wished, and rightly, to be trained for varied ministerial success of the best sort. The optional studies have been retained in a few cases for exceptional students wishing peculiar work. There are "special courses," but these are no longer intended for those seeking a short cut to the ministry, but are meant for pastors or others wishing to avail themselves of the advantages of the seminary for study in special lines. There are also graduate courses offered, on the satisfactory completion of which the degree of S. T. B. will be conferred. All these, however, are quite apart from the opportunities offered to average men, possessing abilities of different kinds, who seek the best possible training to fit themselves for the varied possibilities of efficient ministerial service now open before them.

Mention has not been made of Yale. The same pressure toward a wider opportunity for study has been felt there. Its relation to the university has, however, conditioned its method of responding to this pressure. The regular prescribed course has been retained, enriched, to be sure, by new subjects of study, but there have been added optional studies within the seminary and many optionals have been offered in connection with the

other departments of the university. This is substantially the same method which has been pursued by Princeton and Union. It bears every mark of being temporary in its character as a preparation for an elective system.

It will thus be observed that the whole drift of our theological education is toward leaving the subjects of study more and more to the choice of the individual theological student. The elective system is meeting the demands of students, and it alone has proved able to do this. The West leads the East in this matter, but the East closely follows. Difference in location, difference in emphasis on the kind of theological work done,—these and other conditions will modify the balance of the course as it is planned in different institutions. But the work is becoming increasingly elective, and it will continue to become more and more so. This must be, because of the increasingly complex conditions and opportunities of successful ministration. This must be, because the church will not long refuse to learn the lesson of success which the experience of every other department of successful endeavor is teaching it.

ARTHUR LINCOLN GILLET.

## Book Notes.

*Present Day Theology. A Popular Discussion of Leading Doctrines of the Christian Faith. By Lewis French Stearns. New York: Charles Scribner's Sons, 1893. pp. xxiv, 568.*

The title describes very correctly the general character of the book. It is a *popular* discussion—clear, simple, and intelligible, adapted to thinking men of all classes. It deals with all the leading doctrines of Christianity—natural theology, revelation, miracles, inspiration, christology, the Trinity, creation, providence, sin, redemption, predestination, justification, sanctification, the future life, etc. The body of the book is preceded by a biographical sketch of the author written by Professor Prentiss, and followed by the author's paper, read in London at the International Council in 1891. We cannot take space to consider in detail Professor Stearns' treatment of the various topics discussed in this volume. One can hardly commend too highly the candor and common sense which are everywhere apparent. Although popular in style, the discourses are the evident productions of a fine scholar and a clear thinker. In a very masterly way he has managed to discuss, in a succinct manner, all the principal questions of interest in Christian theology, and, yet, in spite of the brevity, to touch upon almost every point on which the reader most desires satisfaction, doing it, moreover, in such a way as for the most part really to give satisfaction. There is no ignoring of difficulties, and nothing like sophistry in attempts to solve them. Professor Stearns was conservative, but with an eye wide open to see the weaknesses of many of the older views of Christian doctrine. He was progressive also in the best sense of the term; that is, he welcomed any improved conception or expression of the old truths, but had not the weakness of thinking that a doctrine or method of statement is to be recommended simply because it is "new."

On one point only do we feel disposed to express a distinct dissent from the author's positions. In the chapter on "The Meaning of the Miracles" he endeavors to placate the skeptical drift of feeling by almost giving up the view that miracles have an evidential value as being acts of divine power, and lays all the stress on the position that they are "part and parcel of God's redemptive revelation itself." A miracle is defined to be "a divine restoration of the

true order of nature." This is given as antithetic to the definition which makes a miracle a violation or suspension of the order of nature. Miracles, says our author, "presuppose the disturbance of the order of physical nature by sin," and are designed to correct that disturbance. To illustrate this he remarks that such miracles as those preceding the exodus in Egypt "were a divine restoration of the powers of nature for the time being to their true use, to punish crime and to uphold and deliver oppressed innocence." The miracles of Christ, on the other hand, are said to be a restoration of the true order of nature in that "the ravages of disease were stayed." But this gives us a singular mixture of conceptions. Sin produces a disturbance of the physical order of nature. True; and this disturbance must surely be regarded as a divine arrangement by which, as our author says, "the natural forces work together for the punishment of sin." So true is this that these natural forces sometimes need, as in the case of the Israelites in Egypt, to be intensified for the sake of more thoroughly punishing sin. But immediately afterwards we are told that the true object of miracles is to abolish this disturbance of the physical order of nature! In other words the *disturbed* order is at one moment treated as the *natural* order—so natural that miracles are brought in to eke it out—while at the next moment we are told that miracles are for the sake of changing the present order of nature and restoring the true one. Surely such a treatment of the subject can be helpful to few. Moreover, apart from this self-contradiction, the whole conception of miracles as a restoration of true nature breaks down utterly in view of the acknowledged fact that at the best miracles are the rare *exceptions* in nature. How are Christ's miracles of healing or multiplying loaves *now* doing anything towards restoring "the true order of nature"? [C. M. M.]

*Manual of Natural Theology.* By George Park Fisher, D.D., LL.D.  
New York: Charles Scribner's Sons, 1893. pp. x, 94.

This book is the companion volume to Dr. Fisher's *Manual of Christian Evidences*, and with that completes what is substantially his own abridgment of his excellent *Grounds of Theistic and Christian Belief*. The author here shows his universally recognized skill in selecting and stating plainly the points which seem to him to be of special importance. After nine pages for a brief discussion of the Nature and Origin of Religion, he devotes ten to the cosmological argument, thirty-eight to the argument from design, thirteen to the moral argument, and four to the Intuition of the Infinite and Abso-

lute, which, he conceives, gives all the truth there is in the ontological argument. This outline of theistic discussion is followed by a critique of various anti-theistic theories, and by a closing chapter on the Future Life of the Soul. The subject-matter of this book does not admit of as ready and conclusive condensation as that of the earlier *Manual*. It must rest on philosophic presuppositions instead of historic facts. It will, however, prove of real service to those looking for a starting-point in this line of study. [A. L. G.]

*The Interpretation of Nature.* By Nathaniel Southgate Shaler. Boston and New York: Houghton, Mifflin & Co., 1893. pp. xi. 305.

This is a thoroughly helpful book for ministerial reading. It was originally addressed to students at Andover Seminary, and was well directed. Its prevailing atmosphere is gentlemanliness. It is courteous, self-respecting, wide-horized, sympathetic, and singularly free from cant, either scientific or religious. It is written throughout from the standpoint of the man of science, but not from the fetters of popular scientific prejudice. One may agree or disagree with the conclusions reached, but will find no occasion to criticise the candor of the presentation.

In the preface Professor Shaler states that his "first contact with natural science had led him far away from Christianity," but that "a further insight into the truths of nature had gradually forced him once again toward the ground from which he had departed." The book bears the marks of being written from just such a many-sided experience. The author's purpose is "not to undertake a connected argument concerning the relations of science and religion, but rather to take up certain leading questions which have at once a relation to natural history and to theology."

The chapters which are of special interest are the second, fifth, and sixth. The second treats of "critical points." By a "critical point" he means a station or period in the series of changing conditions at which a new mode of action is introduced (p. 57), *e. g.*, when water, at about 32° Fahr. suddenly changes the whole method of its activities. "In place of imagining the physical world as the seat of absolutely continuous work, we are compelled to conceive it as a field in which, though the energy and the matter on which energy operates are both constant, the direction in which this force may work and all the consequences of its action may be subjected to the most sudden revolutions" (p. 73). This world is thus to be conceived as a place of surprises which take place under natural law, but are quite as revolutionary as if they were the products of chance,



or a result arising from the immediate intervention of the Supreme Power (p. 75). In speaking of the moral truths of science, the author makes a noble appeal for a more sympathetic knowledge of science by pastors. "It is evident," he says, "that we cannot expect much moral influence from science until its truths have obtained a currency which can alone be given them through the channels of sympathetic understanding" (p. 226). "The instilling of such truths seems to demand the immediate influence of a personality. The weight of the impression depends upon the voice and the eye of a teacher, and upon that indescribable atmosphere which surrounds those who lead the conduct of men" (p. 227). On this account he is led to look to the ministry for the inculcation of these truths, since they are recognized as having in charge the specific moral education of society. The sketch of the development of altruism, in its broad sense, from the lowest form of life till man, and of the religious value of the recognition of this development, is full of suggestiveness. And his criticism of the frequently observed scientific habit of thought is both acute and courteous. Over against this a single sentence gives his view, "Only through religion could man advance swiftly and surely to the sense of ordered control in nature, which is the breath of science" (p. 271). [A. L. G.]

*Bible Eschatology.* By Henry Theodore Cheever, D.D. Boston: Lee & Shepard, 1893. pp. 241.

This book is an effort to commend to the Presbyterian Church "The Larger Hope," presented in the form of a favorable review of the writings of Rev. L. C. Baker, late editor of *Words of Reconciliation*. The entire discussion revolves around a peculiar view of Anthropology, which is an undigested mixture of Buddhism, Parseeism, Platonism, Darwinism, Theosophy, and Orthodox Christianity. The purpose to "reconcile" these views is conscious and explicit. In the effort much is made of the opinion that for the wicked the resurrection is a reincarnation for a fresh probation of the immortal, divine, and "essential" element in man, which has lost the "personal," "natural," and merely "existent" form in the primitive judgment of death; and the further view that the righteous dead are raised to a permanent state of glory in which they labor to help forward the redemption of those not yet united to Christ.

As to form, the book is open to almost every criticism. If the author was ever a clever writer, his hand has lost its cunning; for the book is utterly without force or plan. The treatment is bungling in the extreme. Its course is without any progress. The work seems modeled on the plan of Mammoth Cave. It is shallow, tediously

repetitions, fundamentally self-contradictory, and strewn with profuse citations of literature whose selection and adaptation show strange lack of judgment and taste. Whatever of truth there may be in the "Larger Hope," its most ardent and indulgent advocates must exclaim, "*nec talis auxiliis!*" [C. S. B.]

*Verbum Dei. The Yale Lectures on Preaching for 1893. By Robert F. Horton. New York: Macmillan & Co., 1893. pp. 300.*

It is very refreshing in days of criticism and organization to know that such lectures as these have been given to theological students. Here is a man fearless and broad on all discussions regarding the Bible and in the forefront of modern organized church work in London, who has the fervor of a prophet and the vision of the seer. Much that he writes about prayer and meditation and study suggests that he might be a recluse, so high and spiritual are his ideals; and yet we know from the lectures and his London work that he is a man of the widest sympathies, broadest literary tastes, and most aggressive spirit. The chief significance of these lectures is the emphasis they place upon the *Message of the Preacher*. No one should preach unless he has something to say; and when he says it, he is to think of himself as *sent* to say it, as carrying himself truly a *Verbum Dei*. The "Word of God" does not mean so much the Bible vehicle as the Bible content; and moreover, Christ the word of God is the ever-living, present Lord, inbreathing and imparting his message to men through the living prophet in the Christian ministry. As a spiritual stimulus, the book is of great value; and as a corrective of certain mechanical conceptions of the ministry, bred of our excessive dependence upon organization, it is very fresh and helpful. All preaching would be a far more vital and living force for preacher and hearer, if the spirit of this book could pervade our work.

[A. R. M.]

#### NEW PUBLICATIONS RECEIVED.

- Cheever, H. T.* Biblical Eschatology. Boston, Lee & Shepard. 241 p. cl. \$1.25.  
*Dixon, A. C.* Milk and meat. N. Y., Baker & Taylor. 275 p. cl. \$1.25.  
*Stegfried, C.* The Book of Job, with notes, (Pt. 17 of The sacred books of the O. T., edited by Paul Haupt.) Balto., Johns Hopkins Press. 50 p. pa. \$—.  
*Strong, Josiah.* The new era. N. Y., Baker & Taylor. 392 p. cl. \$1.50.  
*Tenn, W. S.* The Song of Songs. Cincinnati, Cranston and Curtis. 64 p. pa. 25 cents.  
*Wright, Thos.* The Life of Wm. Cowper. London, Unwin. 681 p. cl. \$5.00.

## Alumni News.

### NECROLOGY FOR 1892-1893.

READ AT THE ANNUAL MEETING OF THE ALUMNI ON MAY 31, 1893.

At our annual meeting one year ago six names appeared in the list of those who had died in the twelve months preceding, and four of them had had an average ministerial age of forty-seven years. To-day seven more names are added to the list. Two of them had been out in the work only about a quarter of a century, but the other five went forth from this institution almost at its beginning, and the average length of their term of service after leaving the seminary was fifty-four years.

The first to be called from us was DANIEL BULKLEY LORD, of West Hartford. At our last annual meeting he stood among us in perfect health, in the very prime of life: only seven weeks later, by a fatal mis-step he fell upon the tooth of an upturned harrow and the wound which it caused resulted in his death June 30, 1892. He was born at Hebron, Conn., Feb. 4, 1838. He graduated from Amherst College in 1864, and from the Theological Institute of Connecticut in 1868; was ordained pastor at Goshen in the town of Lebanon, Conn., Oct. 15, 1868, and remained there till Jan. 20, 1877. He then removed to Goshen, Mass., where he was acting pastor from Jan. 20, 1877, to Nov. 17, 1879. He was installed at Blandford, Mass., Dec. 22, 1880. In May, 1883, he left Blandford to accept a call to Goshen, in Litchfield county, Conn., where he served as acting pastor till June, 1889, when he removed to Canton Center, where he labored for two years. Mr. Lord had always taken a very deep interest in temperance work, and upon the termination of his contract with the church at Canton, he was engaged by the Connecticut Temperance Union as assistant to the secretary. He had visited quite a number of towns in the State in the interests of this society, and was well received by pastors and people. It was while he was in the midst of this work, and when it seemed to us all that many years of useful service were before him, that he was called from us. Mr. Lord was married Sept. 23, 1868, to Miss Susan A. Goodrich, of Rocky Hill, who with five children survives him. Mr. Lord was a man of strong convictions, and was fearless and earnest

in expressing them. He was not afraid of hard work, either with the brain or the hand. In his preaching he was plain, pointed, and practical, a man who received the Bible as the word of God, and desired to lead others to accept it as such. He was a man that is missed,—one that we thought was needed here; but doubtless the Master has use for him among those who serve Him day and night in his temple.

JOHN EDWIN WHEELER was born at Amherst, N. H., Sept. 9, 1833. He graduated from Amherst College in 1857, and from the Theological Institute of Connecticut in 1862. After his graduation he preached for about four years at Portland, Conn., then at Litchfield and Windham, N. H., at Godfrey and Brighton, Ill., and at St. Louis, Mo. He was ordained as pastor at Gardner, Mass., Aug. 24, 1869, and remained there till 1872. After preaching at Little Compton, R. I., 1872-3, and at Needham, Mass., 1874-5, he was engaged as acting pastor of Plymouth church, St. Louis, and remained there 1875 to 1877. He served the Presbyterian church at Moro, Ill., 1878-9, and later preached at Webster City, Iowa, and at Southboro, Mass. In 1884 he was obliged to retire from the active work of the ministry. He died at Cambridgeport, Mass., March 18, 1893, at the age of fifty-nine. He married Miss Clara G. L. Martin, at Godfrey, Ill., July 15, 1880.

The death of JOHN HAVEN, at Charlton, Mass., Sept. 10, 1892, removed from our association the last member of the first class to graduate from this institution. He was born at Holliston, Mass., Sept. 23, 1808. He graduated from Amherst College in the class of 1834, and from the East Windsor Hill Seminary in 1836. He was ordained at York, Me., Dec. 14 of the same year, and remained there till 1841, when he was installed as pastor at Stoneham, Mass., where he remained for nine years. On Apr. 1, 1850, he became pastor of the church at Charlton, Mass., and remained there for thirty years. In 1880 he resigned, but continued to reside in Charlton to the end of his life. He was married first to Miss Anna Read, of Warren, Mass., in 1836, then to Miss Martha C. Morrison, of Portsmouth, N. H., in 1839, and in 1844 to Miss Martha M. Chadbourn, of Concord, N. H., who, with two sons, survives him. Mr. Haven was a man of a kind and sympathetic nature, fearless in his advocacy of that which he believed to be right, and faithful and constant in the practice of the same. His earnest Christian character and his recognized worth greatly endeared him to his ministerial neighbors, and to the people among whom he had lived for more than forty years.

Died at West Brattleboro, Vt., Apr. 16, ASA FRANKLIN CLARK, aged 82. Mr. Clark was born at Canterbury, Conn., Apr. 3, 1811.

He graduated from Brown University in 1837, and from the Theological Institute of Connecticut in 1840. He was ordained at Tribes Hill, Amsterdam, N. Y., Feb. 15, 1842. On June 11, 1849, he was installed at Peru, Vt., and remained there two years. He was then installed at Ludlow, Vt., where he remained four years. He was acting pastor at Wethersfield Center, Vt., 1863-4, and at Marlborough, 1865-66, and at Bellows Falls in 1868. From 1868 to 1873 he again served the church at Peru, Vt., and in June of the latter year he removed to Leverett, Mass., where he continued in the work of the pastorate till 1886. He then resigned and removed to Brattleboro, where he resided up to the time of his death. He was married Sept. 5, 1845, to Miss Mary Simonds, of Peru, Vt.

THOMAS SCOTT VAILL was born at North Guilford, Conn., March 20, 1871. He graduated from Amherst College in 1840, and from the East Windsor Hill Seminary in 1843. He was ordained at Millersburg, Ill., by the presbytery of Schuyler, Apr. 10, 1844, and was installed at Knoxville, Ill., Dec. 5, 1848. He afterward served the churches at Newton, Iowa, at Quincy and Lacon, Ill., and at Beatrice, Neb. After continuing in the regular work of the pastorate for nearly forty years, he labored for a time as an evangelist. He retired from the ministry several years since and lived at Beatrice, Neb., where he died Dec. 27, 1892. He was married Aug. 1, 1844, to Miss Elizabeth S. Comstock, of Hadlyme, Conn., who survives him.

Died at Natick, Mass., Nov. 3, 1892, at the age of 83, JOHN FOOTE NORTON. Mr. Norton was born in Goshen, Conn., Sept. 8, 1809. In 1829 he entered Yale College, but after studying there for two years he was obliged to leave on account of ill health. He graduated from the seminary at East Windsor in the class of 1837. He taught school for four years at Norfolk, and was for a time superintendent of teachers' institutes for Connecticut, and in that capacity he went through the State holding institutes in central localities, and using his influence for the establishment of high schools in the country towns. He was ordained at Milton, Conn., Oct. 23, 1844, and remained there till 1850, when he was installed at North Bridgewater, Mass., June 5. On March 11, 1852, he became pastor of the church at Athol, and continued in that office till 1867. He afterwards served the churches at Fitzwilliam, N. H., and at West Yarmouth and Hubbardston, Mass. In 1883 he became a resident of Natick, Mass., and from that time down to the day of his death was thoroughly identified with the work of the church and the best interests of the town. After retiring from the active work of the pastorate, he wrote the historical portion of a large volume containing



the history and genealogy of the town of Fitzwilliam, N. H., prepared for county histories extended historical sketches of Athol and Natick, and was an able assistant to Dr. Peloubet in his works on the Sunday-school lessons. Mr. Norton was thrice married, first to Miss Harriet F. Jenkins, of Falmouth, Mass., Aug. 19, 1839, then to Miss Sophia W. Eliot, of Bridgeport, Conn., Dec. 31, 1850, and lastly to Miss Ann Maria Mann, of Stoughton, Mass., Sept. 26, 1853. Besides his widow, he left one son, who is a teacher in the Institute of Technology in Boston. Mr. Norton was a diligent student, a faithful and sympathetic pastor, and an earnest and effective preacher. He was a man who bore on his heart the interests of Christ's kingdom, and who won the love of all classes. Though never strong physically, he filled a long life with active and successful work, laboring with scarcely diminished vigor beyond the limit of four score years. The sweetness and gentleness which characterized him all through his long life seemed intensified and perfected by the sufferings which he passed through as he neared his journey's end. And with a calm and unfaltering trust he waited for the coming of the Master whom he had served in life, and who was his friend and his refuge in death.

On Feb. 16, 1810, a boy was born up among the hills of Western Massachusetts in the town of Blandford, who was destined to accomplish a work for the Master that in its scope and rich fruitage, is seldom equaled. CUSHING EELLS was a descendant of Samuel Eells, a major in Cromwell's Army, who came to America in 1661. At the age of 15 Cushing became a Christian. He entered Monson Academy, and graduated from Williams College in 1834, and from this Seminary in 1836. No other member of that class is now living, only one graduate of the Seminary is of greater age than was Dr. Eells at the time of his death, and of the class that preceded him, every member is gone. Upon his graduation from the Seminary he offered himself to the American Board, and was appointed by them to the Zulu mission; but the call that came from the Pacific coast after Dr. Whitman arrived there was so urgent that the Board decided to send him to "Oregon," and he was ordained as "a missionary to the heathen," Oct. 25, 1837. On March 5 of the following year, he was married to Miss Myra Fairbank, of Holden, Mass., and the next day they started for Oregon. The journey was made from Missouri nearly all the way on horseback, and it was almost six months after their leaving New England that they arrived at Dr. Whitman's station at Walla Walla. The next ten years of Mr. Eells's life were spent in work among the Indians about twenty-five miles from the present city of

Spokane. He remained there with Rev. Elkanah Walker till they were compelled to leave in 1848, after the Whitman massacre. Much of the time for the next twelve years was spent in teaching in various schools and academies in Washington and Oregon, a part of the time one of the institutions being Pacific University, at Forest Grove. In 1861 he was appointed by the American Board as its agent to sell its property at Walla Walla, a tract of land comprising 640 acres. He went there for that purpose: but as he stood upon the spot made sacred by the blood of the martyred Whitman, and as the recollections of those historic years crowded upon him, he felt that it was almost sacrilege to sell it and leave no monument to the noble man whose work was to bring blessings to so many lives in all coming years. So he bought the land, though he was unable to pay for it. When he had planted it with his own hands and had paid for it, he gave half of the land to found Whitman College. He became the first teacher in the new college, and in 1872 was elected president of its board of trustees. Whitman College stands to-day as a fitting monument to Dr. Marcus Whitman, but it was Dr. Eells who gave the land upon which it is located, secured its charter, put up its first building, served as its first teacher, became president of its board of trustees, and was its warm friend and liberal benefactor to the very end of his long life. When he was almost three score and ten, he went back to the east side of the Cascades, and went over mountains and across the plains and through the forests preaching the gospel wherever he could get an audience, and laying the foundations upon which were soon to be built strong and growing churches. More than \$30,000 were given by him and his devoted wife in special benevolence to churches and colleges. Many a church in the great Northwest has to-day in its spire a bell that Cushing Eells presented to it, and many a weary and burdened home missionary has in some special time of need received financial aid from this man, who counted it "more blessed to give than to receive," and who often accompanied his gifts with only a sentence,—frequently the words, "Bear ye one another's burdens and so fulfill the law of Christ." On Feb. 16, 1893, he called for his diary, and had this sentence written in it: "Eighty-three years ago to-day I began this mortal life." Two hours later he closed his eyes and fell asleep. "He was not, for God took him."

## REGISTER OF LIVING ALUMNI.

Corrected to August 1, 1893.

The following list is an abbreviated one. As a rule it includes only those who actually graduated or whose study extended beyond a single year. Non-graduates are marked by a *bracket* around their class figure, thus, "[63]." Furthermore, the names of those whose address is unknown or uncertain, are omitted. These two classes of omissions, — short-course students, and those of uncertain location, — amount to about 85 names.

About five-sixths of those in this list are actively engaged in the pastorate, in missionary or benevolent work, in teaching, or in editorial duties. Nearly all the rest are retired from continuous labor, though doubtless most of these render more or less irregular service to the churches. A few are in business.

Corrections will be thankfully received by the editors of the RECORD.

## NEW ENGLAND STATES.

## MAINE.

- G. H. Blake, '63, Portland.  
W. F. Livingston, '87, Augusta.  
D. M. Pratt, '80, Portland.

## NEW HAMPSHIRE.

- J. H. Bliss, '69, Franklin and Salisbury.  
G. B. Cutler, '82, Stoddard.  
C. H. Dutton ['91], Wilton.  
H. B. Putnam, '66, Derry.  
M. T. Runnells, '56, Newport.  
C. L. Tappan ['61], Concord.  
H. H. Wentworth ['92], Goffstown.

## VERMONT.

- H. L. Bailey, '89, Middletown Springs.  
R. H. Ball, '89, Fair Haven.  
R. J. Barton ['87], Salisbury. [Burke.  
J. C. Bodwell, '71, Lyndonville and East  
W. A. Estabrook, '93, West Dover and  
Wilmington.

- F. J. Grimes, '74, Glover.  
M. F. Hardy, '78, Townshend and New-  
Carleton Hazen, '91, Rochester. [fane.  
C. H. Morse, '83, Brookfield.  
H. M. Perkins, '72, Danville and Holland.  
J. N. Perrin, '91, Williamstown.  
H. P. Powers, '86, Proctor.  
C. S. Smith, '53, Montpelier.  
Josiah Tyler, '48, St. Johnsbury.  
R. M. Wright ['45], Castleton.

## MASSACHUSETTS.

- Harry Adair, '83, Malden.  
H. C. Adams, '89, Turner's Falls.

- F. H. Allen, '73, Boston.  
H. C. Alvord, '79, South Weymouth.  
G. W. Andrews, '82, Dalton.  
S. G. Barnes [spec. '91-'92], Longmeadow.  
Walter Barton, '61, Attleboro.  
A. B. Bassett ['87], Ware.  
H. P. Beach ['83], Springfield.  
Oscar Bissell, '53, Holland.  
W. D. P. Bliss, '82, Boston.  
H. A. Bridgman ['87], Boston.  
Theron Brown ['59], Newtonville.  
C. E. Bruce, '48, Malden.  
I. A. Burnap, '92, Monterey.  
C. G. Burnham [spec. '88-'91], Chicopee.  
H. M. Burr, '88, Springfield.  
E. P. Butler, '73, Sunderland.  
Clark Carter, '67, Lawrence.  
E. A. Chase, '83, South Lawrence.  
D. W. Clark ['82], Wellfleet.  
Solomon Clark, '40, Goshen.  
J. B. Clarke, '42, South Boston.  
Elijah Cutler ['62], Dorchester.  
S. W. Dike ['66], Auburndale.  
G. S. Dodge, '72, Worcester.  
A. J. Dyer, '86, North Brookfield.  
A. W. Field, '70, New Marlboro and  
C. R. Gale, '85, Fitchburg. [Sandisfield.  
H. N. Gates, '50, Medford.  
E. S. Gould, '72, Athol.  
F. W. Greene, '85, Andover.  
G. A. Hall, '85, Peabody.  
E. N. Hardy, '90, South Boston.  
Elijah Harmon, '67, Wilmington.  
J. P. Harvey, '80, Ware.  
F. S. Hatch, '76, Monson.

T. A. Hazen ['53], Great Barrington.  
 P. C. Headley, Jr., '86, New Bedford.  
 G. R. Hewitt, '86, West Springfield.  
 L. W. Hicks, '74, Wellesley.  
 A. C. Hodges, '81, Buckland.  
 F. A. Holden, '83, West Peabody.  
 G. H. Hubbard, '84, Norton.  
 J. E. Hurlburt, '74, Worcester.  
 W. P. Hutchinson ['92], North Abington.  
 F. E. Jenkins, '81, Palmer.  
 H. K. Job, '91, North Middleboro.  
 N. I. Jones, '81, South Hadley.  
 A. F. Keith, '70, Campello.  
 W. S. Kelsey, '83, Boston.  
 J. L. Kilbon, '89, Boston.  
 E. H. Knight, '90, Springfield.  
 S. T. Livingston, '91, South Egremont.  
 A. G. Loomis, '47, Greenfield.  
 P. M. Macdonald, '75, Boston.  
 F. B. Makepeace, '73, Springfield.  
 R. D. Miller, '52, Malden.  
 Vincent Moses, '71, West Newbury.  
 C. C. Painter, '62, Great Barrington.  
 Laurence Perry, '91, Jamaica Plain.  
 E. W. Phillips, '91, Worcester.  
 A. H. Plumb, Jr. [spec. '91-'92], Roxbury.  
 J. H. Reid ['90], Newburyport.  
 B. R. Rhees, '88, Newton Centre.  
 T. C. Richards, '90, Dudley.  
 H. H. Sargavakian, '93, Whitinsville.  
 Charles Scott, '52, Reading.  
 Nelson Scott, '46, Amherst.  
 O. S. Senter, '55, Amherst.  
 P. B. Shiere, '73, West Somerville.  
 David Shurtleff ['68], Westfield.  
 A. M. Spangler, '88, Mittineague.  
 L. W. Spring, '66, Williamstown.  
 W. F. Stearns, '86, Andover.  
 D. H. Strong, '85, Bernardston.  
 W. E. Strong, '85, Beverly.  
 C. S. Sylvester, '56, Feeding Hills.  
 W. J. Tate, '92, Brightwood.  
 Calvin Terry, '43, North Weymouth.  
 A. C. Thompson, '38, Roxbury.  
 Arthur Titcomb, '88, Gilbertville.  
 R. S. Underwood ['68], Northampton.  
 Nicholas Van der Pyl, '93, North Wilbra.  
 W. S. Walker, '91, Lunenburg. [ham.  
 F. A. Warfield, '70, Brockton.  
 Lyman Whiting ['42], East Charlemont.

J. G. Willis, '73, Dana.  
 G. A. Wilson, '92, Holyoke.  
 G. W. Winch, '75, Holyoke.  
 John Wood, '39, Fitchburg.  
 Edward Woodford ['37], Lawrence.  
 C. L. Woodworth, '48, Watertown.

#### RHODE ISLAND.

Ira Case, '51, Olneyville.  
 Isaac C. Day, '49, Providence.  
 W. F. Furman, '83, Providence.  
 J. M. Hobbs, '86, Providence.  
 John Montgomery, '84, Lonsdale.

#### CONNECTICUT.

Emma C. Adams [spec. '92-'93], Hartford.  
 Augustus Alvord ['65], Barkhamsted.  
 Frederick Alvord, '57, South Windsor.  
 C. H. Barber, '80, Manchester.  
 L. H. Barber, '42, Ellington.  
 S. A. Barrett, '87, East Hartford.  
 J. O. Barrows ['63], Stonington.  
 John Barstow ['87], Glastonbury.  
 C. S. Beardslee, '79, Hartford.  
 L. M. Boltwood ['47], New Haven.  
 H. W. Brainard ['91], Hartford.  
 David Breed, '52, Hebron.  
 N. H. Burnham ['77], Norwich.  
 R. V. Burny ['93], Bethlehem.  
 H. A. Campbell, '86, Seymour.  
 A. S. Clark, '70, Hartford.  
 D. J. Clark, '80, East Haven.  
 W. M. Cleaveland, '91, Harwinton.  
 L. Rebecca Corwin, '93, Hartford.  
 G. H. Cummings, '86, Thompson.  
 G. A. Curtis, '77, Andover.  
 Charles Cutting, '66, Whitneyville.  
 W. F. English, '85, East Windsor.  
 S. B. Forbes, '57, Hartford.  
 Austin Gardner, '60, Warren.  
 A. L. Gillett, '83, Hartford.  
 Harriet J. Gilson, '93, Hartford.  
 C. H. Gleason, '68, Somers.  
 A. L. Golder, '91, Canton.  
 Wm. Goodwin, '45, New Hartford.  
 C. W. Hanna ['79], South Canaan and  
 H. E. Hart, '63, Franklin. [Falls Village.  
 W. C. Hawks [spec. '90-'93], Hartford.  
 J. P. Hawley, '69, New Hartford.  
 A. W. Hazen ['68], Middletown.

Sylvester Hine, '40, Hartford.  
 L. P. Hitchcock, '92, Ellington.  
 T. M. Hodgdon, '88, West Hartford.  
 F. M. Hollister, '91, Waterbury.  
 D. B. Hubbard, '72, Little River.  
 T. C. P. Hyde, '53, Andover.  
 C. M. Jones, '65, Eastford.  
 H. H. Kelsey, '79, Hartford.  
 Merrick Knight, '49, West Hartford.  
 Herbert Macy, '83, Newington.  
 H. B. Mason, '92, Hebron and Gilead.  
 O. W. Means, '87, Enfield.  
 E. W. Merritt, '62, Salem.  
 I. C. Meserve, '69, New Haven.  
 T. M. Miles, '69, Bristol.  
 William Miller ['45], Buckingham.  
 C. D. Milliken ['92], Canaan.

E. E. Nourse, '91, Hartford.  
 G. S. Pelton, '77, Higganum.  
 A. T. Perry, '85, Hartford.  
 D. W. Phelps ['84], Stratford.  
 F. C. Porter ['86], New Haven.  
 T. S. Potwin ['55], Hartford.  
 F. T. Rouse, '86, Plantsville.  
 C. H. Smith, '87, Hartford.  
 C. B. Strong, '76, West Suffield.  
 Williston Walker, '87, Hartford.  
 Lyman Warner ['57], Salisbury.  
 C. F. Weeden, '87, Colchester.  
 W. F. White, '90, Trumbull.  
 Francis Williams, '41, East Hartford.  
 H. T. Williams, '93, Middletown.  
 F. M. Wiswall, '89, Hartford.  
 Richard Wright, '90, Windsor Locks.

### MIDDLE STATES.

#### NEW YORK.

E. H. Byington ['87], Brooklyn.  
 G. W. Connitt, '53, New York.  
 W. N. P. Dailey, '87, Albany.  
 H. M. Field, '41, New York.  
 J. W. Grush ['62], Millville.  
 Edwin Hall, '54, Conewango.  
 E. A. Hazeltine, '79, Miller's Place.  
 J. H. Hobbs, '85, Jamaica.  
 C. S. Lane, '84, Mt. Vernon.  
 G. A. Miller, '59, Syracuse.  
 E. A. Mirick, '67, Dryden.  
 Frederick Munson, '46, Brooklyn.  
 H. A. Ottman, '69, Elmira.  
 P. F. Sanborne, '44, Elmira.  
 H. D. Sheldon ['90], Buffalo.  
 W. H. Sybrandt, '79, Troy.

D. W. Teller ['70], Owego.  
 I. N. Terry, '75, New Hartford.  
 F. G. Webster, '86, Oswego Falls.

#### NEW JERSEY.

H. S. Bishop, '55, East Orange.  
 W. A. George, '87, Paterson.  
 D. P. Hatch, '86, Paterson.  
 E. C. Richardson, '83, Princeton.  
 D. M. Walcott ['68], Rutherford.

#### PENNSYLVANIA.

Leverett Bradley, '76, Philadelphia.  
 D. R. James [grad. '92-'93], Kingston.  
 John Marsland, '76, Susquehanna.  
 P. K. Hadji Savvas, '90, Philadelphia.  
 W. W. West, '89, Pittsburgh.

### SOUTHERN STATES.

M. W. Adams, '84, Atlanta, Ga.  
 E. E. Ayres ['92], Sumter, S. C.  
 G. C. Clark, '47, Robbins.  
 S. H. Galpin, '44, Washington, D. C.  
 Alpheus Graves, '41, Memphis, Tenn.  
 J. Q. A. Johnson, '93, Tuskegee, Ala.  
 L. B. Maxwell, '91, Savannah, Ga.

G. M. McClellan, '91, Columbus, Miss.  
 J. E. Rawlins, '79, Richmond, Va.  
 Thomas Roberts, '61, Wartburg, Tenn.  
 T. H. Rouse, '50, Bellview, Fla.  
 M. P. Snell, '68, Anacostia, D. C.  
 J. W. Whittaker, '87, New Orleans, La.

### INTERIOR STATES.

#### OHIO.

G. D. Adams, '80, Cleveland.  
 J. B. Allen, '43, Brooklyn Village.  
 T. D. Biscoe ['66], Marietta. [Fairport.  
 E. R. Latham, '92, Grand River and

W. E. Lincoln, '66, Painesville.  
 C. S. Mills ['85], Cleveland.  
 Cloephas Monjeau ['67], Middletown.  
 L. S. Potwin ['59], Cleveland.  
 A. F. Skeeel ['81], Wellington.



**MICHIGAN.**

- S. F. Bacon, '50, Richland.  
G. B. Waldron, '87, Three Oaks.

**INDIANA.**

- N. L. Lord, '43, Rochester.  
I. I. St. John ['61], Salem.

**WISCONSIN.**

- J. A. Blaisdell, '92, Waukesha.  
C. A. Derebey ['86], Clintonville.  
Henry Holmes, '92, Wauwatosa.  
Lemuel Leonard, '39, Richland Center  
H. T. Lothrop, '47, Palmyra.  
W. H. Parent ['91], Green Bay.  
H. D. Sleeper, '91, Beloit.  
W. W. Sleeper, '81, Beloit.

**ILLINOIS.**

- W. A. Bartlett, '85, Oak Park.  
E. C. Bissell, '59, Chicago.  
A. S. Carrier, '84, Chicago.  
Hiram Day, '42, Glencoe.  
H. S. Kelsey ['59], Chicago.  
C. A. Mack, '84, Rantoul.  
J. W. Marcussohn, '54, Chicago.  
W. D. McFarland, '78, Morgan Park  
E. T. Merrell ['89], Chicago.

**WESTERN STATES.****NORTH DAKOTA.**

- George Curtiss ['63], Mayville.  
G. W. Reed, '87, Fort Yates.  
H. B. Woodworth, '61, Grand Forks.

**SOUTH DAKOTA.**

- G. S. Baskerville, '82, Good Will.

**INDIAN TERRITORY.**

- P. J. Hudson, '90, Alikchi.

**NEBRASKA.**

- H. H. Avery ['87], Unadilla.  
F. B. Riggs [spec. '89-'90], Santee Agency.  
G. E. Taylor, '80, Indianola.  
Edmund Wright, '39, Sidney.

**PACIFIC STATES.****WASHINGTON.**

- Myron Eels, '77, Union City, Dungeness,  
and Helmer.  
L. H. Hallock, '66, Tacoma.  
G. H. Lee, '84, Seattle.  
Wallace Nutting ['89], Seattle.  
Benjamin Parsons, '54, Centralia.

- J. E. Odlin, '84, Waukegan.

- W. H. Smith, '79, Aurora.

**MINNESOTA.**

- J. A. Derome, '88, Cottage Grove.  
H. P. Fisher, '83, Ortonville.  
William Gardner ['87], St. Peter.  
R. P. Herrick, '83, Minneapolis.  
Pleasant Hunter, Jr., '83, Minneapolis.  
C. B. Moody, '80, Minneapolis.  
G. M. Morrison, '90, Ada.  
F. A. Pratt, '43, Mapleton.  
T. M. Price, '83, West Duluth. [bro Falls.  
A. L. Struthers, '90, Mazepa and Zum-

**IOWA.**

- J. B. Adkins ['88], Onawa.  
W. H. Barrows, '62, Anamosa.  
M. K. Cross ['41], Waterloo.  
H. K. Edson ['53], Grinnell.  
J. K. Nutting ['56], Glenwood.

**MISSOURI.**

- F. E. Butler, '87, Carthage.  
Allen Hastings, '89, St. Louis.  
V. E. Loba ['79], Noble.  
E. F. Wheeler, '89, St. Louis.  
W. W. Willard ['89], St. Louis.

**COLORADO.**

- C. H. Bissell, '61, Walsenburg.  
S. R. Dimock ['50], Denver.  
H. M. Lyman ['88], Cripple Creek.  
C. H. Pettibone, '82, Denver.

**UTAH.**

- W. J. Baker [spec. '91-'92], Salt Lake City.  
E. W. Greene, '85, Logan.  
W. S. Hawkes, '68, Salt Lake City.  
Samuel Rose ['87], Provo.

**IDAHO.**

- M. H. Mead, '78, Montpelier.  
D. E. Van Gieson, '91, Idaho City.

**OREGON.**

- Israel Carleton, '63, Lebanon.  
C. H. Curtis, '86, Mt. Tabor.  
W. B. Lee, '53, Mt. Tabor.  
H. J. Zercher, '79, Salem.

## CALIFORNIA.

E. T. Fleming [74], Santa Ana.  
 J. T. Ford [76], East Los Angeles.  
 J. H. Goodell, '74, Oakland.  
 G. B. Hatch [85], Berkeley.  
 H. W. Jones, '60, Claremont.  
 C. H. Longfellow, '90, Los Angeles.  
 F. N. Merriam, 1881, Ventura.

W. N. Meserve, '74, San Francisco.  
 M. W. Morse, '90, Baden.  
 C. S. Nash, '83, Oakland.  
 W. W. Scudder, '85, Alameda.  
 A. B. Shaw [85], Palo Alto.  
 J. H. Strong, '57, Suñol Glen.  
 F. H. Wales, '75, Pacific Grove.

## FOREIGN COUNTRIES.

## NORTH AND SOUTH AMERICA.

H. M. Parsons, '54, Toronto, Canada.  
 T. C. Perry, '51, La Prairie, Canada.  
 John Howland, '82, Guadalajara, Mexico.  
 F. J. Perkins, '91, San Paulo, Brazil.

## EUROPE.

A. W. Clark, '68, Prague, Bohemia.  
 W. P. Clarke, '91, Samokove, Bulgaria.  
 C. M. Geer, '90, Leipsic, Germany.  
 Austin Hazen, Jr., '93, Berlin, Germany.  
 J. S. Porter, '91, Prague, Bohemia.  
 A. D. Severance, '93, Berlin, Germany.

## ASIA.

Nahabed Abdalian, '77, Gurun, Turkey.  
 Lyman Bartlett, '61, Smyrna, "  
 J. L. Barton, '85, Harpoot, "  
 L. S. Crawford, '79, Broosa, "  
 H. B. Garabedian [89], Harpoot, "  
 G. P. Knapp, '90, Bitlis, "  
 W. W. Mead, '84, Adana, "  
 C. S. Sanders, '79, Aintab, "  
 G. E. White [87], Marsovan, "  
 H. K. Wingate, '93, "  
 B. W. Labarce, '93, Oroomiah, Persia.  
 H. G. Bissell, '92, Ahmednagar, India.

M. M. Carleton, '54, Ambala, India.  
 E. S. Hume, '75, Bombay, "  
 S. V. Karmarkar [92], Byculla, "  
 L. R. Scudder, '85, Palmanair, "  
 F. M. Chapin, '80, Lin-Ching, China.  
 L. J. Davies [92], Chi-nan-foo, "  
 Charles Hartwell, '52, Pagoda Anchorage,  
 China.  
 Henry Kingman, '87, Pao-ting-fu, "  
 F. V. Mills, '82, Hangchow, "  
 H. P. Perkins [82], Tientsin, "  
 E. G. Tewksbury, '90, Tung-cho, "  
 Grace H. Tewksbury [spec. '89-'90], Tung-  
 cho, China.  
 G. M. Rowland, '86, Tottori, Japan.

## MICRONESIA.

E. M. Pease [60], Kusaie.

## AFRICA.

H. M. Bridgman [60], Umzumbi, Natal.  
 C. W. Kilbon, '73, Amanzimtote, Durban,  
 [Natal].  
 S. C. Pixley, '55, Suanda, Natal.  
 G. A. Wilder, '80, Umtwalumi, Natal.  
 W. H. Sanders, '80, Kamondongo, West  
 Africa.

The following addresses are suggestions:

W. O. Clifton, 41, Canterbury, Conn.; I. E. Hall, 101, St. Louis, Mo.; Ezra Haskell, 131,  
 Dover, N. H.; George Langdon, '39, Lakewood, N. J.; C. E. Simmons, '70, Worcester, Mass.; I. F.  
 Turner, 111, Knoxville, Ga.

Addresses for the following are suggested:—

E. N. Bartlett [69]; P. D. Corey, '69; P. S. Dagnault, '63; Henri Duberger [spec. '89-'91];  
 James Hunter [91]; B. B. Parsons, '38; E. M. Pickop [spec. '89-'90]; Henry Powers, '60; D. F.  
 Robertson, '41; C. K. Scoon [81]; J. D. Strong, '52; H. A. Wales [67]; Isaac White [79].

For many years the veteran missionary, CHARLES HARTWELL, '52, of Foochow, China, has devoted much energy to the discussion of temperance questions, especially to the bearing of biblical history and teachings upon them. He holds strongly to the opinion that in the Bible two different kinds of wine are mentioned, the one sweet and nutritious, the other alcoholic and intoxicating, and that only the former is ever mentioned with approbation or used in religious rites. In particular, he believes that Christ never sanctioned in any way the use of an intoxicating drink. Among recent publications of Mr. Hartwell on this subject, we note an article in *The Chinese Recorder* for July and August, 1892, on "The Drink Offering," and a sermon, originally preached in 1891 at West Haven, Conn., now printed in pamphlet form at Foochow, on "Christ's Example and Temperance."

The First Church, Tacoma, Wash., L. H. HALLOCK, '66, pastor, has just raised a debt of \$18,000, which has long been an obstacle in the way of its activities. The degree of D.D. was conferred upon Mr. Hallock by Whitman College in June.

A valuable paper on *The Duty of the Church to the Loggers and Scattered Settlers*, of whom there are about 7,000 in Washington, wholly destitute of religious privileges, was presented at the annual meeting of the Tacoma Association by MYRON EELLS, '71. A biography of Cushing Eells, '37, by his son Myron, is already prepared for publication.

The church building at Higganum, Conn., is being modernized. The pastor, GEORGE S. PELTON, '77, on account of poor health has been granted temporary leave of absence.

GILBERT A. CURTIS, '78, was installed pastor of the church in Andover, Conn., June 7. Professor C. S. Beardslee, '79, preached the sermon.

A discriminating and valuable paper on *The Merits of the International System of Sunday-school Lessons* was read at the Connecticut State Conference, held at Rockville, June 21-22, by HENRY H. KELSEY, '79.

The pastorate of the Boulevard Church, Denver, Col., has been accepted by CHARLES H. PETTIBONE, '82, now of Southbridge, Mass. The church has one of the largest Sunday-schools in the state.

The church building at East Windsor has been recently renovated. Underneath the old pulpit platform a box of records, deposited by the second pastor of the church, was found, from which selections of rare historical interest were read by the present pastor, WILLIAM F. ENGLISH, '85, at the special service of re-occupation.

On April 26, GEORGE B. HATCH, '85, delivered the annual address before the Alumni of the Pacific Seminary. His theme, *Peace-Making*, was felicitously derived from the name "Pacific," and was finely developed into an argument for the highest grade of theological education as one of the great means of establishing "the peace of God" in the hearts and habits of men. The address appears in full in *The Pacific* for June 14.

The corner-stone of Pilgrim Church, Cleveland, O., which is to be one of the largest and best equipped of our institutional churches, was laid July 6. Articles of value were deposited in the stone by the pastor, CHARLES S. MILLS, '85.

HOLLY H. AVERY, '87, is laid aside from active work, as he has become blind and partially crippled, so as to require constant medical treatment. He is at present at Unadilla, Neb.

Among the bright church newspapers none is more attractive than *Congregational Life*, issued weekly by the churches of St. Louis and vicinity. The editors are ALLEN HASTINGS, '89, and EDWARD F. WHEELER, '89.

Whitman College has conferred the degree of D.D. upon WALLACE NUTTING, '89, Seattle, Wash., and has chosen him to fill a vacancy in the board of its trustees.

The large and flourishing Second Church of Waterbury, Conn., where F. M. HOLLISTER, '91, is associate pastor, is to have a fine new church edifice, costing over \$100,000. The corner-stone was laid on July 16.

The church in North Middleboro', Mass., of which HERBERT K. JOE, '91, is pastor, is replacing its church building, destroyed some months ago by lightning, in a convenient and tasteful form, suited to its present needs.

JOHN S. PORTER, '91, of Prague, Bohemia, is in this country for a few weeks. One of his main purposes is to raise money to complete the purchase and renovation as a Protestant chapel of a building still remaining on land once owned by John Huss, in the town of Hussinec, some 100 miles south of Prague. About half the required \$2,500 is already raised, and work is in progress on the chapel. The mission intends to assign one of its best native workers to this promising and memorable field.

I. A. BURNAP, '92, was married on June 20 to Miss Annie Binnie of Hartford.

HENRY HOLMES, '92, East Hampton, Conn., has accepted a pastorate in Wauwatosa, Wis.

S. V. KARMARKAR, '93, was ordained at New Haven, June 6. The Charge was given by Edward S. Hume, '75, of Bombay, India. Mr. Karmarkar is now on his way to India, accompanied by his wife, who is fully equipped for the medical missionary service. Their address will be Byculla, Bombay.

HENRY K. WINGATE, '93, was ordained to the foreign missionary service on July 26 at Minneapolis, Minn. He will shortly return to the Orient, where he has already served as a teacher.

## Seminary Annals.

### PRELIMINARY ANNOUNCEMENT FOR THE SIXTIETH YEAR.

**FACULTY.** The teaching force remains substantially as it was last year, including twelve resident professors, two tutors, and eight to ten lecturers. The scientific distribution of work and the concentration of each teacher's attention upon specialties have been still further promoted. Hereafter, as a step in these directions, the lines of work hitherto grouped under the heads of "Old Testament Exegesis" and "New Testament Exegesis" will be re-distributed under those of "Philology" and "Exegesis." Under the new arrangement the same instructor may serve in both departments, but the distinction between the Testaments will be made of less importance. The Carew Lecturer for the year is President E. B. Andrews, D.D., LL.D., of Brown University, and his subject "Economics for the Pulpit."

**CALENDAR.** The year will open with a general service in the Chapel at 8 P. M., on *Wednesday, October 4*. All students are expected to be present, and to have completed all adjustments of rooms beforehand. The regular schedule of classes begins at 8 A. M. the next morning.

The Prize Entrance Examination will begin at 9 A. M., on *October 4*. All candidates for the Junior Class are strongly urged to undertake this examination. Those intending to compete should notify Professor Williston Walker in advance, indicating what subjects they elect from the alternatives named on p. 29 of the last Annual Register.

The year will consist of three terms: the first from *October 4* to *December 23* (10½ weeks, allowing for recesses at Thanksgiving and for the meeting of the American Board in October); the second from *January 1* to *March 17* (11 weeks); and the third from *March 26* to *June 7* (10½ weeks, including the Anniversary).

**PLAN OF STUDY.** The system of instruction remains nearly as last year, except that some electives will be located in the first term as well as in the second and third, and that the grouping of topics into a few weeks will not be applied to the Junior work in Hebrew. The total amount of work and the ratio of prescribed to



elective hours are practically the same as for the last two years, with slight modifications to meet the convenience of students. The sub-joined table is self-explanatory (P. means prescribed: E., elective):

CLASS.	Term I.		Term II.		Term III.		Totals.	
	P.	E.	P.	E.	P.	E.	P.	E.
Junior,	143	0	129	40-50	98	55-65	370	95-115
Middle,	133	25-35	119	50-60	93	60-70	345	135-165
Senior,	113	35-45	94	65-80	63	85-95	270	185-220
Totals,	389	60-80	342	155-190	254	200-230	985	415-500

(In the prescribed hours, twenty-five General Exercises are included, at which all classes are expected to be present.)

Until November 4, the studies for all classes will be prescribed: after that time Middler and Senior electives will begin. Elective choices from those classes will be called for about October 15. Elective choices from Juniors will be called for about December 1.

**PRESCRIBED COURSES.** The general summary of the prescribed work for the year includes the following courses:

**JUNIORS.** Term I. *Prof. Macdonald*, 84 hours; *Mr. Nourse*, 20 hours; *Prof. Jacobus*, 16 hours; *Prof. Hartranft*, 5 hours; *Prof. Pratt*, 20 half-hours (individually); *General Exercises*, 8 hours.

Term II. *Prof. Macdonald*, 36 hours; *Prof. Jacobus*, 44 hours; *Prof. Beardslee*, 10 hours; *Prof. Gillett*, 30 hours; *General Exercises*, 9 hours.

Term III. *Prof. Beardslee*, 40 hours; *Prof. Hartranft*, 20 hours; *Prof. Mitchell*, 30 hours; *General Exercises*, 8 hours.

**MIDDLERS.** Term I. *Prof. Macdonald* or *Prof. Paton* (alternative choice), 20 hours; *Prof. Michael*, 35 hours; *Prof. Beardslee*, 30 hours; *Prof. Merriam*, 25 hours; *Prof. Walker*, 15 hours; *General Exercises*, 8 hours.

Term II. *Prof. Mitchell*, 10 hours; *Prof. Walker*, 15 hours; *Prof. Paton*, 35 hours; *Prof. Jacobus*, 30 hours; *Prof. Pratt*, 20 hours; *General Exercises*, 9 hours.

Term III. *Prof. Walker*, 15 hours; *Prof. Paton*, 25 hours; *Prof. Mead*, 30 hours; *Prof. Merriam*, 15 hours; *General Exercises*, 8 hours.

**SENIORS.** Term I. *Prof. Jacobus*, 30 hours; *Prof. Walker*, 30 hours; *Prof. Hartranft*, 15 hours; *Prof. Mead*, 15 hours; *Prof. Merriam*, 15 hours; *General Exercises*, 8 hours.

Term II. *Prof. Mead*, 45 hours; *Prof. Merriam*, 30 hours; *Prof. Perry*, 10 hours; *General Exercises*, 9 hours.

Term III. *Prof. Merriam*, 45 hours; *Dr. Thompson*, 10 hours; *General Exercises*, 8 hours.

**ELECTIVE COURSES.** The following list of electives is only approximately complete or final (*Prof. McDonald's* list has not been received). Further announcements will be made at the opening of the year. From the completed list Juniors will be expected to choose from 95 to 115 hours; Middlers, from 135 to 165 hours; Seniors, from 185 to 220 hours.

## JUNIORS—

	Hours.
<i>Prof. Gillett.</i> Logic and the Theory of Knowledge (with Middlers),	15
New Testament Apologetics (with Middlers),	15
Outlines of Historic Apologetics (with Middlers),	15
Studies in Historic Apologetics (all classes),	45
<i>Prof. Hartranft.</i> Biblical Theology of <i>Genesis</i> or <i>Leviticus</i> ,	15
<i>Prof. Jacobus.</i> Readings in <i>Galatians</i> ,	30
Sight-Reading in the New Testament,	15
<i>Prof. Merriam.</i> Studies in Local Church and Social Problems (in half-hours),	10
<i>Prof. Perry.</i> Bibliology,	10
<i>Prof. Pratt.</i> Practice in English Composition,	20
Elementary Elocution,	15
Elementary Sight-Singing,	25
<i>Prof. Walker.</i> The American and French Revolutions,	30

## MIDDLERS—

	Hours.
<i>Prof. Beardslee.</i> Biblical Doctrine of Soteriology,	45
<i>Prof. Gillett.</i> Logic and the Theory of Knowledge (with Juniors),	15
New Testament Apologetics (with Juniors),	15
Outlines of Historic Apologetics (with Juniors),	15
Studies in Historic Apologetics (all classes),	45
Outlines of Philosophic Apologetics (with Seniors),	30
Studies in Philosophic Apologetics (with Seniors),	45
English Philosophy from Locke to Spencer (with Seniors),	30
Recent Movement in German Apologetic Thought (all classes),	15
<i>Prof. Hartranft.</i> Biblical Theology of <i>Leviticus</i> , <i>Deuteronomy</i> , or selected <i>Psalms</i> ,	15
The Teachings of Christ,	15
<i>Mr. Hawks.</i> Biblical Aramaic,	15
<i>Prof. Jacobus.</i> The Synoptic Problem and the New Criticism of <i>Acts</i> ,	30
<i>Prof. Mead.</i> The Divine Attributes,	15
<i>Prof. Merriam.</i> The Great Pastors and Preachers (essays, with criticism and discussion),	20
<i>Prof. Mitchell.</i> History of Ante-Nicene Doctrine,	20
<i>Prof. Paton.</i> Assyrian,	30
<i>Prof. Pratt.</i> Vocal Interpretation—extension of prescribed course,	30
Part-Singing,	20
Musical Analysis,	15
Analysis of Liturgical Passages in the Bible,	15
<i>Prof. Walker.</i> Studies in Mediæval Church History,	20

## SENIORS—

	Hours.
<i>Mr. Bassett.</i> Experiential Theology,	10
<i>Prof. Beardslee.</i> Biblical Ethics,	30
<i>Prof. Gillett.</i> Studies in Historic Apologetics (all classes),	45
Outlines of Philosophic Apologetics (with Middlers),	30
Studies in Philosophic Apologetics (with Middlers),	45
English Philosophy from Locke to Spencer (with Middlers),	30

	Hours.
Recent Movement in German Apologetic Thought (all classes),	15
The Apologetic Value of Christian Experience,	15
<i>Prof. Hartranft.</i> Biblical Theology of <i>Job</i> , <i>Ecclesiastes</i> , or the Post-Exilian Prophets,	15
Petrine Theology, or Theology of <i>Thessalonians</i> or <i>Colossians</i> ,	15
<i>Mr. Hazoks.</i> Readings in the Targums,	15
<i>Prof. Jacobus.</i> Readings in <i>Romans</i> ,	35
<i>Prof. Mead.</i> Ritschl's Theology,	15
<i>Prof. Merriam.</i> Fundamental Facts and Principles for the Study of Christian Sociology,	20
<i>Prof. Mitchell.</i> Mohammedanism and the Oriental Churches,	15
<i>Prof. Paton.</i> Exegesis of the Messianic Prophecies in chronological order,	15
Advanced Assyrian,	30
<i>Prof. Perry.</i> Congregational Polity — extension of prescribed course,	10
<i>Prof. Pratt.</i> Public Speaking, individual training (in half-hours),	5
Advanced Musical Work,	15
Theory of Public Worship,	20
History of English Hymnody,	15
<i>Prof. Walker.</i> Studies in the Theology of the Reformation,	20
The History of Congregationalism,	25

THE FACULTY are mostly off on vacation wanderings. Professors Merriam, Perry, and Gillett are still in Hartford. President Hartranft and family are at Chapinville, Conn.: on July 31 they were called back to the city by the death from consumption of the eldest son, Harry, who has been an invalid for several years. Professor and Mrs. Pratt are on the New England coast for a month. Professor Jacobus, after spending some time at Beach Haven, N. J., is soon off for the Adirondacks. Professor and Mrs. Walker are at their summer home in Brattleboro, Vt., where Mrs. Walker has been steadily recovering from a serious illness in July. Professor and Mrs. Mead are spending the summer at West Cornwall, Vt. Professor and Mrs. Mitchell are at Saratoga, their usual summer resort. Professor Beardslee and family are at West Springfield, Mass., where he is supplying the church. Professor Paton, after some weeks of quiet study at his home in East Orange, N. J., is soon to go to Chicago and thence to the Adirondacks. Professor Macdonald is studying Egyptology at Berlin.

AT THE END OF JUNE, MESSRS. Davis and Goddard, of the incoming Senior class, sailed for England to spend two months in work at Mansfield House, East London, under the direction of Mr. Percy Alden.









